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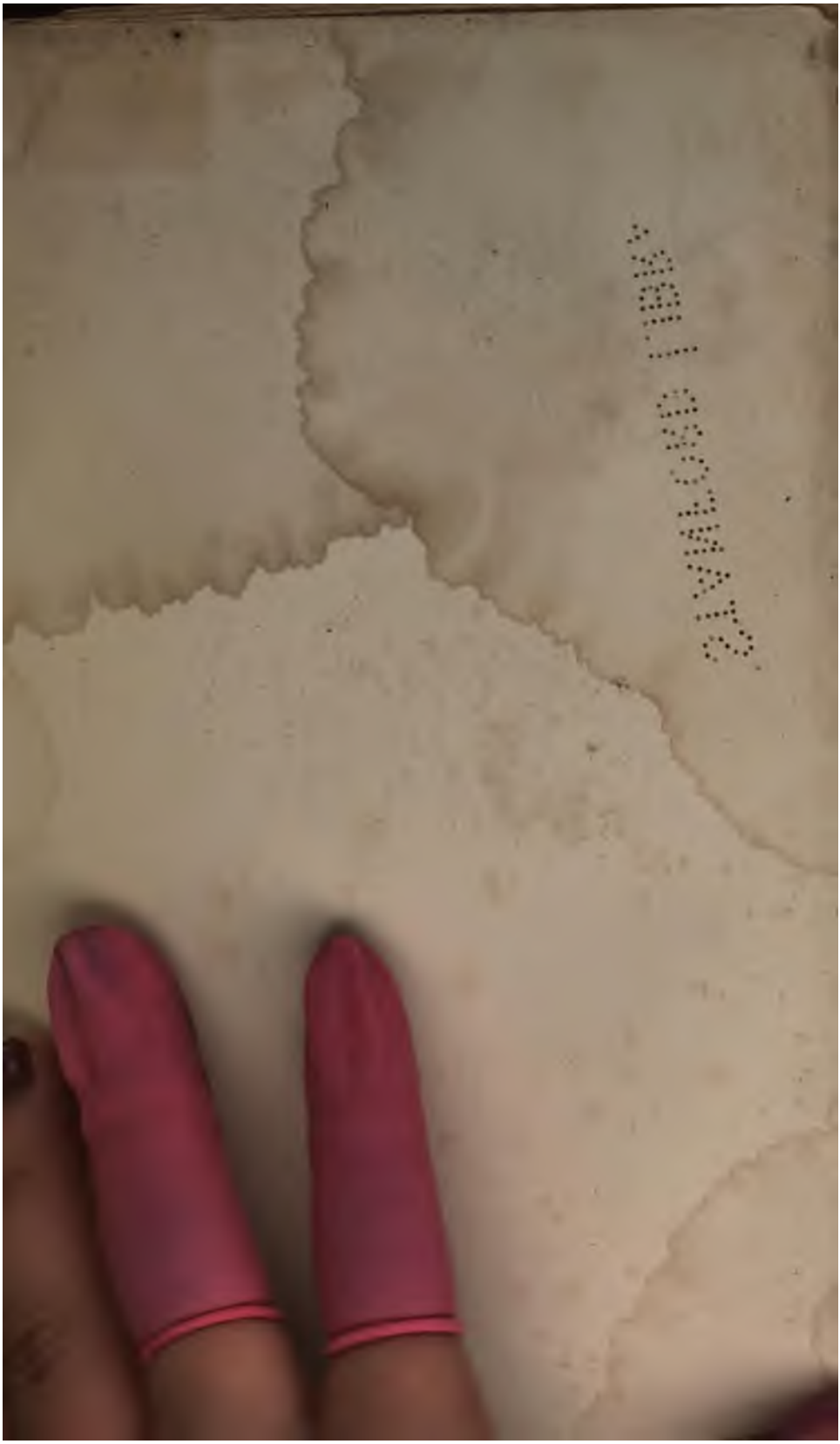

DR. MORRISON'S TOMB, AT MACAO.

(From a Drawing by Chinese.)

MEMOIRS

OF

THE LIFE AND LABOURS

OF

ROBERT MORRISON, D.D.

F.R.S., M.R.A.S., MEMBER OF THE SOCIETY ASIATIQUE OF PARIS, &c. &c.

COMPILED

BY HIS WIDOW;

WITH

CRITICAL NOTICES OF HIS CHINESE WORKS, BY SAMUEL KIDD,

AND

An Appendix containing Original Documents.

"He being dead yet speaketh."—*Heb.* xii. 4.

IN TWO VOLUMES,

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UP to the present period we see the subject of these memoirs pursuing, with unwearied assiduity, the great objects proposed to him by the originators of the Protestant Mission to China. Its language was acquired —a complete Chinese and English Dictionary, consisting of three quarto volumes, compiled—and an entire translation of the Sacred Scriptures into the language of upwards of three hundred millions of the human race, completed. Had human applause, or literary reputation, been the end aimed at in these achievements, Dr. Morrison's ambition might have been fully gratified by the celebrity which his labours acquired him in every part of the civilized world. He might also have rested, after years of mental toil,

or employed his leisure in the lighter or more agreeable pursuits of general knowledge; but he 'had not so learned Christ'—to promote whose glory, was his sole aim—and to whose grace, he ascribed all the success which crowned his labours—ever expressing the deepest humility on account of his own 'unprofitableness.'

The circumstance already mentioned, of the seizure of the types by the officers of the Chinese government, excited some apprehension lest, at any future time, such interference might be carried to greater lengths, and thus cause the removal of the press altogether from Macao. Dr. M. therefore resolved to finish those parts of his Dictionary, which would be of most essential use to the European student, and afterwards proceed with the other parts embraced in his original plan, as circumstances would admit. As any disquisition on Dr. M.'s literary labours would be very unsuitable from the writer of this narrative, even though competent for such a delicate task—it is thought desirable to introduce a synopsis of his Chinese publications, by one, highly qualified for the undertaking. Whilst, on that work which is to shed its beneficial influences over millions of mankind till the day of final restitution, Dr. Morrison's own sentiments are given in a letter addressed to the Directors of the Missionary Society, dated

"Canton, Nov. 25th, 1819.

"FATHERS AND BRETHREN,

"By the mercy of God, an entire version of the books of the Old and New Testaments, into the Chinese language, was this day brought to a conclusion.

"On the 12th instant, Mr. Milne finished a translation of the Book of Job, which, together with the Historical Books of the Old Testament, he selected

for his share of the work. The books that were wholly my own translation are these:—

BOOKS OF THE OLD TESTAMENT.

1. Genesis.	10. Isaiah.	19. Jonah.
2. Exodus.	11. Jeremiah.	20. Micah.
3. Leviticus.	12. Lamentations.	21. Nahum.
4. Numbers.	13. Ezekiel.	22. Habakkuk.
5. Ruth.	14. Daniel.	23. Zephaniah.
6. Psalms.	15. Hosea.	24. Haggai.
7. Proverbs.	16. Joel.	25. Zechariah.
8. Ecclesiastes.	17. Amos.	26. Malachi.
9. Canticles.	18. Obadiah.	

BOOKS OF THE NEW TESTAMENT.

Gospel according to	*Epistles.*	*Epistles, &c.*
27. Matthew.	31. Hebrews.	36. 2nd John.
28. Mark.	32. James.	37. 3rd John.
29. Luke.	33. 1st Peter.	38. Jude.
30. John.	34. 2nd Peter.	39. The Book of Revelations.
	35. 1st John.	

"The other books of the New Testament I edited, with such alterations, as, in my conscience, and with the degree of knowledge of the Chinese language, which I then possessed, I thought necessary. I added the verses according to the English Testament, in a form which had not been devised in Chinese before, and which, without breaking the text into parts, answers well the purpose of reference.

"I always stated explicitly to you that the Chinese MS. in the British Museum, a copy of which under the Missionary Society's care, I procured, was the foundation of the New Testament in Chinese, which I completed and edited.

"The first volume, viz. the Acts of the Apostles, which I printed as an essay of what could be done, from the above-named MS., written by some pious missionary of the Romish Church, was burnt by a native Roman Catholic of some education in this country, because he thought the translation mine, and heretical. Another person from England, who was acquainted in a degree with Chinese, and who supposed that the Testament was wholly mine, said, it would have been desirable that the translation should have been done by a Roman Catholic Missionary; and a third person, in a different part of the world, has condemned me, because so much of the MS. remains. Had it been my wish to make the whole translation appear as originally my own, I could have altered much more, with as little trouble as I took to decide on retaining what I did; but that was not my object, nor is it the object of your society to enter into the question, by whom the Bible is rendered into the languages of mankind, but in what manner, and to aid in publishing the best versions that can be procured.

"When traduced, either by those who undervalue divine Revelation, and, 'not daring to avow their principles, complain of the inaccurracy of translations,' or 'on the other side,' by opinionated men who 'give liking to nothing but what is framed by themselves,' I can 'rest secure—supported within by the truth and innocency of a good conscience, having in this work walked in the ways of simplicity and integrity, as before the Lord.'

"If Morrison and Milne's Bible shall, in China, at some subsequent period, hold such a place in reference to a better translation, as Wickliff's or Tyndale's now hold in reference to our present English version, many

will for ever bless God for the attempt; and neither the Missionary Society, nor the Bible Society, will ever regret the funds they have, or shall yet expend, in aid of the object.

"It is not yet 500 years since Wickliff's bones were dug up and burnt, chiefly because he translated the Scriptures; and it is not yet 300 years since Tyndale was strangled by the hands of the common hangman, and then burnt, for the same cause. The alleged inaccuracy of Wickliff's and of Tyndale's translations, was the ground of cavil with all those who were adverse to any translation of the Sacred Scriptures; and it is but 277 years since the English Parliament decreed, that 'all manner of books of the Old and New Testaments, of the crafty, false, and untrue translations of Tyndale, be forthwith abolished, and forbidden to be used and kept.'* "If such things occurred so recently, more modern translators need not be surprised if their works are censured or condemned.

"Granting that many had the talent to do better than we have done, yet few appear to have had the will; and I will be bold to say, there are many who could not have done so well at a first attempt; however, for what is actually well done, to God be all the praise. This boasting is extorted by past occurrences, and not by a present anticipation of censures yet to come.

"King James's translators were fifty-four in number, and rendered into their mother tongue, in their native country, under the patronage of their prince. Our version is the work of two persons, or at most of three (including the author of the MS.), performed in a remote country, and into a foreign and newly acquired

* D'Oyly and Mant's Bible.

language, one of the most difficult in the world, and the least cultivated in Europe. The candid judge of men's works will not forget these circumstances, when he decides on the character of the present translation. As to opinions which natives may give of the work, the following things should also be considered.

"The Chinese language possesses much ancient literature, which has been, for many centuries, the constant study of a body of privileged men, under the appellation of the learned, and who have polished and wrought up the language to a high degree of what they deem an elegant conciseness, and a richness of classical quotation and allusion; so that the written style of the learned is nearly as different from the plain spoken language of the people, as the language of ancient Rome is different from the modern dialects of Europe. In consequence of this, the learned in China are extremely fastidious in respect of style, and loathe whatever is not classical Chinese. They are moreover ignorant of the rest of mankind, and of science; and are self-conceited in an extreme degree, and view whatever is not consonant to their experience in sentiment or manner as outlandish and barbarous. This self-conceit induces them to 'love darkness,' even in matters of history, 'rather than light,' when its tendency is to reduce them, not to an inferiority, but merely to an equality with other nations.

"Translation is in its infancy in China. None of its own literati study, in order to translate. The Court itself seems to have some difficulty in preserving a competent number of translators into the Manchow Tartar language. The religious books of the Budhists, which are miserably done, and of the Romanists, some of which are elegant, are the only works they

have rendered into Chinese; for the scientific books printed under the direction of the Jesuit Missionaries, were not translations of any whole treatise, but works containing, generally, European ideas, composed in Chinese by natives.

"The *Sŭh-hwa*, or 'vulgar talk' of the Chinese, which is always despised by the literati, does not mean 'low vulgar expressions,' but common language, in contradistinction from an elevated, classical, and recondite style, which style is intelligible only to persons of education.

"The learned of China think, as the learned of Europe thought in darker times, that every respectable book ought to be written in a sort of Latin, not in the vulgar tongue. Choo-foo-tsze indeed departed from this practice in his philosophical essays, for new ideas cannot be communicated so well as by the simplest language. Classical phraseology, concise as the Chinese is, can do little more than revive old ideas.

"To put the Book of God into such a style, either out of compliment to the learned, or to exhibit one's own classical attainments, seems to be acting over again the usage of the Egyptian priests, who, it is said, expressed their doctrines by hieroglyphics, intelligible only to themselves, or to a small sect of the initiated; or as it is said that other priests did in the Rhenish translation of the New Testament into English, in which they retained many eastern, Greek, and Latin words, and introduced so many difficult expressions, that they contrived to render it unintelligible to the common people.* This censure is perhaps too severe; but the principle that plainness and simplicity are requisite in a biblical translation is fully recognised.

* D'Oyly and Mant's Bible.

"The duty of a translator of any book is two-fold; first, to comprehend accurately the sense, and to feel the spirit of the original work; and secondly, to express in his version faithfully, perspicuously, and idiomatically (and, if he can attain it, elegantly), the sense and spirit of the original.

"For the first part of this duty, a Christian student will be much more competent than a heathen translator generally is; for the second part of the work, of course, a man who translates into his mother tongue (other things being equal) will much excel. Till those who are now heathen literati, cease to be heathens, these qualifications will not easily be found, in tolerable perfection, in the same individual.

"That the first is of more importance than the second, is, I believe, true; for no elegance of composition can atone for a misunderstanding of the sense of the sacred page; whereas a degree of uncouthness in the style of any writing destroys not the sense. Some think that the doggerel version of the Psalms used by the Church of Scotland, is a better translation of the sense of that divine book than the most elegant that ever was attempted. And I know, by much experience in commercial and political translation, that a very inelegant written version of a foreigner, will enable a native student to comprehend very clearly the sense and spirit of the original, and also much better than a verbal statement of the meaning can.

"By these remarks, I mean to convey it as my opinion, that a less pure and idiomatic translation, made by a Christian missionary, of a sound judgment and moderate acquirements, is likely to convey the sense of divine revelation better than a translation made by the most accomplished pagan scholar, who has not studied the sacred writings, and who, if he

possessed the adequate knowledge, in consequence of his dislike of the subject, rarely brings mind enough to the work, to comprehend clearly the sacred text. Not to mention the influence of his pre-conceived pagan notions in his composition, and the dishonesty which generally characterizes most heathens, I think any of the Chinese I have ever seen, would slur the work over in any way, or, if they were more zealous, would affect to amend the sense of the original, when it did not comport with their previous opinions.

"In my translations, I have studied fidelity, perspicuity, and simplicity; I have preferred common words to rare and classical ones; I have avoided technical terms, which occur in the pagan philosophy and religion. I would rather be deemed inelegant, than hard to be understood. In difficult passages I have taken the sense given by the general consent of the gravest, most pious, and least eccentric divines, to whom I had access.

"In the first part of my duty, viz. ascertaining the sense of Scripture, I have used the English public version; the Original Scriptures; Montanus's Version; the Vulgate; the French; the Septuagint translation; Thompson's translation of the Septuagint; Dr. Campbell's Gospels and Dissertations; Dr. Doddridge's New Testament and Works; Macknight's Epistles; Scott's Bible; Dr. Lowth on Jeremiah; Bishop Lowth on Isaiah; Bishop Patrick on Proverbs; Bishop Newcome's Minor Prophets; Dr. Clarke's Commentary; Henry's Commentary, occasionally; D'Oyly and Mant's Bible on Leviticus and Numbers; Poole's Synopsis, sometimes; Douay Bible on Leviticus and Numbers; Editors of Calmet on Canticles; Parkhurst's Lexicon; Buxtorf's Lexicon.

"In the second part of my duty, viz. rendering the

sense of the Scriptures into Chinese, my helps were, British Museum MS.; several Roman Catholic works in China, MS. Dictionaries of Chinese; and Native Teachers of the language.

"To the task, I have brought patient endurance of long labour and seclusion from society; a calm and unpredjudiced judgment; not enamoured of novelty and eccentricity, nor yet tenacious of an opinion merely because it was old; and, I hope, somewhat of an accurate mode of thinking, with a reverential sense of the awful responsibility of misinterpreting God's word. Such qualifications are, perhaps, as indispensable as grammatical learning in translating such a book as the Bible.

"I have made no departure, in any remarkable degree, from the sense of the English version; which circumstance, I judge more satisfactory to the friends of the Bible in England, than if I had affected to make '*a new translation*' or '*an improved version*,' immediately and solely from the originals, and indulged a disregard of old and approved translations.

"It is my opinion, that an union of European Christian translators, and of native students, who have some years attended to European literature, in conjunction with the study of the Christian religion, is most likely to produce the best translation into Chinese; and on this ground, I beg to recommend to the patronage of the friends of the Bible, the Anglo-Chinese College now building at Malacca, intended expressly for the reciprocal cultivation of Chinese and European literature, and the general diffusion of Christian knowledge.

"To have Moses, David, and the prophets; Jesus Christ and his apostles, using their own words, and thereby declaring to the inhabitants of this land the

wonderful works of God, indicates, I hope, the speedy introduction of a happier era in these parts of the world; and I trust that the gloomy darkness of pagan scepticism will be dispelled by the day-spring from on high, and that the gilded idols of Budh, and the numberless images which fill the land, will one day assuredly fall to the ground, before the force of God's word, as the idol Dagon fell before the ark.

"These are my anticipations, although there appears not the least opening at present. A bitter aversion to the name of our blessed Saviour, and to any book which contains his name or his doctrine, is felt and cherished. However, that does not induce me to despair. I think of Britain, what she was, and what she now is, in respect of religion. It is not 300 years since national authority said, that 'the Bible should not be read openly in any church (by the people), nor privately by the poor;' that only 'noblemen and gentlemen, and noble ladies and gentlewomen, might have the Bible in their own houses.' I remember this, and cherish hope for China.

"Tyndale, while he was being tied to the stake, said, with a fervent and loud voice, in reference to Henry the VIII., 'Lord, open the king of England's eyes;' and his prayer seems to have been heard and answered. Let us be as fervent in a similar petition in reference to the Sovereign of this empire.

"In the apostle's words I conclude this long letter. 'Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you.' "I am, &c.

"Robert Morrison."

Dr. Morrison's beloved friend and coadjutor Milne, was at this time zealously engaged in his duties at

Malacca, superintending the building of the College, assisting in the translation of the Scriptures, composing religious tracts in Chinese, editing the "Indo-Chinese Gleaner," &c. &c. Between him and Dr. Morrison there subsisted the most unreserved confidence, and although their characters were very dissimilar, they united their energies in promoting the one great object, to which their lives were alike devoted. They "were brothers in heart;" hence the familiar style used in their epistolary correspondence. Some extracts from Dr. Milne's letters may serve to exhibit the difficulties attendant on their peculiar circumstances.

TO THE REV. DR. MORRISON.

"DEAR ROBERT, "Malacca, Nov. 26, 1819.

"Your long letter of various dates, from April 8th to Sept. 10th, came on the 21st instant by the Asia. It seems to express all the variety of the writer's feelings, affected more or less by various communications from England, and Malacca, during the long interval. This transparency of soul, where the core of the heart is exhibited, is the life and soul of friendship. In reading so interesting a letter, dictated by such evident fidelity and kindness, I was alternately depressed and elevated, ashamed and encouraged.—I wish you would number by figures 1, 2, 3, those points in your letters that require particular answers. —I shall now begin to answer your's—when it will be finished, I know not.

"1st. It was to be expected that such men as B—— would not approve of giving the College a predominant tendency to religion. To have made it a mere literary institution, would have been rather out of our way as missionaries.

"3rd. 'Retrospect.'—No doubt many things in it would not please every body. Among the gentlemen in China, it would not be liked—the world will not like it—it has too much religion for them. It is too cold and worldly, to be much esteemed by warm-hearted Christians. However, I cannot help it; a man must either write according to his own views, or not write at all. I earnestly wish it were done, and out to seek its quarters. I am prepared in some measure to expect that the 'Gleaner' will meet with contempt, or neglect. It is not learned enough for the learned—it is not religious enough for the religious—it is not worldly enough for the worldly—it is not elegant or eloquent enough for the elegant and eloquent—missionaries, book-makers, lovers of mankind, students of human nature, will bear with its imperfections.

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"18. Your 'Chinese congregation (ten to sixteen)' is larger than ours. The Lord render his word effectual.

"19. '*Chin*, the Fokëen man,' is a smoker of opium! He of course will find eight to ten dollars per month very inadequate. He once promised fair to be a Christian—when in affliction, he destroyed his idol—when restored, gave loose to ill habits.

"20. 'Write next to Lee, my man, telling him that he must not think of leaving Malacca; that you wish him to be first Chinese teacher in the College.' I have been mentioning these things to him. He is a steady little man, and free from open vice.

"21. 'Type deteriorated.' It is very true. The reasons are, First,—We have but one good type-cutter here, Awăn. The others are but so so; three, are apprentices: it is better to employ such on the Magazine, than in the Scriptures. Second,—Nobody to

pay that attention to the detail of business which so much of it requires.

"22. The commission of the Prayer Book and Homily Society, will be attended to as early as possible, but we really have so much in hand; I wish you had sent the blocks already cut.

"23. 'Why are we not successful in conversions?' very important question. What occurs to me is, 1st,—We have too much work to do, and often there is little time, and little pains bestowed on our discourses, and tracts and publications. Truth is brought before the minds of sinners in a defective and cold manner. 2nd.—No time for dealing with sinners personally and privately, and praying with them, and watching the favourable seasons of teaching them. 3rd.—Perhaps we have cause to be humbled that the work is not more matter of conscience and serious prayer with us. 4th.—Sad disunion of late, which restrains the influence of God's grace. When we cannot find in our hearts to bear with each other, and forgive each other, God will not bless us. * * *

"Thus I think I have not omitted any thing in your long letter.

"The cholera morbus has visited Malacca. On the 2nd instant, sixteen persons died: two funerals have just passed our door to-day in course of the last two hours. Seven funerals passed our door the other day; Klings and Malays have chiefly suffered yet. Two of our domestics have died of the cholera, and one more has been very ill. Our lives are in his hand; living and dying may we be his.

"I liked your letter to the Union very much. Such letters do great good. I rather think it will be liked by all. "Yours ever,

"W. MILNE."

In order to comply with Professor Beard's request respecting the state of the poor in China, Dr. Morrison employed the peculiar facilities which his situation afforded, to obtain all possible information on the subject. The following communication made to him by the late Dr. Livingstone, one of the surgeons belonging to the Company's establishment, though published in the 'Gleaner,' may be new, and interesting to many readers at the present time.

TO THE REV. DR. MORRISON.

"My dear Sir, "Macao, 1819.

"The following hints, which I informed you were hastily written without premeditation, for the purpose of serving you as a memorandum whilst you answer to the queries of the General Assembly of the Church of Scotland, you had the goodness to say that you thought they might be useful in their present shape: I therefore return them to you without any material alteration, and place them with much pleasure at your disposal.

"Your's very sincerely,

"John Livingstone."

"In China, sudden and unforeseen calamities, such as a river breaking its embankment, fire destroying a village, and the like, often reduce a whole kindred to a state of extreme poverty, and oblige them to beg, for which they get a public license. In all other cases, where disease is not the cause of pauperism, it seems to be the practice in China, for the able part of the family to support their poor or reduced relatives.

"The remaining classes of paupers are such as are diseased. These may be divided into two large classes,

viz. the clean and the unclean. The first class comprehends; 1st, the blind; 2nd, the lame; 3rd, the deaf and the dumb. The unclean class consist of lepers.

"The number of blind poor in China is astonishingly great. I have not been able to obtain any thing even like an approximation of the exact proportion to that of the whole population. The best informed appear not to know, or perhaps they are unwilling to tell; for they generally say that they come from another part of the country, &c. Some of them learn to perform on musical instruments, and to recite tales, for which they receive payment, and therefore may be considered as subsisting by their industry; but a greater proportion of them go about as common beggars, frequently in companies of ten or twelve, in which case they are attended by a guide; more generally two or three go together, and guide themselves along by means of long sticks, by which they seem to feel their way.

"The blind and lame sit in the streets and highways, and implore the charity of the compassionate. Leprosy is a dreadful calamity in China. It dooms the wretched sufferer, even should he recover, to remain for ever an outcast from his relatives. This class is exceedingly numerous, and crowds the streets and highways. They are seen in considerable numbers near the residence of Europeans at Canton. A cold winter night is usually destructive to many of these miserable beings. They might easily be restored to health, yet, in the superstitious notion of the Chinese, it would not restore them to any of the comforts of social intercourse, not even to work.

"In Canton and other large towns, establishments exist for supplying the destitute, aged, blind, lame, &c., with maintenance.

"No divisions similar to our parishes exist in China; nor indeed any other unless for police regulations, and these have not connected with them any establishment for the support of the poor.

"Their places of religious worship are made occasionally merely the places from which alms are distributed, and we have reason to suppose, more from ostentation than true charitable motives. The Mandarins of the district sometimes also distribute from their temples, the allowance to the destitute, aged, blind, &c., but no charitable fund seems ever to be connected with any of their temples, considered as a religious establishment; yet it seems to be a sentiment pretty universally diffused, that charitable deeds are pleasing to Heaven, and that they may deprecate impending wrath: accordingly, on certain days charitable donations are made of money, more frequently of rice. In a country where the necessaries of life are commonly very cheap, and where a little rice, a little pork, or fish and vegetables, enable the poor to make even a comfortable meal, it will be readily understood that the condition of the poor is far from bad. Even the leper seems, from the nature of his infirmity, to obtain supplies of food with facility, and he seems to bow to his hard fate with a degree of resignation.

"These remarks apply, perhaps, generally to the southern or warmer provinces of China. In the northern division, where rice is not cultivated, and where the winters are severe, the poor suffer much greater hardships. In proof of this it may be stated, that the northern beggars often find their way even to Macao.

The Chinese pagan population of Macao is commonly calculated to be from 35,000 to 40,000; the Christian population comprehending the Portuguese;

the Chinese in the dress of Portuguese; mixtures of these in every degree with the original settlers from Europe, India, Africa, and the neighbouring Philippine and Malay islands, is under 5000. From Timor, and the Portuguese settlements in Africa, about 100 slaves arrive annually. From these various sources, during 250 years, the present mixed race of Macao has sprung. They have divided themselves into two classes; 1st.—Those of foreign descent; 2nd.—The Chinese descendants. The first preserve all the pride and consequence of the first settlers. More real worth will be found amongst the second class. Each class contains a very few respectable merchants and ship-owners. Excepting such employments as are absolutely necessary for the outfit and management of their ships, every other branch of industry is left to the Chinese, even to the management of household affairs. From this view of the Christian inhabitants of Macao, a people without manufactures, arts, or industry, it will be expected that pauperism of a peculiar description must result; accordingly we have the incongruous phenomenon of beggars without humility appearing in silks and lace, with sword and cocked hat, asking charity for the love of God, and telling you, God will pay!

This may appear a singular case in the grand problem of charity. It may require explanation. The early missionaries were well provided with the means of meliorating the condition of the Neophytes, and the encouraging circumstances attending their first success, procured for them ample means of building stately churches, and connecting with them ample charitable funds. From these, supplies would be readily obtained, and perhaps the missionaries, not contemplating the possible failure of these funds, were

careless in inculcating habits of industry. This is more probable, as the number of saints' days on which it is not lawful to do any kind of work, without special permission, are so many as greatly to impede every kind of labour; and I have been informed that there is scarcely a day throughout the year on which they may not have a religious excuse for neglecting their worldly concerns. On the other hand, the Chinese have very few religious hinderances; a few days of festivity about the new year, and of attendance on the tombs of their ancestors, being nearly their only interruptions to labour. Thus, were the Christians ever so industriously inclined, they could not enter into any successful competition with the Chinese pagans. Hence, they seem from the first to have been discouraged from making any effort. They learn to do nothing.

"The funds for the support of the poor are dilapidated very considerably of late, from causes which it would be painful to state. Were it not that a quantity of rice necessary to supply the absolute wants of nature is in general very easily procured, many must starve; as it is, perhaps no part of the world contains a species of pauperism so greatly and so deservedly wretched; since it arises from the extinction of that principle of shame which is perhaps the best preventative of idleness, the parent of poverty.

"Perhaps, too, from the same source arises that low and degraded sentiment which seems to view female purity with indifference; it cannot be in lower estimation than here. Again, if we consider the degree of this virtue as a correct test of the state of all that is dignified, of all that is noble, of all that is virtuous in the character of man,—the utter inapplicability of any of these appellations to the degraded beings of this place,

will show a result equally melancholy—equally true. These remarks do not, of course, apply to the superior ranks; some might be mentioned whose general conduct would do honour to any society.

From the pen of the same Gentleman is the following account of another benevolent project of Dr. Morrison's for the ameliorating the bodily sufferings of the poor around him.—It was addressed to Dr. Milne, to be inserted in the 'Gleaner.'

"SIR, "China, Sept., 1820.

"I have observed, in the public streets and markets, both at Canton and Macao, for several years, many recent and dried vegetable substances exposed for sale, as medicines, which had never been received into any European Pharmacopœia; and have learned, that the demand for them was considerable; and consequently, that they were necessary to the real or imaginary wants of the Chinese.

"Their stalls contain many articles not to be found in the shops of the Chinese Apothecaries, which are, therefore, not necessary to the regular Chinese practice; yet it occurred to me, that their extensive use in Chinese domestic medicines, gave them a sufficient claim to my attention; but several difficulties, particularly my ignorance of the Chinese language, made me defer at that time any attempt to investigate, whether they might not supply something in addition to the means now possessed, of lessening human suffering in the West.

"Some time afterwards I communicated my difficulties to my friend, Dr. Morrison, who kindly promised me his assistance. He has done more. He has purchased a Chinese Medical Library, consisting of upwards of 800 volumes, with a complete assortment of Chinese

Medicines; and has engaged a respectable Chinese Physician and Apothecary, with the occasional attendance of an Herbalist (whose complete stock he purchased for my inspection), to explain the properties of the various articles which he (the Herbalist) collects and sells.

"In addition to this, the same gentleman instituted a Dispensary some months ago, for supplying the Chinese poor with advice and medicines, which he superintends himself from one to two hours every morning. I have also been able to give pretty constant attendance, and have had an opportunity of observing the details of Chinese practice, in from about ten to fifteen cases daily.

"A residence of twelve years in Macao, and the occasional observation of some of the more important cases, which a population of about forty-five thousand inhabitants, and the crowded neighbouring villages, could supply, had rather served to convince me of the great difficulty I had to encounter, in comprehending rightly the meaning of Chinese patients, when stating their complaints, than to supply me with such a familiar acquaintance with their popular notions regarding disease, and the effects of remedies, which is so very necessary towards obtaining just views either of their diseases or medical practice.

"On these points I found Dr. Morrison's sentiments accorded exactly with my own; and although he is familiar with the colloquial idiom of the Chinese, in the ordinary intercourses of life, and reads their polite Literature, he clearly comprehended, that it was necessary for us to investigate Chinese Medical Systems, and attend long and carefully to the business of the Dispensary, before we could form a just estimate of Chinese medicine, or to explain correctly its technicology.

"To surmount these difficulties will require considerably more time and attention, than we have yet been able to bestow. We have, however, made some progress. Your pages are not the proper place for a professional detail, and it is obviously necessary to defer any such for the present. I shall, therefore, confine myself now to such observations as I conceive may find a place in the 'Indo-Chinese Gleaner.'

"I am happy to say, that Dr. M.'s Institution has already done much good—much human suffering has been relieved. Upwards of 300 patients have made very grateful acknowledgments for renovated health. Some have been dismissed without much benefit, and some without any.—Of these some have recovered under the European practice. No death has yet occurred. I am happy to give this testimony to the general success of the Chinese practitioner, whom Dr. M. has been so fortunate in selecting to superintend his Dispensary. He acquits himself as an intelligent, amiable man. To venereal patients he conducts himself with some severity, and generally refuses to prescribe for them. This branch of practice, he assures us, is commonly declined by the regular practitioners. It is in the hands of Barber-Surgeons, who use a singular preparation from quicksilver, cinnabes, and arsenic, externally.—He says, he never employs mercury—adding, that his patients often stipulate with him, that it shall not enter into the medicines which he prescribes for them; from which it may be inferred, that this powerful metal is both used and abused. It was known in China long before we had any notice of its use in the medical practice in Europe.

"To lepers he shows a most childish aversion. He starts from them with alacrity. I have at times witnessed his conduct to poor lepers. When Dr. M. remonstrated, he excused himself by telling us, if he

touched them, he would be shunned himself, nor would any one come to the Dispensary. I am fully aware of the difficulty which we shall experience in conquering this absurdity.

"About half our cases are chronic, stomach, pectoral, and bowel complaints; a few cases of chronic rheumatism. A great proportion of our acute cases, our doctor arranges under their general term, Shang Han, 'Injured by the cold,' which seems to comprehend, as species, all the diseases which originate in checked perspiration, whether by exposure to March miasmatic cold, damp air, &c. Its species varies with the season of the year. I am only at present able to enumerate the fever from cold, conjective fevers, dysentery, intermittent and remittent fevers, and rheumatisms.

"The Apothecaries' shops in Canton contain about 300 medicines, which are in common use; yet Le Sēen-sāng informs us, that about thirty only are absolutely necessary in practice. An eminent physician in Canton uses chiefly one medicine—rhubarb. His name is Wang, 'a king,' and, in allusion to his practice, he is called 'The Rhubarb King.'

"I have long entertained an opinion that, upwards of two thousand years ago, the Chinese were greater proficients in medicine than any of the nations of the West; yet, while but few improvements have been introduced, an abundant crop of errors, similar to the astrological medicine of Europe, has been allowed to spring up, in the highest degree ridiculous, and which has greatly deteriorated every department. This remains unchanged; yet, I am happy to add, these errors do not seem to impede its usefulness in the hands of a discreet able man.

"Besides our commercial intercourse, which is not always favourable to friendly sentiments between man

and man, we have hitherto had little or no opportunity of establishing with them those friendly reciprocations of beneficent acts which must ever constitute the firmest bonds of social intercourse. Such attempts as this, seem calculated speedily to produce the best results. The scheme is Christian, and it therefore must succeed.

"To conclude, I am certain we have, in the short time in which the Institution has existed, fully proved, that we are both able and willing to do them much good; and that both they and we have much useful information to impart to each other. "J. L."

Although several literary and scientific men, as well as Dr. Livingstone, were contributors to the 'Indo-Chinese Gleaner,' still its chief supporters were Dr. Morrison and Mr. Milne. It is also but justice to mention the benevolent purpose to which any overplus arising from its sale, was appropriated—viz.

"To the Fund for Widows and Orphans of Missionaries belonging to the Ultra-Ganges Missions, and for such of their brethren on this side of the Cape of Good Hope, as shall subscribe to that Fund, and contribute papers to this publication."

"Charities among the heathen.—That is, to feed, clothe, and educate such heathen orphans and poor children, as may be placed under the care of the Ultra-Ganges Missions; and to assist widows, the aged, deaf, dumb, blind, and lame; and such other heathen, or converts from among the heathen, as have no relatives, nor strength to labour, or are persecuted, or otherwise deprived of the means of support."

Happily for the progress of Dr. Morrison's literary and religious pursuits, during this and the preceding year, an unusual degree of tranquillity subsisted

between the Chinese, and the foreign commercial agents—so that he was enabled to prosecute with unceasing energy those plans which were calculated, either directly or indirectly, to dispel darkness and error—and diffuse the blessings of Christianity, and general knowledge, throughout those vast regions. His correspondence—varied as it was—was also rendered subservient to this end—and his letters, although generally written upon the announcement of a ship being despatched, and with a rapidity almost incredible to those who had not witnessed it—yet so fully exhibit the prevalent feelings of his heart, and the passing events of the moment, that a few are introduced as the best substitute for a journal or diary, which for some time had been discontinued.

TO JOSEPH REYNOR, ESQ.

"Canton, China, January 7th, 1820.

"My much esteemed Friend,

"In November last I received your letter dated January 20th, 1819. I sincerely regret the causes which induced you to defer writing to me; but we are not left uncared for by our heavenly Father. Afflictions, either in one form or another, are more or less the lot of all. My domestic trials, I judge not light: though the anxieties of commerce are unknown to me. This is the last day of my thirty-seventh year: thirteen years I have spent in this country—The last five my family and I have lived in opposite sides of the globe, and, what I regret much is—the many arrivals from England which bring me no account of my family.

"You desire me to suggest what may be useful to our cause. Next to the light of God's countenance shining on a missionary's mind, the civilities of Chris

tians at home keep up his spirits, especially when he is beginning his career. All the new missionaries complain to me of being dispirited. It was my feeling also at first. * * * I know how much every one has to do in his own domestic affairs, and in the gratuitous affairs of the Society: still all the home *Machinery* is nugatory without the active services of your missionaries. Do believe me that it is of vast importance to be, as a society, very friendly to them—I would suggest a committee of two or three gentlemen to attend to the petty wants of young missionaries—I am not pleading for myself.

"With respect to small sums of money (and this mercantile people here call every thing less than 10,000 dollars a small sum), it is difficult to procure interest, unless you can lend it certainly for twelve months.

"I have, however, added something to our College funds by interest. But what is necessary for the current expenses of the year, for Malacca—Commissions,* &c., I cannot obtain interest. The liberal contributions of the Tract Society are most usefully expended in aiding Mr. Milne's Monthly Tracts. The seed thus sown, will, I doubt not, eventually produce an abundant harvest.

"You will find that I have completed the Sacred Scriptures in Chinese, with Mr. Milne's help; may God's blessing rest upon them, and make them like the book of the Lord found by Hilkiah, probably 800 years after it was put by Moses in the place where the High Priest found it. (2 Kings xxii. 8; Deut. xxxi. 26.)

"Our venerable friend Dr. Bogue, in his sermon on the death of the late Mr. Hardcastle, seems to underrate

* Printing materials.

books as a means of converting the heathen nations. I see no occasion for this jealousy: our Saviour uses, I think, various means. Missionaries, and books, and colleges also are useful: though none of the means of salvation are without their defects. Books lie unheeded —Missionaries become careless or immoral—Colleges degenerate: where is there perfection on earth! Establishments become merely secular associations, and Congregational churches and Independent ministers become selfish and proud. Alas! for fallen man.

"I trust, my dear Sir, that you will aid the College by your counsel in the meetings of the Directors. They cannot, consistently with the original plan of the Institution, have the sole control. I trust they will not make difficulties. We are, perhaps, more able to judge what is practicable than those whose experience has been in any different circumstances.

"How long it shall please God to bear with the idolatry, and lewdness, and injustice which prevail in this country, none can tell; but, judging by the declarations of the Prophets in reference to the western nations, it would appear to me ripe for judgments. There has been much suffering in the neighbourhood of Peking from the rivers overflowing their banks. Two millions of taels are ordered for the immediate work necessary to bring back the river to its course. Many thousands, some say more than 100,000 people perished. I have not yet seen the person you introduced. Present my kind regards to Mrs. Reynor and the children. May we all be kept by divine power through grace and faith to eternal salvation.

"Your's affectionately,

"R. MORRISON."

TO M. REMUSAT.

"SIR, "Canton, China, Jan. 7, 1820.

"Your two letters of November, 1818, one of which you forwarded by my friend Mr. Hankey, have both come to hand. The copy of your 中庸, which you presented to me, I have received, and return you my best thanks for it. I have an assistant who is a 秀才 graduate, and who has looked over the Chinese part of your work; the printing of which is very correct and very neat. In page 20 the final 之 is superfluous, and in page 155, 富 is printed for 當. In page 32, the translation of 莫見乎隱, &c., is incorrect. Indeed, you have, I believe, given "un contre-sens," similar to that which, in page 142, you justly charge Mr. Marshman with, in the sentence 人不知而不慍. In the Alphabetic Dictionary, which goes from me to England, and a copy of which I hope will be sent to you, you will see the use of 莫大乎, and 莫見乎, &c. You know that 莫大于天 means 'there is nothing greater than heaven;' so 莫見乎隱 means 'there is nothing more apparent (to a man himself) than what he does in darkness.'

"The volume is exceedingly neat, and it is a valuable addition to our European catalogue of books on Chinese.

"Agreeably to your request, I enclose you a list of the prices of those books which you desire to purchase. Some of them are not to be had in Canton, and the expense of embarking them is not included.

"The 玉石 I have called in my Dictionary a corundum stone; but Mr. Reeves, a Fellow of the R. and L. S., resident here, thinks, with you, that it is a spe-

cies of lapis nephiticus, or jade stone. He has never seen it red, but a mixture of green and white—sometimes entirely white. The Chinese, however, use 玉石 for any valuable stone. The 瑪瑙石 we consider a cornelian stone. Mr. Reeves has sent specimens to England of the 玉石, in order to take the opinions of persons there. He also has sent to Sir Joseph Banks a good many dried plants and seeds, to which he has for several years paid attention, although the Chinese are very reluctant to assist him in what they deem 'idle curiosity.' However, if you send us a list of those plants contained in the 本草綱目 which you have ascertained, with the Linnæan names, we shall do our best to add to the number. I say *we*, for I must be much indebted to Mr. Reeves' aid.

"I am much obliged to you for giving publicity to my publications on the continent. It is some encouragement to go onward when one finds that one's labour is not quite in vain in rousing the attention of Europe to the literature and best interests (I mean religious and moral interests) of this part of the globe.

"It was new to me that the credulous unbelievers of Europe began to cherish hope from our ignorance of the Manchow Tartars. That is a stale trick of theirs, to argue from our ignorance, and to believe most firmly whatever they choose to suppose, in opposition to our Sacred Scriptures.

"Your researches in the Manchow Tartar language acquire, from this circumstance, a degree of importance of which I was not aware. I wish you could find time to render the Bible into the Manchow. I am not aware that it is yet done; and it would be a work worthy of your pious King.

"Wishing you the blessings of God Almighty, through our Saviour, Jesus Christ,

"I remain, dear Sir,

"Your's sincerely,

"R. MORRISON."

TO PRINCIPAL BAIRD.

"REV. SIR, "Canton, China, Jan. 7, 1820.

"I have seen the young person, Mr. C., whom you introduced to me, and I am glad to hear from the person who is his senior as surgeon on board, that Mr. C. conducts himself with great moral propriety.

"Respecting the poor in China, I last season wrote some answer to your questions through Dr. Waugh. To these I have little to add. In the province of Peking, the government has this summer been called upon to exert itself for the poor.—Most extensive inundations took place in consequence of heavy rains in Tartary; and very many lives were lost; and those who escaped with life, were deprived of the means of support. The first act of the Emperor was to declare the land-tax in those districts, either wholly or in part remitted—to give a small sum of money, about the value of a crown, to each individual—to erect houses for the gratuitous distribution of boiled rice made into a thin gruel—and to issue from the Board of Revenue two millions of taels for the defraying the expense of restoring the rivers to their proper channels. This is a specimen of what the government does for the poor in extraordinary cases. They also give a license to beg, to persons who suffer from drought or inundation, &c.

"For those who have relations able to support them, there is no provision, and the establishments for the

destitute old and blind, and lepers, are attended to carelessly, as in every country where it is merely an official duty that is performed, and where there is an entire want of the spirit of individual benevolence. A great part of the money given to the sufferers in extraordinary cases, is appropriated by those appointed to distribute it. The poor man in China has to look to his relations for support. There is no tax in China for the support of the poor. As to the number of poor unable to support themselves in China, I know of no means by which data could be procured to make a calculation.

"I thank you for the two copies of the printed paper. I wish you had sent me a few more. My friend Mr. Livingstone is, I understand, sending to your museum this year, two or three Chinese human skulls; they were the heads of some unhappy men who were decapitated for robbing an American vessel in Macao roads. I shall probably procure a few trifles for you, and send them by Mr. Clarke. Your late provost's son, Mr. Marjoribanks, is going from China this season to Edinburgh, and has kindly engaged to do what he can for our Anglo-Chinese College at Malacca. He takes with him some printed statements of the object of the Institution. Should you and he live to meet, I beg you to grant him some assistance by your influence in Edinburgh. Our College would unite the concerns of time, and of eternity—of the body and of the soul of men—the redemption of which from the guilt and power of sin, is so infinitely important.—The best blessing of a minister of Christ is the seal of God's approbation in the conversion of many—may this be your's.

"I remain your's faithfully,

"Robert Morrison."

The following extracts from the Missionary Society's Report, notice some of those labours which are passed over in silence by Dr. Morrison in his more general correspondence:—

"In the last report it was stated that Dr. Morrison's health had begun to suffer from repeated attacks of severe indisposition: the Directors are happy in being able now to state, that, having retired to Macao, with a view to its restoration, he was enabled, after a short absence from Canton, to return to that city, and resume his important labours, with his accustomed assiduity and vigour.

"Of the few natives whom Dr. M. is still privileged to address, he speaks favourably; especially of their attention to his discourses, and their reverential behaviour during the devotional parts of divine worship.

"Dr. M. had also completed the Alphabetical portion of his Chinese Dictionary, which is found very useful among the Chinese students at Canton, and he hopes will prove equally so at Malacca.

"Among his greater and more laborious occupations Dr. M. had yet found time to execute works of a less important character. A small treatise, entitled, 'Detached Remarks, intended to settle the Phraseology used in Chinese Discourse, and to contrast the principles of the Budh, Mahometan, and Confucian sects, with those of the True Religion,' had been drawn up by him, and printed at the Malacca Mission press. Dr. M. has also published a small book, called 'A Voyage round the World;' designed to enlarge the minds of the lower classes of the Chinese in respect to mankind generally, and to introduce among them a knowledge of the essential truths of Christianity. To this pamphlet is annexed a map of the world, in which

Judea is designated as the country 'where Jesus, the Saviour of the world was born.'

"Four hundred copies of the translations of the Morning and Evening Prayers of the Church of England, and of the Psalter, as divided in the Prayer Book, have been printed and bound up together in volumes. The Committee of the Prayer Book and Homily Society have ordered 2000 copies of this work for distribution in the East.

"Mrs. Morrison, whose health is much improved, embarked with her two children on the 23rd of last month (April), on board the Marchioness of Ely, Captain Kay, on her return to China."

On the 23rd of August, Dr. Morrison, after a separation of nearly six years, had the happiness of being re-united to his family. On sojourning a few weeks with them at Macao, he had to resume his official duties in Canton, from whence in November he writes the following to his brother in London: 'Tell them (relatives) that my wife and children were well when I heard from them. I have so much writing they must excuse me if they get short letters, or none at all. I am really wearied beyond measure by daily writing for the Dictionary, &c. &c. &c. * * * You need not send me the parliamentary debates again, I have no time to read them; any small work that excites much notice, you may send, and children's books. I am this year so much occupied, I hope you will excuse my writing at great length either to you or to my sisters. Do you write a line from me to inform them that I am in my usual health. * * * I am much discouraged; may my mind be brought to a greater degree of humble reliance on the blessing of God. * * * The

emperor of China, called *Kea-king*, died on the 2nd of September last; his son has ascended the throne by the title *Taou-kwang*, which means 'reason's glory!'

"There has been a massacre of the English, French, and Danes at Manilla—about thirty-seven persons—an occurrence which has shocked us much.

"I am grieved that our mission makes so little actual progress—pray for us. Farewell, my dear brother, "Your's affectionately,

"R. MORRISON."

TO W. ALERS HANKEY, ESQ.

"MY DEAR SIR, "Canton, China, December 14, 1820.

"I forward to you some letters of an unpleasant nature, which I think should be considered * in your secret department, for * * * I know not that the disagreement of the society's servants should be made public any more then the dissentions which sometimes occur in families.

"The letter to me from Colonel Farquhar is satisfactory. Permit me to request of you to endeavour to procure from the society a specific donation of one or two hundred pounds, or whatever they may think proper to give at present to the College. Do you think that nothing can be done in opening a subscription for it? We do not require much, but the professors or teachers should have some allowance, and more students I believe on the foundation, could be procured, if we had the means.

* These letters refer to the conduct of some young men sent out to assist in the mission at Malacca and Pinang, who chose to act in opposition to Dr. Mine, and to the principles laid down by the Union of the Ultra-Ganges Mission.

"What view of Christianity our new emperor will take, is not yet known. The commander-in-chief at Peking has afforded him an opportunity, by seizing four poor men (barbers), a cross, and a catechism, and reporting the transaction to his majesty, with an affirmation that the culprits would not renounce the 'Europen religion,' as he calls it. This occurrence appeared in the Peking Gazette a few days ago; but I have not yet seen the emperor's answer.

"We have had an unpleasant case of homicide committed here by an officer of one of the Company's ships firing in a rash manner to intimidate the Chinese, by which he killed a waterman. It was speedily arranged by the Chinese government, that a man who committed suicide, should be considered the person who fired the shot!

"My family is, through God's mercy, in good health, at least when I last heard from them, for although we lived so many years in different hemispheres, we are again already separated.

"May the Lord bless you, and be gracious to you, and give success to your endeavours to spread the gospel. Farewell. "Your's sincerely,

"R. MORRISON."

FROM COLONEL FARQUHAR TO DR. MORRISON.

"DEAR SIR, "Singapore, October 20th, 1820.

"Permit me to return you my most sincere thanks for the truly kind and most valuable letter you did me the favour to write, under date the 11th of June last.

"I cannot but feel the most lively gratification, that my very humble endeavours to promote the interests of the Anglo-Chinese College at Malacca, should have

been received so very favourably by its respected founder; and have only to regret, that the means within my reach of being more essentially useful to an institution so highly interesting and important, should have been so circumscribed. I however trust, that it may please God, at some future period, to render me more deserving of the encomiums you have had the goodness to pass on the present occasion, as well as of the honour my most esteemed friend Mr. Milne has really conferred on me, by placing my name amongst the Vice Presidents of the College.

"Mr. Milton continues very industrious, and his school for Chinese and Malays is getting on extremely well. We are greatly indebted to him for his clerical services, which he has offered on all occasions with the utmost readiness.

"This settlement is daily increasing in population and commercial importance, and if permanently retained by us, will no doubt become a place of the first consequence to the eastward. Should Sir Stamford Raffles visit Singapore, before I take my departure, you may rest assured, I shall not fail to make him acquainted with the sentiment expressed in your letter, and I am fully satisfied that he will render every assistance and support in his power to the mission established here, as I believe few men feel a more lively interest in the general success of the society than he does.

"With sincerest wishes for your health, happiness, and prosperity,

"I remain with the greatest esteem,

"Your very faithful friend and servant,

(Signed) "Wm. Farquhar."

EXTRACTS FROM LETTERS TO A RELATIVE.

"Canton, December 4th, 1820.

"I left Macao in order to come up here on Thursday last. The occasion of my coming is an unpleasant one, an officer belonging to one of the Company's ships, rashly fired a gun or fowling-piece and killed a Chinese, a young man the owner of a boat; and this of course has been noticed by the Chinese government. The officer, it is alleged, belonged to the 'London:' and all commerce with her is interdicted till the officer be delivered to justice. It is said he has absconded, and where the proceedings will end, cannot at this time be known. * * * *

"There has been a very shocking massacre of from thirty to forty Europeans of different nations of Europe, and of about eighty Chinese, at Manilla. The perpetrators of this cruel act were the native Manilla people. The pretext was a supposition that foreigners had introduced the disease called cholera morbus, which had prevailed extensively, and was very fatal. Alas! how much suffering there exists in our guilty world. Happy they whose hearts are changed, and who are fitted for a better state, where there shall be nothing to hurt, nor to annoy, to all eternity. * *

"Would that I could tell you of a Christian church gathered together from amongst this idolatrous people, and that our baptized countrymen had more of the spirit of true religion! * * * * * *

"Without economy and punctuality in worldly matters, we shall soon lose both competence and respectability of character. * * * * * *

"I am often rather low-spirited about the want of success in our Ultra-Ganges Missions. I fear I don't

spend enough of time upon my knees in prayer to God our Saviour, that his kingdom may come. To pray and to neglect means, as well as to use means and neglect prayer, are both wrong.

"Dec. 6th.—A man on board one of the Company's ships committed suicide on the 3rd instant, and the purpose of the Chinese government is, to consider him the murderer, and so end the legal proceedings.

"Dec. 9th.—This strange mode of preserving the forms of law has been absolutely carried into effect, and I have the prospect of being enabled to resume my usual labours, which have been interrupted for some days by this very unhappy case." * * *

Although frequently depressed from seeing so little fruit of his labours, Dr. Morrison was not left altogether without encouragement, as would appear, from one and another giving evidence of being turned from "darkness to light." A few of these instances were recorded in his letters to the British and Foreign Bible Society, from which they are extracted:—

"A native printer,* who was some time since baptized by Mr. Milne, has composed and printed a paraphrase on several parts of the New Testament; the reading of which, he found more edifying to his mind than any other books printed by us. He has since been called to suffer for righteousness' sake. Here I hope the word of God, which formerly edified him, will still support his mind. He has, I believe, truly felt the power of divine truth, and is an example of the utility of the Bible in this idolatrous country.

"During the past year, I have not been able to dis-

* Leang-Afa.

tribute any portion of the Scriptures in China. The emperor Kea-king, under whose reign the Christian religion was, by an express decree, declared illegal, was suddenly removed to another world in September last; whether his successor will be as inimical to it, must be determined by time. It is, however, gratifying to see that so many thousands of Chinese,* who are not under the influence of these prohibitory decrees, have now an opportunity of reading the gospel in their native language.

"The governor of Ockotsk has gratefully acknowledged the receipt of those copies of the Scriptures which I sent to that unfrequented part of the globe.

"The Chinese sailor, who some years ago wrote out for the type-cutters my first edition of the New Testament, athough long since out of my employ, and at that time feeling rather an aversion to Bible truth, appears now to believe that the religion of Jesus is from heaven, which is some encouragement. We have prepared the seed, to which, when extensively sown, we hope God will not deny his blessing."

The Anglo-Chinese College being finished, and a few native youths having been received on the foundation, with two persons of European extration, who commenced a course of study under the tution of the Rev. Mr. Milne, Dr. Morrison drew up a code of laws and statutes, for the regulation of the Institution; besides a deed of grant; copies of which, are here appended in order to afford ample information respecting this interesting Institution.

* Resident in Siam, Cochin-China, and the Malayan Archipelago.

LAWS AND STATUTES OF THE ANGLO-CHINESE COLLEGE.

"There shall be a College Council.

"I. The College Council shall consist of the President of the College, the resident Principal, and the Professor of Chinese.

"It is understood that the Principal has the direction of the ordinary daily concerns of the College; but in any affair of importance to the Institution, or in any new case that may arise not provided for by previously existing laws; or, in such cases as may hereafter be specified, the Principal is required, by this statute, to confer on the subject with the Professor of Chinese.

"II. In any case of serious misconduct on the part of any Student, the measures to be adopted shall be considered by the College Council, and their decision carried into effect by the Principal, in ordinary cases; and in particular cases, by such member of Council as may be appointed.

"III. When the President is residing at the College, he shall be Chairman of the Council.

"IV. When a difference of opinion shall arise amongst the members of Council on any subject, the President and either of the other members of the Council concurring, shall decide the question. If the second and third members of Council shall differ in opinion with the President, and the case does not require immediate decision, it shall be deferred six or twelve months; reconsidered in the mean time; if practicable, the opinion of some of the Trustees be taken, by a joint or separate application of the President and the other two members.

"If the question require immediate decision, the President's opinion shall be adopted, and each party

make minutes of the reasons of their opinions, to be referred to one or more of the Trustees, whose votes, joined with either party in the Council, shall make a final decision.

"V. In case of the President being absent, the Principal and Chinese Professor shall form a Council, and confer on every important subject. The Principal may, at any time, require a meeting; and the second member of Council is also allowed to request one. If desired, the reasons must be minuted by the Principal, and referred to the President.

"It is to be hoped that there will be a general concurrence of opinion; but when a difference of opinion shall arise, if immediate decision be not necessary, the case shall be deferred, and represented jointly, or separately, to the President, whose opinion, on either side, shall decide the case. When immediate decision is required, the Principal's opinion shall be adopted for the time being, and a representation, known to both parties, be made to the President; or in the event of the office of President being vacant, to a Trustee, whose connexion with the College has continued longest.

"VI. Should the Principal insist on the immediate decision of a case which the second member of Council thinks it right to defer, the second member is, by this statute, permitted to enter a protest on the minutes of the Council.

"VII. After the death of the founder, the appointment of European officers to the College shall be made by the Trustees. The appointment of Native professors, or masters, shall be made by the College Council.

"VIII. The periodical statements to the public concerning the College, shall be drawn up by the

College Council. As often as practicable, those who have been Students in the College, shall be appointed as Masters; and, whenever they are equally well qualified for the vacant office, they shall be preferred to other candidates.

"IX. When there is no specific and sufficient reason to the contrary, the European officers of the Institution shall fill the vacancies which may occur by seniority. The Council and Trustees shall judge if the alleged reason be sufficient or not.

"X. Students shall be admitted by the consent of the College Council. When a difference of opinion exists, the Council shall come to a decision in the manner above directed.

"XI. The consent of the College Council shall be necessary to authorize the Principal to expel any Student.

"XII. Gross and open immorality persisted in, shall be a sufficient cause for expelling any Student.

"XIII. A continued and obstinate neglect of prescribed studies, shall be a sufficient cause to expel a Student.

"XIV. A wilful, pertinacious, disobedience to the rules of the College, shall be a sufficient cause for expulsion.

"XV. One of the European officers of the College shall always be present at morning and evening prayers.

"XVI. It shall be the duty of the officers of the College to cherish, at all times, a paternal feeling of kindness to the Students; to set an example of patience, moderation, good temper, and assiduity; and to avail themselves of every opportunity to inculcate lessons of morality and true piety; considering the religious and moral instruction of the Students, as no

less intended by the Anglo-Chinese College, than their intellectual education.

"XVII. The European officers of the College to be Trustees by virtue of their office.

"XVIII. The Trustees shall not be fewer than five. Vacancies (after the death of the founder) being filled up by ballot amongst the existing Patrons, Officers, and Trustees.

"XIX. Patrons shall be supplied in like manner.

BY-LAWS OF THE ANGLO-CHINESE COLLEGE.

I. At the College table the conversation shall, by the Principal, be turned as much as may be to topics of general utility; in which it is expected that those present will support him. It is desired that characters of persons (whose characters are not already subjects of history) shall not be introduced, lest even praising some, should induce detraction, or evil speaking, of others.

II. On Mondays, Tuesdays, and Wednesdays, the general good behaviour of the Students, and observation of the Rules of the College, shall be superintended by the Principal; and on Thursdays, Fridays, and Saturdays, the Chinese Professor shall superintend the Students for the same purpose. On Sundays, the Principal and Professor shall take this duty alternately.

III. The Officers of the College shall have a choice of apartments, in the order of the rank they hold; and Students, who may live in the College, shall, generally, have a choice according to seniority of connexion with the College. In special cases, the Council shall have the power of allotting what apartments they please.

ADMISSION OF NATIVE STUDENTS ON THE FOUNDATION.

All Students who enter the College must have a good character.

Native Students must remain three months on probation, before they are regularly received into the College. If, after a trial of three months, they are considered suitable persons, they shall be received, on condition that they remain six years.

LECTURES

Must be attended three times a day; viz., at nine in the morning; four in the afternoon; and at eight o'clock in the evening.

The Chinese Students are expected to attend prayer in Chinese, morning and evening, every day in the week; and to be present to hear a Sermon in the College-hall on Sundays.

ALLOWANCES TO NATIVE STUDENTS ON THE FOUNDATION.

They receive for the first year, three rupees monthly; for the second year, five rupees; for the third and fourth years, six rupees; for the fifth, seven rupees; and for the sixth year, eight rupees. Two suits of a College dress annually.

TUITION.

They shall be taught to read and understand the Chinese Classics; to read and understand the Christian Scriptures; to read and write the English language, History, Geography, the Use of the Globes, Logic, Moral Philosophy, Theology—Natural and Revealed, &c.

PREPARATORY SCHOOLS.

The Charity Schools of the London Missionary Society at Malacca, of Chinese lads, contain on an average about one hundred. These schools are visited

by the Officers of the Anglo-Chinese College; and they, although not originally designed to do so, serve the purpose of preparatory schools from which to select youths for the College.

ADMISSION OF STUDENTS SUPPORTED BY THEIR FRIENDS.

Any person desirous of educating a Chinese youth, from the age of 12 to 18, may support him at the Anglo-Chinese College for one hundred Spanish dollars a year. Clothes, washing, and a servant, if one be required, are not included.

An European youth may be supported at the College for £100 per annum. For this sum he will be supplied with food, lodging, washing, and education. Clothes are not included. If a servant or horse be required, the Student must find them himself.

The Managers of the College will engage to board, lodge, clothe, and educate a destitute Chinese youth; or a fatherless, or orphan lad, for £25 annually.

ANGLO-CHINESE COLLEGE.

PATRONS.

Lieutenant-Colonel Farquhar, *Resident of Singapore, &c., &c.;* the Hon. E. Phillips, *Governor of Pinang;* the Hon. J. Erskine, *Member of Council, Pinang;* and subsequently, Sir George Thomas Staunton, Bart., &c., &c.

TRUSTEES.

Robert Morrison, D.D.; W. Alers Hankey, Esq., *Treasurer of the London Missionary Society;* the Rev. George Burder, *Secretary of the London Missionary Society;* C. W. Crommelin, Esq., *Civil Service, Bengal;* Lieut.-Col. W. Farquhar; D. S. Napier, Esq.

European Officers of the College are Trustees by virtue of their office.

OFFICERS OF THE COLLEGE.

1. A PRESIDENT.

He may or may not be resident at the College, but, whether present or absent, he is to be considered the head of the Institution, and to take precedence accordingly. His duty is to promote the general welfare of the College in every department.

2. A RESIDENT PRINCIPAL.

Salary, per annum	£100
College Table	100
Native Steward.	25—£225

3. A PROFESSOR OF CHINESE.

Salary, per annum	£100

A TREASURER.

A LIBRARIAN, AND KEEPER OF THE MUSEUM.

4. A NATIVE CHINESE MASTER.

Salary, 66 rupees per month.

Any immorality, generally condemned by Christian churches, shall incapacitate Europeans from holding offices in the Anglo-Chinese College.

And Native Masters and Teachers shall be, when practicable, correct moral men, according to the opinions of their own nation.

The duty of the President of the College is, to promote the general welfare of the Institution; and, when present at the College, to teach such departments of knowledge as may seem to him expedient.

The Principal has the ordinary general superintendence of the College concerns; and is to teach the Native Students the English language, Geography,

the Use of the Globes, Arithmetic, and Book-keeping; History, and such other branches of knowledge as circumstances may direct.

The Professor of Chinese is to teach the Chinese language to European Students; also to teach the Natives Logic, Theology—Natural and Revealed; Ethics, or Moral Philosophy; and to assist the Principal, as circumstances may require, and his time permit.

The Chinese Master is to teach the Chinese Classics; the reading of the Sacred Scriptures, and other books on the Christian Religion, in the Chinese language; to assist Foreign Students in learning Chinese; and to teach Chinese writing to Native and to Foreign Students.

As the College progresses, the mechanical and chemical Sciences, Natural History, Botany, &c., will, it is hoped, be taught; also Geometry, and the higher branches of the Mathematics. The plan of the College does not exclude any branch of human knowledge; nor any one of the circle of the sciences.

ANGLO-CHINESE COLLEGE DEED.

"I, Robert Morrison, D. D. of the University of Glasgow, having been sent to China in the year of our Lord One Thousand Eight Hundred and Seven, by a Society of Christians, meeting in London, and composed of members of various British Churches, for the purpose of learning the Chinese language, rendering the Sacred Scriptures into the said tongue, and composing an English-Chinese Dictionary, with the ulterior view of the diffusion of the Christian Religion in China, and the Extra-Ganges nations; and having, in the year 1818, nearly brought these several works to a conclusion, my mind was led to pray to God for direc-

tion, and to meditate on what further means could be used to bring about the final object of my Mission.

"The Divine Providence having increased my personal property in a small degree, I determined to appropriate One Thousand Pounds sterling to found a College, to be called the Anglo-Chinese College, the object of which should be the cultivation of English and Chinese literature, in order to the spread of the gospel of Jesus Christ.

"As the above preamble shows, the cultivation of literature is not to be considered the final object of the Institution, but attended to as a means of effectuating, under the blessing of God's Holy Spirit, the conversion to the faith of Christ of the Extra-Ganges nations, who read or speak the Chinese language; so, on the other hand, the College must never be considered as a mere dwelling-house for Christian missionaries, but as a place devoted to study, with apartments only for the Principal of College, and such other persons engaged in tuition, or the appropriate studies of the College, as it can accommodate with rooms.

"Having entrusted the building of the College to the Rev. William Milne, my first associate in the Chinese Mission, and we, unitedly, having laid our views and wishes before the public, soliciting their pecuniary aid, and they having confided in the sincerity of our intentions, and deemed our object laudable, and deserving the pecuniary aid of Christians—all monies received from the donors and subscribers (whose names are written in the College record) are to be considered as appropriated solely and inalienably to the objects stated in the preamble.

"The College, then, and its funds, shall never be diverted from the original object, stated in this deed, by any authority whatever; whether by the will of the

Founder, or of the first Principal of the Anglo-Chinese College, the Rev. William Milne; or of any Trustees hereafter to be appointed.

"May He, on whose shoulders is the government of the world—who has all power in heaven and on earth—recognise this offering, humbly designed to operate as a means of bringing many sinners to obedience and happiness; and may He secure the performance of this Deed. To His Providence the Anglo-Chinese College is reverently committed; and may the whole Eastern hemisphere be soon filled with the glorious light of His gospel, and be taught to ascribe to Him the glories of creation! Amen, and amen!

"Since neither Doctor Morrison nor Mr. Milne, although the Founders of the Institution, have any power to alienate either the building or the funds of the Anglo-Chinese College, so, as long as they adhere to the original object of it, as stated above, it is but equitable and seemly that the first-named should be a perpetual Trustee, and the last-named perpetual Principal, during their lives.

"The Honourable the East India Company's Pinang Government having granted, at the request of Mr. Milne, a piece of ground in Malacca, to the Missionary Society (usually called the London Missionary Society), and that Society having, at the request of Dr. Morrison and Mr. Milne, allotted part of that ground to be the site of the College; the ground, as well as the building and funds (already or hereafter to be received) cannot be alienated from the aforesaid object of the College.

"All books given by Dr. Morrison, and various other donors (whose names are recorded), to the Anglo-Chinese College Library, shall be inalienable.

"I will not anticipate the failure of the object for which these grants have all been made, and therefore I shall not insert any reservation of my personal property, in case of the object failing; nor stipulate that in case of such an event occurring, it shall revert to my heirs and successors. I have a firm reliance on the Divine Providence.

"But should it happen that circumstances render it impracticable to conduct the studies of the College at Malacca, the premises shall, in that case, be sold, and the College be removed to some other place in Extra-Ganges India. No merely local difficulties shall put an end to the Institution. If it be stopped in one place, from any unforeseen cause, let it be re-commenced in another.

"The records of the College shall always be open to the inspection of the local Christian authorities in the place where it may be situated; and annually, at least, a statement of its affairs, whether showing its progress or its decline, shall be laid before the Christian public in a printed document.

"To the Spiritual Church of Christ on earth—to the learned, the scientific, and the opulent, and also to poor and unlearned Christians—to those who, next to their own salvation, desire the happiness of their fellow-creatures, of every nation and of every tongue, the Anglo-Chinese College is, by this Deed, respectfully commended.

"In case of a failure of Trustees, appointed according to the constitution of the College, or the demise of Mr. Milne, its temporary management shall devolve on the senior member of the Chinese department, and the acting committee of the Ultra-Ganges Missions; and in case of the failure of regularly appointed Trustees,

and of such senior member and committee, the management of the College shall devolve on the above-named Missionary Society in London.

"Sealed, signed, and delivered, at Canton, in China, where no stamps are used, this twentieth day of March, A.D. One Thousand Eight Hundred and Twenty.

(Signed) "ROBERT MORRISON.

"In the presence of us, who have hereunto set our names, "J. B. URMSTON,

"Chief for all affairs of the Honourable East India Company in China.

"J. REEVES."

In addition to the above, Mr. Milne drew up "Rules and Regulations for the College Library," which was to consist of European and Foreign Books, MSS., Maps, Charts, Drawings, and Philosophical Apparatus; to which was to be attached a Museum of natural and artificial curiosities. The Library was not at first very extensive, but it has since been considerably increased by valuable grants of books, &c., from Dr. Morrison, and various other donors.

A copy of the regulations was accompanied by the following official note from Mr. Milne:—

TO THE REV. DR. MORRISON, FOUNDER OF THE ANGLO-CHINESE COLLEGE, AND ONE OF THE TRUSTEES.

"Anglo-Chinese College, Sept. 13th, 1820.

"REV. SIR,

"I have the honour to forward herewith, for your inspection, a statement relative to the Anglo-Chinese College Buildings, &c., which I trust will prove satisfactory to you, and the supporters of the Institution generally; and tend to maintain your undimi-

nished attachment to the establishment of which you are the parent, and chief supporter.

"I remain, Rev. Sir, your humble servant,

"WILLIAM MILNE,

"Principal of the Anglo-Chinese College, and a "Member of the Managing Committee."

It may be briefly mentioned here, that the College building is a plain substantial edifice, 90 feet in length, and 34 in breadth, with a verandah back and front, supported by pillars; it is, 103 feet long, and 162 wide. The interior is arranged suitably to the nature of the climate, and the character of the objects to which it is appropriated. On each side, are arranged the Chinese and English printing offices, schools, and apartments for native masters, workmen, &c. The situation is favourable to health and study, being surrounded by a piece of ground. The front, which faces the sea, is shaded by a row of senna trees; and it is cooled during the day by the sea breezes, and during the night by the land breeze, which regularly sets in.

Mr. Milne's first attempts to introduce the blessings of education were strongly opposed by the prejudices of the people, who could scarcely be persuaded but that political designs, not benevolent motives, led foreigners to instruct their children gratuitously; so that, in order to overcome their indifference to the intellectual state of their offspring, it was found necessary to grant a monthly allowance of money, equivalent to what their sons could earn by manual labour, as an inducement to secure their attendance on the means of bettering even their physical condition. This, for several years, greatly increased the necessary expenses of the Institution; but for the last few years, the system has been discontinued, as prejudice has

been overcome, and the benefits of education have been more fully appreciated.

The following letter from Mr. Milne, describing the system of tuition he adopted for his pupils at this early stage of the Institution, shows also the zeal with which he discharged the duties of his important situation :—

TO THE REV. DR. MORRISON.

"DEAR ROBERT, "Malacca, Sept. 20th, 1820.

"The Essays of your boys and young men are favourable specimens of improvement in Christian knowledge. The College students write exercises on Saturdays, but the specimens are yet far inferior to your lad's. The people about me like the Heang-heun, 'Village Discourses,' better than any thing I have yet written, so they say; this affords me some encouragement. I should like to know if your people can make them out.

"N. B. I have not a single copy of your Tour of the World, though hundreds ought to have been here. Many, many calls for it, and not a single copy; what a pity! Can you not get a hundred copies sent to us?

"N. B. I feel myself extremely ignorant of the proper method of College management. Can you not give me some information? I will tell you my present plan, and then you will be able to tell me what is wanting; but you must not put off the subject by saying you know not, you have better means of enquiry than I.

"I. Then. The lessons are read in the hall, where is a round (oblong rather) table, about which all the party sit on chairs, and I sit on a chair not any higher than the others.

"II. The first lesson is before breakfast, at seven

o'clock, when the higher class reads the Shoo-king, explained by Lee; when I generally ask him questions on the meaning, partly for my own information, and partly for theirs. Afăh, Ajaou, and Gno, are in this class.

"III. After breakfast, exactly at nine, Bone and Fleming repeat the Yew-heŏ, and Chun and Chuen, the Sze-shoo. The Yew heŏ, or Catechism, they translate; this lesson is short.

"IV. At twelve all meet, when the higher class reads aloud the morning lesson, from the Shoo-king, and the second class reads the Ming sin paou këen, and translates it. I correct their translations and the pronunciation, with the Teacher's help, who is always there. The second class analyzes a character each, then the whole practise two characters according to the tones, and the four students in the second class write some characters in sand with the finger. At the writing, some of the Teachers attend; I am only now and then present.

"V. At eight in the evening, Chun and Chuen repeat again the Yew-heŏ. The others are variously employed.

"VI. On Monday, the second class, instead of reading the mid-day lesson, learn to write on paper with the Teacher, and at twelve exhibit specimens of their hand; then I make them write before me, that remarks may be made on their sitting, holding the pencil, &c.

"VII. On Saturday, the lesson at mid-day of both classes is omitted, when the second class all exhibit written Chinese exercises, which I correct, and Bone goes likewise over the English Grammar.

"VIII. On Friday, the second class reads over, and

retranslates, all they had read and translated through the other days of the week.

"IX. Five days in the week I explain the gospel of Matthew in order to Afăh, for his information as a student, for about twenty or thirty minutes.

"X. As they all attend the usual exercises of religion, there are no particular services for them yet.

"XI. I began last year to give those that attended some idea of the English language, two or three sentences per day, intending, as soon as they had about a hundred words or so, to give them the language in order; but finding it too much for my strength, I asked Medhurst to do it, which he did for some weeks in the spring and summer, and suddenly left it off. Since then I have not been able to resume it, but I intend to do so next month. I have spoken to Fleming, and I think, if he take pains, the best way to secure his constancy to it, will be to allow him your premium for his services.

"XII. The students do not repeat much, nor do they recite in the whining Chinese way as yet, though I confess myself very partial to that system.

"XIII. Occasional information of a geographical kind has been given, but no stated lectures, which, however, must now be attempted, as well as something in history; but as my strength has limits, and many other things press hard on me, I must go on to things by degrees.

"Now, as tuition is in fact every thing, I wish all the information you can give, or procure, either from Chinese Colleges or European, as to the manner in which I ought to conduct myself among them—how to address them—what is decent and proper in such an Institution as this—as to my seat among the students, intercourse with them, furniture of the rooms.

arrangement of the study, discipline, forms of entrance, departure, &c. &c. In short, on every subject of this kind; for you know that I have had but imperfect opportunities of informing myself on many points, and it is perhaps better for both, that my defects in this way be supplied by yourself than by any other.

"Yours ever,

"W. MILNE."

The above system of tuition varied as education progressed, and as the number of students increased in the College, until 1828. Since which period the following course of instruction has been pursued, with little variation, to the present time.

"As the primary objects of the Institution are the cultivation of English and Chinese literature, the labours of the students are divided between the acquisition of these respective branches of knowledge; and nearly an equal proportion of time is allotted to each. The first class has studied Geography with the use of the Globes, and is now going through a course of lectures on the principles of Astronomy. Some of them have attended to Mathematics, in which they have proceeded to the third book of Euclid. Part of a Catechism on miscellaneous subjects, containing a general outline of Astronomy, Geography, Morality, &c., has been translated by them; and one of them, who has now left, had commenced the study of general history. This class is employed at present in translating portions of Joyce's Scientific Dialogues into Chinese. The boys are accustomed to render verbally out of one language into the other, are rigidly exercised in parsing, and required to give the corresponding terms in Chinese of each word or phrase, as it occurs, and to furnish the appropriate rules of syntax;

a portion of their time is employed in writing, and in studying arithmetic: they have committed to memory Murray's Abridgment of English Grammar, and are going through his exercises on rules for parsing.

"They also write English translations of Chinese works, and have some of the best of their own books read and explained to them by a Native Teacher.

"The boys of the second class study Chinese rather more closely than those of the first: they are occupied in writing, in arithmetic, in learning colloquial sentences of Chinese and English, and in translating alternately from one language into the other.

"The junior classes are employed on the elementary parts both of Chinese and English; they are daily exercised in turning Chinese into English, and *vice versâ*, and in committing to memory easy sentences of English with a Chinese translation. All the students are early taught to distinguish the different parts of speech, and to assign to each word its specific meaning in the other language. It is rather unfortunate, that for the grammatical terms in the English there are no corresponding ones in the Chinese. Words in the latter, answering to verbs in the former, are indeed designated as living characters, and those which correspond to substantives as dead ones; but then, by merely changing the position of a word, it may become any other part of speech. Position, not concord or government, is the distinguishing peculiarity of the Chinese language; and hence it is obvious that there must be considerable difficulty in accustoming a China-man to arrange the parts of speech accurately, and attend to an exact collocation of those particles, which, in English, are necessary to the sense as well as to perspicuity, but which are seldom used in Chinese except for the sake of euphony.

"Religious instruction is daily communicated to the students. They all attend the reading of the Scriptures and prayer in the College, before they commence their studies. They learn, during the day, select portions of Catechisms, or other books on religious subjects, are made acquainted with sacred history, and are taught the principles of the Christian religion as these are laid down in the Scriptures. They all attend Divine Worship on the Sabbath, when service is performed in their own language. The Chinese workmen voluntarily attend with them; and some of them with great regularity. Service is conducted in the Mission Chapel on the Sabbath forenoon, and in the College Hall morning and evening."

The religious instructions by Dr. Milne, and his successors, have been blessed to the conversion of several of the Teachers, Printers, and Students, among whom should be especially noticed, the faithful Evangelist Leang-Afă, whose sincerity has stood the test of persecution, and who continues, to the present day, a monument of that grace which could alone keep him from falling.

From the Anglo-Chinese College press, have issued several works of importance. Besides the Gleaner and Chinese Magazine, already noticed, there have since been published Premare's Notia Linguæ Senicæ, the MS. of which was presented to the College by Viscount Kingsborough, with £1500 to defray the printing of it; Mr. Collie's translation of the Chinese classical book, called The Four Books; Dr. Morrison's Notices Concerning China, the Domestic Instructer, a work consisting of four volumes in Chinese; also the Sacred Scriptures, Religious Tracts, &c. The number of Students in the Establishment have varied from

twenty to sixty. To this very imperfect sketch, may be added a Notice of Malacca, by a gentleman of high intellectual attainments and enlightened principles, who visited the College about the year 1828 or 1829; it was intended for a Periodical work then being published by the gentlemen residing in China; the writer was the late Mr. Charles Marjoribanks, President of the Select Committee, and M. P. for Perth.

"Malacca was one of the first European possessions in Asia, being captured by the Portuguese a very few years after the successful voyage of Vasco de Gama, round the Cape of Good Hope. It is not imagined that they did much to improve the moral condition of the natives. We are told by St. Francis Xavier, who visited it, that 'the excess and number of their vices distinguished the Christians from the unbelievers.' The Dutch, who succeeded the Portuguese at Malacca, it is probable, were even more remarkable for the extent of this distinction. The remains of some of its former martyrs, repose within the walls of the old church on Malacca Hill; it was first a Roman Catholic, then a Protestant place of worship and burial, and it is now a picturesque ruin. Jesuit Apostles of the East, some of whom are styled Bishop of Siam, China, Japan, sleep, side by side, with burgomasters; but as the tombs are exposed to the elements, the records of the deeds of these missionaries and merchants are fast fading away; and when it is considered how little improvement in the condition of their fellow-men in the eastern world, we see the obliterating hand of time upon their monuments with less sorrow and regret. Let every passing stranger visit the old church; it is a situation of much beauty and useful instruction.

"It is satisfactory to see this interesting settlement

of Malacca once more subject to the English Government. The old fort, the joint work of the Portuguese and Dutch, was one of the strongest in Asia; but on its first capture by the English, the fortifications were blown up, which, from their solid strength, was no easy task. But there are buildings at Malacca more interesting to a stranger then either old forts or churches; first and foremost of these, is the Anglo-Chinese College.

"This well regulated institution owed its origin and foundation to the Rev. Dr. Morrison, whose profound and extensive knowledge of the Chinese language has secured to him deserved celebrity. He, with great liberality, appropriated a large sum for the building of the College, which has since been supported by voluntary contributions, and has also received the countenance of the Company's government, though by no means to the extent which its great and important objects deserve: it is an Institution, the merits of which are too little known, and the advantages likely to arise from it too little appreciated. By some it is thought unworthy of attention, because it is of Missionary origin. It is believed, that such illiberal views are fast fading away, and whatever differences may exist in religious creeds, it is hoped, that an Institution so much calculated to improve and humanize a portion of our species, will be considered deserving of every encouragement by men of liberal and enlightened minds. The gentlemen who have successively presided over the Anglo-Chinese College have been distinguished for simplicity of life and benevolence of disposition, independently of the peculiar acquirements of the Malay and Chinese languages which qualified them for their duties. I speak from a personal knowledge of the man, when I affirm that the

late Dr. Milne, for several years Principal of the College, with more Christian humility than most men, combined the love of science and learning with the enthusiasm of religion, and anxiously devoted his time, and sacrificed his life, in the cause in which he was engaged. The late Mr. Collie, who is also gone to receive his reward in a better world, is said to have spoken Chinese with the pronunciation and idiom of a native. Let not the pride of Western learning regard with contempt an institution founded and directed by such men. Let unworthy jealousies be laid aside, and let it be generously considered, that if the well-being of our fellow men in this world, and their eternal welfare in another, be accomplished, the hands by which the good work is done is a matter of comparative indifference. The object of the Anglo-Chinese College is the instruction of Chinese boys, who would otherwise receive no instruction at all: they are taught their own and the English language and elements of useful science. No profession of religious belief is required on entering the Institution, nor are compulsory means in any way employed with a view to conversion. Such of them as evince any inclination, receive every encouragement to become Christians; if otherwise, they still acquire a useful and moral education. When I visited the College, it contained upwards of thirty Students. Were its funds greater, its opportunities of doing good would necessarily be more extensive. It was a source of much gratification to hear nearly every one of those boys reading with fluency the Bible in the Chinese and English languages. Many of them wrote elegantly both Chinese and English, and had attained considerable proficiency in Arithmetic, Geography, the use of the Globes, and general history. Thus does a son of a

Malacca peasant derive an enlightened education, denied to the son of the Emperor of China.

"Mr. Kidd, now Principal of the College, appears to take a lively and sincere interest in those under his charge. He considers their capacity fully equal to that of European children, and many of them are most anxious and desirous of instruction. It is a source of regret that there are not sufficient funds to extend the building, so as to enable the boys to remain in the College during the night, as the houses of their parents are often far from being places where morality is to be acquired; but when the sphere of usefulness of this excellent establishment is more generally known, it is hoped provision will be made against this defect. Many Chinese, who have been educated at the College, have entered into different pursuits of life, and the superior advantages which they have been seen to possess over their less fortunate countrymen, have greatly increased the popularity and reputation of this institution. Many are employed by merchants, and as clerks in public offices; and where there is an extensive Chinese population, their combined knowledge of their own with the English language, in addition to their good conduct, has eminently qualified them for such situations. I went into the shop of a Chinese retail merchant, at Malacca, which was conspicuous for its well-ordered neatness; he said to me, in the most correct idiom, 'I have had the good fortune to be educated at the College under Dr. Milne, for whose memory I have the greatest respect, and, I assure you, I have derived great advantage from the instruction he gave me.' I asked him if he had a family, he answered, 'as yet only one son.' I expressed a hope that he might have many more, and that he would give them the same education he received himself, and that they might turn out

as respectable men as their father. He anwsered, 'I hope you may be as fortunate in your children.' Upon asking him if he followed up his studies, he said he was very fond of English reading, and that he generally wrote down passages which pleased him; that, if I chose, he would show me his common-place book. From a drawer, in his Chinese cabinet, he took out a thick manuscript volume. Amid receipts in Chinese and English for different chemical mixtures, as well for cookery as medicine, were extracts from Confucius and from English standard works. Among other pieces of poetry, I observed Cowper's well-known lines to his mother's picture, which he said he got by heart from thinking them very beautiful. This was a Chinese retail shop-keeper, a dealer in tea, tobacco, and snuff; nor did I discern any thing in his superior information which in any way disqualified him for the duties of his situation. I afterwards understood that he was frugal, industrious, and prosperous. He said it was not his intention to go to China. 'I dislike,' he added, 'its arbitrary government.' How much must ideas and feelings, such as these, diffusing themselves however gradually through the Chinese public mind, tend to dispel the prejudice of ignorance, and to break down the great wall of Chinese jealousy and restriction. The means are still imperfect and inadequate to the end, but even now there is a library and printing press attached to the College, and a newspaper in the Chinese language, has been lately printed. May these apparently small beginnings not be despised, but receive the powerful assistance of government, as well as the aid of private benevolence. I was on a rocky, and now almost barren island of the Hebrides, where Dr. Johnson exclaimed, 'We are now treading that illustrious soil which was once the lumi-

nary of the Caledonian regions, whence savage clans and roving barbarians derived the light of knowledge and the blessings of religion.' May Malacca prove the Iona of these regions, and long resemble it in every thing but its ruins."

Upon the retrenchments which followed on Lord Wm. Bentick's appointment to the Government of India, the annual allowance of 1200 dollars made by the East India Company was withdrawn from the College, but the writer of the preceding detail, with the other members of the select committee, in the most prompt and generous manner, made up the deficiency unsolicited. The manner in which their resolution was made known to Dr. Morrison, may be seen by the following letter:—

TO THE REV. DR. MORRISON, PRESIDENT OF THE ANGLO-CHINESE COLLEGE AT MALACCA.

"SIR, "British Factory, Canton, Jan. 7th, 1831.

"We have to acquaint you, that we have learned, with much regret, that the allowance, which had been made by the Pinang Government, of 100 dollars per month to the College over which you preside, had lately been withdrawn. We have considered it our duty to make the same grant for this current year in the name of the East India Company, having recommended its continuance to the Court of Directors, and entreated their further countenance and support to the Institution. We have ourselves a firm conviction of its excellence. We believe it to be eminently calculated to diffuse the light of knowledge and of useful instruction through the most remote possessions of Great Britain, and to assist in removing those prejudices, which have so long fettered the public mind of

this country, subjected it to the influence of an exclusive nationalty, and induced it to regard with indifference every thing foreign to its established usages and literature.

"By the means of liberal education so readily afforded to the natives of England as well as China, in the learning and languages of either country, we consider the intercourse between the subjects of the two empires will be materially facilitated.

"Wishing the Anglo-Chinese College every prosperity, and believing that it is an Institution which requires only to be more generally known, to have its important objects universally appreciated,

"We remain, Sir,

"Your most obedient Servants,

(Signed) "CHARLES MARJORIBANKS,
"J. F. DAVIS,
"J. N. DANIELL,
"T. C. SMITH."

The Anglo-Chinese College has not of late years met with that degree of support which it merits from the benevolent public, and were it not for the annual allowance of £1200, first made by the East India Company's factory in China, and since continued by Her Majesty's Government, the Institution must ere this have fallen to the ground; for dear as its interests were to the heart of its founder, it is believed, that the only aid it receives from the British public, is a small sum raised by an Association in Manchester, formed in 1824, by the Rev. Dr. Clunie, whose unremitted efforts to promote its welfare, show not only his sense of the importance of the Institution, but also prove his attachment to the memory of his departed friend.

Agreeably with the request of Dr. Morrison and Mr. Milne, several missionaries were sent out by the London Missionary Society to Malacca and the surrounding stations, which were denominated the Ultra-Ganges Mission. For the maintenance of order, and co-operation among the members of the mission, they formed a Union, in which certain principles of government were agreed to, and signed by each. As this Union is occasionally referred to in Mr. Milne's letters, a copy of its rules, &c., will be appended to this volume, for the reader's information. From these letters it would appear, that a spirit of disaffection and insubordination in some of the junior members of the mission, was a source of much trouble and anxiety to Mr. M., and he expresses his feelings on the subject to his friend, in the most unreserved manner, deprecating a system which he considered contrary to the principles that govern other ecclesiastical, or political bodies, whose agents are qualified by practical knowledge of their affairs, before entering on the legislative department of them; whereas, in this instance, young men just arrived from England, ignorant of the difficulties which their predecessors had to overcome, and without due regard to the prejudices of the people among whom they were to labour, immediately began to act independently of their seniors in the service, and in violation of those regulations by which they had consented to be governed. The arrival of a printer at this time, afforded timely assistance to Mr. Milne, and tended to cheer his mind under his various duties and trials. His letters are so illustrative of his character, and of the peculiar circumstances in which he was placed, that several extracts from them are here given.

TO THE REV. DR. MORRISON,

"DEAR ROBERT, "Malacca, Sept. 30th, 1820.

"Mrs. M. and child have left this afternoon for Pinang—but Mr. G. H. Huttmann has just arrived to take charge of the printing, so that I trust we shall be ere long on a fully better footing than before. His instructions, a copy of which I will send you, place him more entirely under my direction than any former one; he seems willing to fall in with existing rules; and I trust next number you will see 'Anglo-Chinese' is in its usual place. I have now him, Fleming, and Bone,* all of whom I trust are wishing to help—they declare so, and on our own principles too, which is something. But though I feel glad of this, as a seasonable relief, yet they will not be able to do much for some time, nor will I, any more, lay stress on 'man, who is but a worm.' I enclose a copy of a letter to Mr. Huttmann, which he requested, and a copy of which I have sent home; and I trust the Society will see from it, what our aims and wishes are, and that it will operate against the ill-natured remarks which have been circulated against us. I have not written any thing to the Society about these vexations, but mentioned to Mr. Bogue that I wished T. were removed to another station, for I fear he has been the abettor of these things. M. also talks of going away, which, but for Mrs. M.'s sake, I should have no objection to. But what will you think when I tell you that he has clandestinely seized on the Malay matrixes, and taken privately out of the office several cases of types?

"Huttmann is quite disgusted, and feels himself in-

* Persons of European extraction.

sulted by this clandestine method of removing the very chief means by which he was to render himself useful. I really have not words to express my sense of this mean piece of conduct. And more, the portable press which Thoms sent down for the Malacca Mission, M. has taken with him to Pinang.

* * * * * * *

"To T. I have yet said nothing, as I fondly hope his own mind will induce him to restore the things he has taken away. I have placed the office and people entirely under Huttmann, as I have no fear but he will take care of all that is actually in it. Fleming takes the schools, and Bone will assist in making up parcels, circulating tracts, transcribing letters, &c.

"Two more brethren are on their way out. The Lord, in mercy to us and his cause, grant they may be men of peace!

"I send a copy of my letter to the Directors, which please to forward to them. They have very kindly permitted me to go to the Cape, or to Europe, for my health. You will see from what I have written, that it is not likely I shall go, unless I be obliged." * * *

FROM THE SAME.

"DEAR ROBERT, "October 20, 1820.

"I send you a rough copy of my 'Treatise on the Soul,'* not having had time to revise the transcript, or to point it. I beg you to take the trouble to read it, and offer your corrections and remarks.

"Some time past our Governor said to me, 'Mr. Milne, I know very well the utility of your objects; but some of your own friends (or countrymen, I do not

* In Chinese.

remember which) have tried to injure your cause in the eyes of our government* here, intimating that your College was connected with the East India Company's government, and supported by it, and had to effect its secret designs; but I pay no attention to such insinuations, knowing that they proceed, perhaps, from a little jealousy.' These, if not the very words, were the substance of what he said, and which induced me to put in that clause in the printed statement about the College being unconnected with political bodies.

"Now, who could this silly, lying informer be? I will not dare to say who, as I am not certain; but it was only yesterday that —— seriously told Huttmann as follows: 'Don't think that I wish to poison your mind, but attend to this,—'Morrison and Milne's schemes are at bottom political: there is nothing they aim at, but to wrest the whole concerns out of the Society's hands, and put them into those of the Company. I see very well how it will be—I see through the mask—they will no doubt succeed—they will get money. Morrison got 4000 dollars for something, I believe, going to Peking.' Huttmann: 'My instructions refer me to Mr. Milne, and I am ordered by the Directors to promote the Gleaner. I don't see, when Mr. Milne and Dr. M. promise to devote the profits of the Gleaner to objects so much of a Missionary nature, they can have any different object in view.' T. 'Well, mark what I tell you—don't say afterwards that no one informed you. As for their Gleaner, it will be paid for—they will get paid (meaning from the Company) for it—oh! yes—they will be happy to take you also into their pay—and they will pay you too, if you like to give up the Society's objects.' Hutt-

* The Dutch Government.

mann came away quite disgusted, and with an impression exceedingly against T. You must see, Robert, from this attempt to poison a young man's mind against us, that the sooner we get rid of this person the better. I do wish he would remove, or that we had power to suspend him entirely. What have we to look for while he remains under the influence of that spirit? "W. MILNE."

FROM THE SAME.

"DEAR ROBERT,

"Your's of December 9th, 15th, and 20th, came to hand yesterday by Mr. Matheson, accompanied by various translations from the Peking Gazette; Reeves' Astronomical Appendix to your Dictionary; some American papers and pamphlets; Bogue's Essay; papers for the Gleaner and Magazine; Carlisle on Grammar Schools; Peking Gazettes; and, as I understand (for it is not yet come on shore), a box of tea, for which accept my best thanks. This is, I believe, all. I am exceedingly pleased with part of your letter, about your school and labours, which seem to have been very abundant, and, I hope, blessed of God.

"Now for the letters: on my old plan, the answer must go—1st. As to accounts. When the College is finished, I intend to keep the detail of its accounts myself, as they will not be complicated for some years. The other accounts I have given the detail of to Mr. Medhurst; all I do is, to sign bills drawn on the Treasurer.

"2ndly. 'Psalters and Prayers.' I think we shall not be able to get them ready before Midsummer; however, we'll try. I think they will be considerably below ¼ dollar per copy, but I do not know for certain.

"3rdly. Yes. To the best of my information, the

chief part, if not the whole, of the Serampore Chinese version, has been done by 'Lazart's hands'—our's, by our own.

"4thly. 'Translations not sent up.' No; though I have three men at work daily, they are not all transcribed yet. I hope in spring to send you up some part; the Book of Job, at least. We are now printing your Daniel, and forward to the end. Daniel, Le says, is very smooth and good as to style.

"5thly. 'Promised to advance 50 dollars to Afăh's father, when he should go on board.' You have acted most prudently in this.

"6thly. 'You ought to have something for the trouble you have had with the College.' No, Robert, I should feel very unhappy at the idea. I have been for some time thinking to subscribe a small sum, but I find I cannot just now. If, when it shall be completed, my services be so fortunate as to be approved of by you, and the other founders of the Institution, this will be more than recompence to me.

"Query—Did I not, last season, write to this effect? 'I think the Missionary Society will be more willing to consent to my remaining in the College, if the Institution would support me entirely, which would allow more time for the duties as a Missionary. I conceive that, from a variety of circumstances, about 1200 dollars per year would be necessary.' I wrote to you to this effect: now, Robert, why have you not answered this? I have three ways of accounting for your silence, first, that the proposal did not meet your approbation; and that, as courtiers do, you thought it best to answer by total silence. But then this is so unlike your frank and honest way of dealing with me that I cannot give place to it. Therefore I think, secondly, that my letter has failed to reach

you; or, thirdly, that your answer to me has passed on to India. However, I will thank you to give your opinion on the subject; not that I am under any anxiety, or in any difficulty at present on that head, but still I wish to know your sentiments. To 'adhere to the College?' Yes, so I do, and so I hope I will to the end. You are, my dear Robert, more afraid of my leaving Malacca than you have any reason for. You will, perhaps, be pleased to know that at the close of 1819, I wrote down in my private journal to the following effect: 'From many considerations, it seems to me that Malacca is the proper place for me. I have some opportunities every week of teaching the heathen orally—have two periodical works under my direction, by attending to which, I may attain to a considerable influence over public opinion in China, and Europe, and India, for the furtherance of the gospel. My habits are sedentary—my plans of writing in Chinese are extensive, and I require a retired situation. The College seems to promise such a sphere of usefulness as I have long desired. In this place I enjoy, in some degree, the confidence and respect of the English, Dutch, Chinese, and Malays. My Chinese writings may be helpful to my brother missionary.' Such were my reflections on the 1st of January, 1819.

"Ever your's,

"W. MILNE."

FROM THE SAME.

"DEAR ROBERT, "Nov. 3rd, 1820.

"I have just received, viâ Pinang. 1st. The lacquered box, containing the College seal. 2nd. Livingstone's letter for the Gleaner. 3rd. Your own letter on the state of the poor among the heathen. 4th. I think by B.'s letter of to-day, that they really

(though not said in so many words) disapprove of M.'s rash step. Yet I know not—they have said nothing, and I am resolved to abide by the last general letter to them, of which you have a copy. 5th. The honourable W. E. Phillips, Governor of Pinang, wrote me to-day, and subscribes fifty dollars to the College. 6th. Poor Fleming has, within these two days past, manifested some symptoms of a partial derangement! 7th. There are two Chinese who have come for private instruction for some time, I think they are almost persuaded to be Christians; one of them is Ahung, who went with me as printer to Java; the other is a Fo-këen man, who has five or six children and a wife. What shall I do if they wish to submit to baptism, while their evidences of genuine conversion may be at best but probable? Give me your whole heart on this subject. Do you think that a father, whose whole family might be brought under the gospel by his baptism, might be received, while you cannot see all the evidence of sound conversion desirable about him? Should Afäh continue steady in his profession, and in the pursuit of knowledge, and in his desire for usefulness, for a year or two longer, would it be advisable to ordain him before his return to China, that he might be qualified to administer Christian ordinances in case of your death, or in case of any converts being obtained who could not come to you for baptism? He talks of returning next summer, but I hope he may be persuaded to remain a little longer. Do take this into serious consideration. What a mercy and comfort would it be for us to be able to send from our little College, in course of two or three years from its commencement, a native preacher, tolerably fitted for the blessed work of preaching the gospel! Do, dear Robert, assist me in these points by your advice.

You see I am almost left alone. I can expect counsel from none in these parts but yourself. I wish what we do to be as it were a joint act. Tell me your whole mind about the baptism and ordination. 8th. I have employed at the College expense, a Malay Teacher for five dollars per month, *pro tempore*. I think we must have such a person attached to it permanently. T. will not, I think, do any thing unless we consent to alter our plans, which we cannot be so unwise as to do. Indeed, I should object to have connexion with one who has been the occasion of so much trouble to us. * * * *

"Another lad of fifteen years of age has been offered to the College, and there is now one on probation. Would you like to see twenty poor lads of from ten to eighteen years old supported and taught by the College? Will this be perfectly accordant with the object?

"The Directors have kindly permitted me to go to South Africa or Europe for my health, but I have written them that 'I cannot at present, except in a case of life and death, leave this station.'

"If you send a workman, send him here. We are just now about to begin the Prayers.

"Your's ever,

"W. MILNE."

"POSTSCRIPT.

CONTRIBUTIONS TO THE COLLEGE.

"1st. Walton's Polyglot Bible, in 8 vols. folio, a most valuable and scarce work, I think, worth about £80. By Mr. Hankey.

"2nd. Several other valuable books from friends.

"3rd. A donation by Lieutenant-Colonel Farquhar of 150 dollars. Ditto by G.W. Mackenzie of 50 dollars.

"4th. Mr. Ball's donation of £50 worth of European books.

"Thus, dear Robert, you will see from the Society's attention to the Printing of the Gleaner—from these contributions to the College—and from Huttmann's seasonable arrival—that we have yet some encouragement in going forward. The sale of the whole Gleaner in England down to last December, left only about one pound sterling in our favour after clearing duties, so that from Europe we have not much to expect; I, however, received 67 rupees from Batavia the other day, for the sale of some—a place where I expected scarcely any would be sold. Whole sets are, I find, now and then called for: these will, in time, go a good way to clear the debt now lying on the work. The papers on Chinese Medicine will, I am quite sure, increase the number of our readers. But what a wretched transcriber you have got! Do not, I beg of you, trust them entirely to such; for these papers will, if we can get them correct, raise the character of the writer, if possible, and of the Gleaner also. They are among the best, the very best we have yet got. I rather think, from various letters, that the College will become a favourite with a considerable portion of the public. I congratulate you on dear Mary's return: the Lord give her health and strength. I beg my kindest regards to her and to the dear children. Mrs. Macalister dined with Mrs. M. on board, and has given me the most pleasing accounts both of Mary and the children. But was it not bad policy to bring them out so soon? Give me some news about them. I think I see you with them hanging about you at table, as my little ones used to do. We shall soon, I trust, be able to set to work with your Lectures. That

you may do good to the souls as well as to the bodies of them, is the prayer of "Your's ever,

"W. MILNE."

Although the great objects which engaged Dr. Morrison's attention for many years, left him no leisure for scientific pursuits, or the cultivation of general literature, himself—still, they did not lessen his sense of their importance, as may be inferred from the prominence which they hold in his general plan of the College, and from the readiness with which he aided others in the prosecution of knowledge, as well as the efficient support which he afforded, not only to the Gleaner, but several other periodical publications all through life; even private applications like the following, ever received the utmost attention he could give them.

FROM MR. LODDIGES TO DR. MORRISON.

"REV. SIR, "Hackney, near London, Jan. 12th, 1820.

"We hope you will excuse the liberty we have taken, in addressing ourselves to you, to whom we must be entire strangers.

"Our profession has long been to collect plants from every possible part of the world. These we propagate and again disperse where they may be wanted; on this account we are anxiously desirous of obtaining correspondents in as many places as possible, particularly in that most productive country in which you are exercising your valuable labours. We could not think of any more eligible person, to whom to apply. As the striking and beautiful works of the Almighty Creator, in the vegetable kingdom, must often have engaged your attention, and possibly you may have

been led, by way of an innocent and delightful recreation, to the examining and culture of them, as has our excellent friend, Dr. Carey of Serampore, with whom we are in regular correspondence, and from whom we have received many interesting plants.

"We should be much obliged to you, if you would have the goodness to collect for us, fresh ripe seeds, or nuts, of the different kinds of palms, twenty or thirty nuts of each kind, also any of the native or wild trees and shrubs. As soon as they are gathered, they should be mixed with about three or four times their bulk of moist common earth, and the whole rammed down into a close cask or box. When this is quite full, it should be headed tight, and shipped as soon as possible for London, directed to

"C. Loddiges and Sons,
"Hackney, near London.

"To be kept in a cool airy place, not in the hold.

"In return for the trouble we are thus giving you, we are most ready to send you any thing in our power from this country, either seeds, plants, or whatever we can procure, from time to time, that may be desirable to you. We beg to say, that it is only in the view of making you full compensation, that we would think of applying to you, as in this way we doubt not that the correspondence might be conducted on principles mutually advantageous.

"Praying that the Divine blessing may constantly attend you, in your most important work, we remain,

"Rev. Sir,
"Your most humble Servants,
"C. Loddiges and Sons."

"P.S. Should it be wholly inconvenient for you to comply with our proposal, it would greatly oblige

us if you would give our letter to any person, with whom you may be acquainted in your neighbourhood, who might feel inclined to attend to its contents."

The following letters relative to the same subject, published in the Gleaner, are illustrative of the preceding remarks.

TO THE REV. R. MORRISON.

"My Dear Sir, "Macao, Feb. 12th, 1819.

"A few days ago, I sent to Canton a paper which I intend to lay before the Horticultural Society of London, on the subject of Chinese Botany. The objects which I had chiefly in view were to explain the causes which have hitherto retarded the introduction of Chinese plants into Europe, and to point out a plan which I conceived might be more successful in future.

"I have since received the general plan of an Institution, now forming at Malacca, under the superintendence of our friend, in which I am delighted to see that it is intended that European literature and science will be made accessible to the natives of China; and as a Botanical Garden is included in the plan, I cannot but suppose that Botany is one of the sciences intended to be taught at the Anglo-Chinese College; that translations of Chinese Botanical works will in due time follow; and that, in all human probability, Europeans will be indebted to the judicious and spirited exertions of the senior member of the Ultra-Ganges Mission, for full information respecting the vegetable productions of China.

"The missionaries of the church of Rome, who have been able to penetrate into some places, have some-

times supplied notices on Botany. From these, Europeans have formed a very high estimate of the Botanical riches of China, and a corresponding desire has been pretty generally excited to have them added to the stores of the western world.

"Kempfer and Thunberg have given us respectable works on the Botany of Japan. Louraro has written pretty fully on the vegetable productions of Cochin-China. He has also taken notice of some of the plants which are to be found in the neighbourhood of Macao and Canton: and Osbeck did wonders during the short time he remained at Canton, in describing the plants which he saw there. With these comparatively unimportant exceptions, the Botany of the very extensive and highly interesting regions, to which the Protestant Ultra-Ganges Mission proposes to extend its beneficent labours, is yet unexplored.

"To you, it is not necessary to dwell on the causes which have so long retarded the advancement of our Botanical knowledge, since they are the same which have hitherto prevented the glad tidings of salvation from being heard amongst the unhappy natives of China. At this moment, no hopes can be entertained that the severe restrictions which the peculiar jealousy of the Chinese Government has interposed against the foreign traveller (whatever his object may be) will be removed. So, to those who do not think that the end justifies the means, and who therefore scorn to make any clandestine attempt, no research can be extended beyond the neighbourhood of Canton. All our expectations of being able to gratify the lovers of Horticulture and Botany, must greatly depend on the measures which you may think proper to adopt at the Anglo-Chinese College.

"I have proposed, that a properly qualified gardener shall be sent by the Horticultural Society to China, with the means of forming a suitable establishment here, where he may collect plants by means of native assistants, and which may, from time to time, be transported to England.

"Could these assistants be instructed at Malacca in the principles of European Botany, and be supplied with some elementary books in their own language, their usefulness might be wonderfully extended.

"To impart to willing Chinese, European literature and science, is a noble conception. Should you succeed, it can scarcely be doubted, that the more noble and peculiar object of your Mission will soon afterwards be fully accomplished. I delight to contemplate the diffusion of general knowledge from the Malay Peninsula, over the wide and extended Chinese empire. I think I see Botany take the lead of the heavenly train, whilst our pure theology, with a slower but infinitely more majestic march, soon afterwards spreads itself over the land.

"Surely nothing can be wanting to secure a consummation so desirable, and so devoutly desired by most, but union of effort: I would therefore call on all the admirers of literature—all the lovers of science—all the friends of the human race—who view, with becoming reverence, the stupendous scheme of human redemption, to aid, by every means in their power, the furtherance of your noble plans, which I know have been formed on the most exalted philanthropic principles, and cannot but be productive of the greatest good.

"I have only to add on the present occasion, that my best, though humble assistance, is entirely at your

command, and that you have my best wishes and most fervent prayers for the complete success of your great design. I remain, with the greatest regard,

"My dear Sir,

"Your's very sincerely,

"JOHN LIVINGSTONE."

TO JOHN LIVINGSTONE, ESQ.

"MY DEAR SIR, "Canton, China, Feb. 16, 1819.

"I have read with much interest and satisfaction, your very lucid statement* of the causes which have hitherto impeded the successful cultivation of Chinese Botany, and the transmission of Chinese plants to Europe: at the same time that you point out a practicable mode of prosecuting the subject more successfully in future.

"To obviate the hindrance which arises from all Europeans being prohibited from travelling in China, you express an opinion, 'That the Chinese themselves are very capable of being sufficiently instructed in the principles of Botany, for all the material purposes of assistants.' In this opinion I most perfectly coincide: and to qualify natives for the purpose of Botanical assistants, is within the plan of the Anglo-Chinese College, though it may be some years before an efficient attention can be given to this interesting branch.

"I shall forthwith supply the College with Chinese books which treat of plants. I will also request the superintendent of the infant College, to select a native Chinese to receive, as soon as there is any one able to

* Contained in your letter to the Horticultural Society of London.

instruct him in Botany, the requisite information to fit him for the purpose of a Botanical assistant in China. The carrying this commencement to its ultimate object, will depend on the co-operation of Christian philosophers and philanthropists in Europe, and other parts of the world.

"The works of the Almighty are vast, and are studied by all those who fear him. Although the study of his stupendous work—human redemption—be the immediate object of Christian missionaries; the Work of Creation, which is celebrated even by those blessed spirits who enjoy the beatific vision in heaven,* forms also a part of their study. It is in this view of the case, that the Anglo-Chinese College, and the Ultra-Ganges Missions, feel themselves fully justified in bestowing all the attention to literature and science which their immediate pursuits, and their health and pecuniary means, will admit of.

"In addition to the steps which I have above stated, and which I will endeavour to undertake immediately, I would beg to suggest a measure to you, which you do not advert to, and which, if you approve of it, you may notice to the Horticultural Society.

"It is, to send a young man of moral habits, and possessed of Botanical knowledge, to the Anglo-Chinese College, to study there the Chinese language, and to pay that attention to the translation of scientific Botanical books into Chinese, which the avocations of missionaries leave no time for.

"Although not myself a Botanist, I am a devoted friend to it, and every scientific pursuit; and shall at all times be happy to lend that assistance which my

* Rev. iv. 11.

residence in China, and my knowledge of the language, may enable me to do; lamenting only that so little comes within the sphere of my acquirements, and the power of my means.

"I remain, dear Sir,

"Your's very sincerely,

"R. MORRISON."

From the period of Dr. Morrison's visit to America, on his way to China, till his death, he kept up a constant correspondence with many of the leading characters in the churches of that country, by whom his labours and person were held in the highest estimation. During this year he received a communication from the American Board of Commissioners for Foreign Missions, "That he was unanimously elected, by ballot, to be a Corresponding Member of the Board." This communication was accompanied by the following official and private letters from the Rev. Dr. Worcester:—

"Salem, Massachusetts, U.S.A. March, 1820.

"REV. AND DEAR SIR,

"In communicating to you the document on the next page, I fulfil an official duty in which I have great satisfaction. The pleasure will be still greater, not to me only, but to all the members of the Board in whose behalf the communication is made, when we are assured that you do not decline the appointment therein certified, and are authorized permanently to enrol your name among our respected Corresponding Associates. With great and affectionate respect,

"Rev. and dear Sir,

"Your brother in the Gospel,

"S. WORCESTER, Cor. Sec. A.B.C.F.M."

FROM THE SAME.

"REV. SIR, "Salem, Mass., U.S.A. March, 1820.

"Though my name is unknown to you, I bless the God of all grace that your's has long been dear to me, and to many on this side of our common globe. In his sovereign wisdom he has assigned to you a conspicuous situation, and a great work. His hand has guided, and upheld, and protected you, because he has promised to give his Son the mighty empire of China for a possession; and it is his pleasure that the way should be prepared, by the communication, to its unknown millions, of his lively oracles. To be the instrument for such a purpose is indeed a high distinction; and I doubt not, beloved Sir, that many a time and often, while you have been wondering why it should be so, the sentiment has risen spontaneously from the bottom of your heart, 'I thank Christ Jesus my Lord, who hath counted me worthy.' And well you may thank him; and well may unnumbered hearts and tongues, on earth and in heaven, unite with you in the grateful acknowledgment. The generations to come will thank him, and the praise will not cease in eternity.

"Persuaded, however, that even China does not fill your heart, and that the grace of the same mighty Redeemer, as displayed in this hemisphere, and the operations, though comparatively limited, which are here going forward under his direction, and for the advancement of his salvation and kingdom, will not be uninteresting to you—I take leave to send along with this a small package, comprising a Gazetteer of the United States, Missionary Reports, Magazines, &c., which I hope will not be unacceptable to you. From these publications you will learn more than I could tell

you, of what we are, and what we are doing in this country. Diminutive as we are, we are stretching out our hands to the east and to the west—to India on the one hand, and to the Sandwich Islands on the other; and we almost imagine that ere long we shall encompass the globe, and join hands with you in China, as already we feel that our hearts are joined with your's.

"Possibly, dear Sir, it may, some time, be in your power to show kindness to our brethren whom we have committed, under Providence, to the winds and waves for conveyance to the Sandwich Islands. I beg to commend them to your Christian regard, as brethren of excellent spirit, and greatly beloved in the Lord. Any communication which you shall find it convenient to make them—any favour which you can show them—will gladden their hearts, and confer an obligation on many.

"Amid the multiplicity and urgency of your engagements and avocations, you can have little leisure to bestow on new and far distant correspondents; but should you, after receiving this, ever happen to connect me in your thoughts with the cause which is dearest to your heart—and I would hope also to mine—I can assure you that a sentence with your signature will be very precious to me; and happy shall I be, should it ever be in my power to promote in any way, or in the least degree, either your work or your joy. It is delightful to feel that, though at opposite points of the earth, and personally unacquainted, we may every day meet before the Lamb, in the midst of the throne—the blessed centre of union to all on earth and all in heaven who dwell in God—and pray for one another, for the church in all parts of the world, and for the nations and people in the shadow. Shall we

not so meet? With sincere gratitude, and love, and respect, "I am, Rev. and Dear Sir,

"Your brother in the gospel,

"S. WORCESTER.

"Rev. Robert Morrison, D.D."

FROM DR. PROUDFIT.

"MY DEAR BROTHER, "New York, May 15, 1820.

"Although we have had never the pleasure of seeing each other in the flesh, yet I often read of you, and, I trust, pray for your protection and prosperity in the important cause in which you are employed. I take the liberty of sending you two volumes of sermons, chiefly because several of them have been preached before societies which contemplate the diffusion of the gospel among the benighted nations of the earth. Accept of them as a tribute of unfeigned respect from one who never expects to see you in the present world, but often anticipates the pleasure of spending an eternity in the company of the redeemed from every climate and kindred. It will afford me much pleasure to receive a letter from you, which you may forward to the care of Divie Bethune, Esq., New York.

"I take the liberty of introducing to your Christian confidence and affection, Mr. Olyphant, an elder of Dr. Mason's, who can give you full information respecting the American churches. Let us pray for each other; and consider me as your brother in the faith and fellowship of the ever living, ever loving, Jesus. "ALEXANDER PROUDFIT.

"To the Rev. Dr. Morrison."

With Mr. Olyphant, the gentleman above introduced, Dr. Morrison formed a lasting friendship and

correspondence. Mr. O.'s commercial establishment in Canton has ever been conducted on Christian principles, having the distinguished honour of being the only one which has admitted of no transactions in that prohibited 'drug'* so detrimental to the lives and morals of the population of China. Mr. Olyphant has also set a noble example of what may be effected by a Christian merchant, in conveying the "pearl of great price" to those whose sole object is to "buy and sell, and get gain." His ships first conveyed the American Missionaries to China, free of expense; and to his influence and liberality they owe their continuance in Canton to the present time. Upon Mr. O.'s first arrival in China, he addressed the following letter to Dr. Morrison, who was then at Macao:—

FROM D. W. C. OLYPHANT, ESQ.

"REV. SIR, "Canton, Oct. 15, 1820.

"It is three weeks since I landed here from New York, bringing with me the packages for you, which the bearer of this will hand you. I hoped to have delivered them to you myself, with the enclosed, at Canton; but I learn it is not your intention to reside here. My objects are commercial, succeeding Mr. Scott in the situation which he held here; but I trust I know something of the love of God in Christ, and am not insensible to the responsibility which rests upon the professors of His name, to extend the knowledge of it. If you come to Canton, I hope to have the pleasure of seeing you; if that is not your purpose, I hope you will make use of me if I can in any way serve you in the blessed cause for which you have laboured here

* Opium.

"May you ere long see of the fruit of your doings for this benighted people; and that the kingdom of our dear Redeemer may soon come to them, will, I humbly trust, prove to be the heartfelt desire of

"Your obedient Servant,

"D. W. C. OLYPHANT,

"French Factory, No. 1.

"Dr. Morrison, Macao."

FROM THE REV. W. MILNE.

"Claybang, near Malacca,
"March 20, 1820.

"DEAR ROBERT,

"I came out with the children to visit this "Bochim" this morning, being the anniversary of my beloved Rachel's death. Yes, in the room where I now sit, about twelve months and three hours ago, I heard the "silver cord" snapt asunder—"the heart-strings break"—with a sound similar to that which the breaking of a watch-spring occasions, when the chain suddenly unfurls itself. I will not be positive about being right in the interpretation of the above passage of Scripture, but it came very vividly to my mind, and has often done so since. To be a few moments or hours away from bustle is a great privilege; but an evil heart follows me every where. No train of outward circumstances, of whatever nature, can of themselves sanctify our thoughts: all this must come from above. It is, however, an unspeakable blessing to be able to reflect with delight on the character and hopes of departed friends. This blessing I enjoy; though, when I think of my own exceeding great errors and failings in conjugal and relative life, I feel shame, and self-loathing, and humiliation. Ah! Robert, "while I was busy here and there, she was gone;" but no regret can bring the dead back, and though, while a

dear friend lives, we may try to do our duty to the utmost, and feel little self-reproach, yet, when death removes that friend for ever beyond the reach of our intercourse, we feel as if we could not forgive ourselves, though perhaps conscience may not bring heavy charges, relative to the great essentials of duty.

* * * * *

"You have mentioned, I think three times, an offer made by Dr. Cracknell to procure a literary degree for any person* connected with the College. As you seem to refer chiefly to me, I state in reply, that what you wrote to him on that subject could not be improved. There is only one way in which I should feel perfectly easy to accept of such an honour, were it offered to me, namely, for assiduous application to Chinese studies; nor should I think any such honours worth accepting for mere distinction's sake. If it were likely to promote my object, or to be of any service to the College, I should not refuse it, if it came with credit. * * * * *

"The diploma, with the tin box and University seal, I have looked at, and showed it to the others, as a curiosity which few are favoured with a sight of. I shall carefully send it on by the first secure hand. The enclosed letter you will perceive I have opened and read.

"The Lord bless you, dear Robert; and your's,

"W. MILNE."

The following letter from a gentleman in the Bengal Civil Service is inserted, as the writer subsequently visited Malacca and became one of the Vice Presi-

* "In 1820 the University of Glasgow, having heard of the pious labours of Mr. Milne, on proper testimonials being given as to his character and theological attainments, conferred on him the degree of Doctor in Divinity."—*Morrison's Life of Dr. Milne.*

dents of the Anglo-Chinese College, as well as a warm friend to its objects.

FROM C. R. CROMMELIN, ESQ.

"My Dear Sir, "Canton, October 4th, 1820.

"You will have been rather surprised to hear of my determination, please God, to depart at so early a period from this country; but as I felt my health, under God's goodness to me, to be as fully restored as I should have hoped for at my time of life, and as inaction is to me the worst of punishments, I permitted myself to follow, what, from the feelings of my mind, appeared to me the leading of Providence, and I trust in a few hours to be on my way to Whampo.

"From you I will not conceal that I have every reason to expect to rise, soon after I may arrive, if in mercy I am preserved, in Calcutta, to the high station I once before looked forward to. Pray for me, my dear Sir, that I may be enabled, in probably the last but most momentous scene of my public life, to do my duty to my God, my fellow-creatures, and myself; an Aye or a No may influence the welfare of thousands; may God give me wisdom, true wisdom to guide me, his faith to strengthen me, and his arm to support and protect me; I shall want all, for weak is the aid of man alone.

"My unexpected departure will leave my book and picture objects unattained; the latter, Mr. Reeves has kindly undertaken to complete for me; the former, I must depend on your friendly aid to carry into effect. My wish still is to procure a selection of such books as may be esteemed curious, and worthy of being presented to the Asiatic Society in Calcutta; indeed, the situation I may possibly be placed in, as a member of that institution, will add to the wish I

originally entertained, of aiding both its library and museum with the books you may have the goodness to purchase for me. I am desirous of obtaining a few notices relating to the subjects treated of in them, and you will much oblige me, at your leisure, by adding this trouble to your attentions to me. Every expense attending their transmission, as well as the purchase cost, Mr. Berry has received my instructions to reimburse you; your trouble and loss of time, I must remain your debtor for, but not an ungrateful one.

"If I can in any way prove useful to the interests, comfort, or convenience of your family, or any of your friends, during my residence in Bengal, it will in truth afford me pleasure to do so, and I trust you will not hesitate to apply to me. God bless you and your's, my dear Sir: may health and peace of mind be your portion. Make my best respects acceptable to Mrs. Morrison, and give my love to your dear children.

"Your's most truly,

"C. R. CROMMELIN."

The following letters from Europe close the correspondence for the present year.

FROM THE REV. ALEXANDER ROSS.

"MY DEAR SIR, "Aberdeen, November 4th, 1829.

"I had the pleasure of duly receiving your very kind letter of the 31st of October, 1818. Accept, Sir, of my most grateful acknowledgments for your attention in sending me the Chinese books you were so good as select for me. They have proved a very valuable acquisition, and without them I should have been obliged to abandon the study of the language. I have not been able of late to devote so much time to Chinese as I could have wished. For two sessions I have been acting as Assistant to the Professor of Greek,

in Marischal College, and this employment has necessarily occupied a considerable share of my attention. I have, however, with the assistance of the part of your Dictionary already published, and the work of De Guignes, read carefully a considerable portion of the Lun-yu and of San-tsze-king, of which there is a translation in your Horæ Senicæ. I feel more delighted with the study the farther I advance, and I do not yet despair of being able to make some little progress. The language certainly possesses very great claims on attention, and, I doubt not, will amply repay the time and labour necessary for the attainment of it. The Anglo-Chinese College at Malacca promises to be productive of the most beneficial results in enlarging our knowledge of China. Mr. Milne was good enough to send my father a copy of the 'Statement,' which both he and I read with the most lively interest. An institution of this kind will form an æra in the history of our intercourse with that singular nation. It will, it is to be hoped, have the effect of making us better acquainted with the literature of China, and, what is of infinitely greater importance, it will serve to promote the knowledge of the blessed gospel of Jesus Christ amongst its numerous inhabitants. My father and I shall do all that we can in collecting subscriptions for so excellent an institution.

"Mr. Philip has left this for the Cape of Good Hope, where, as you will have heard long ago, he is to act as Superintendent of the Missions. I hope the Lord will bless his labours. His whole heart seemed to be devoted to the good cause, and I doubt not but that he will be found well qualified for the important situation to which Providence has called him. Our Bible and Missionary Societies in this place are pros-

pering, but we have sustained a great loss by being deprived of Mr. Philip, who was, unquestionably, one of our best speakers. Great things are doing at present for the cause of the Redeemer. What a blessing it is, that while there exists such a delightful spirit amongst Christians to vie with one another in their eagerness to promote the cause of religion in the world, there should also exist, amongst the heathen, such a willingness to receive the 'engrafted word, which is able to make them wise unto salvation.' While travelling in Holland, during the summer of 1817, I learned an interesting fact relating to the Jews, which I have no doubt will give you pleasure. It may be relied on as most authentic. Some gentleman, in the passage boat between Amsterdam and Utrecht, happened to meet with several Jews. The conversation turned upon the weather, which was then very unfavourable, and one of the Jews observed, that it was a punishment upon the Christians for their disrespect to the Messiah, the Saviour of the world. 'And what do you care about the Messiah?' replied one of the gentlemen, 'are not you Jews?' 'Sir,' replied one of them, 'we believe in Christ as firmly as most Christians; we have been long separated from the Synagogue, and meet together by ourselves to pray and to read the New Testament. Our number is very considerable in Amsterdam.' 'But why,' rejoined he, 'do you not come forward, and join some Christian community?' 'Sir,' replied the other, 'your practice and your profession are so much at variance, that we are better by ourselves.'

"I take the liberty of sending you by Mr. Perry, (who goes to China as Assistant Surgeon to an Indiaman), 'Horne's Introduction to the Critical Study of the Bible,' and 'Moral Sketches,' a new work lately pub-

lished by Miss Hannah More; of both of which I beg your acceptance.

"Could you spare a few moments from your important studies, I should esteem it a very great favour to hear from you. Any information about your translations, or respecting the spread of the gospel, will be peculiarly interesting. My prayers are with you, and hoping you will excuse the trouble I have given you,

"I remain your's,

"With the greatest esteem,

"ALEXANDER L. ROSS."

FROM SIR GEORGE T. STAUNTON, BART.

"Portland Place, April 13th, 1820.

"DEAR MORRISON,

"I have just had the pleasure of receiving your letter of the 9th, and I am much obliged to you for the two accompanying numbers of the Gleaner, which I shall read with interest. The next arrival from China will, I hope, bring us another number of your Dictionary. The present peaceful state of our relations with the Chinese must be favourable to your prosecution of your great work, and although Chinese literature certainly excites but little interest in this country, most people are sensible of the value and importance of the formation of a good Dictionary, with a view to many objects, besides such as are purely literary. The nature of the pursuits which I have entered into since I have been at home, have drawn me entirely from my Chinese Books; but the wish of some of my friends, and the good disposition of Mr. Murray, the bookseller, have induced me to determine on publishing a small collection of Translations, that has lain these eight years in my desk unheeded. They will form only a small octavo

volume, so that whether the public read them or not, will not much signify. They are not idle in this respect in France. Mr. Klaproth sent me, lately, a most laborious supplement, in folio, to M. De Guignes' Dictionary, and Abel Remusat has favoured me with a copy of his Translation of a Chinese account of Cambodia, written in the 12th century.

"I do not think the latter any great acquisition to literature. I have congratulated my good friend Urmston on his succession to the Chiefship. I augur well of his administration. His prudence, and conciliatory manners, and his judgment in employing the talents of those about him, each in his proper sphere, will, I hope, secure to him a pleasant and peaceful reign. Our new monarch here, I am sorry to say, is not so fortunate. You will see the newspapers filled with accounts of riots and conspiracies, and although the vast majority of the nation, I am satisfied, is sound and loyal, yet it is painful and distressing to see the extent to which the lower orders have been deluded and demoralized.

"I am very glad to hear you speak favourably of your new chaplain. It is of great importance that the person who fills such an office should be worthy of it. It would, otherwise, be better omitted; but a sensible and truly pious man will have always much good in his power. I am willing to hope that religious sentiments are, on the whole, gaining ground. On visiting the cottages on a small purchase I lately made in Hampshire, I was pleased to see that they were all furnished with religious books, and had none of a contrary tendency.

"I am, dear Morrison,

"Very truly your's,

"George Thomas Staunton."

FROM THE REV. GEORGE BURDER.

"London, April 17th, 1820.

"My dear Friend and Brother,

"I feel peculiar satisfaction in sitting down to write you a letter, which, I trust, will be delivered to you by the hands of Mrs. Morrison, from whom you have been so long separated. I rejoice in the prospect of your being together again; and may your God long spare you together, as true yoke-fellows in the cause of Christ, and in the education of your dear children.

"Your last letter gives us most abundant cause of joy and thankfulness. The Translation of the Holy Book of God into the language of hundreds of millions, now living, and hereafter to live, in China and neighbouring countries, is now finished! That Herculean task is at length completed! To him alone, who gave the power to effect this great work, and who alone can render it effectual for its intended purpose—the illumination and renovation of human minds—to him alone be the glory, now and for evermore. But, my dear friend, we ought not, we will not, we do not, forget the laborious agents whom he has been pleased to employ for this end: we thank him for you, and for your helper, Mr. Milne. We bless God, who has continued your lives in a sultry climate, maintained your mental and corporal powers, and spared you to see the completion of your great labour. The Translators of king James's Bible had a feast when they finished that work, to denote their joy and gladness on the important occasion, and though neither you nor we assemble our friends for the purpose of bodily gratification, on the finishing of the Chinese Bible, yet we rejoice together, and may I not say, with 'a joy unspeakable and full of glory,' for we cannot believe that your great labour in this good work shall be in

vain in the Lord, but that generations yet unborn shall rise up to bless God for the Holy Scriptures in the Chinese language, and to bless him, too, that he raised up a Society in England who sent Morrison, and afterwards Milne, to produce the volume. May the God whom you have thus served, bless you and your's with all Bible blessings, in time and to eternity.

"Your observations on translations in general, and on your's in particular, are just. Never mind what opponents say; the work is done, and God will bless it, nor will he forget this work of faith and labour of love when he will render to every man according to his works. Bless God, my dear Sir, that ever you were born, and born again, and enabled to effect this work: you have lived to good purpose in having lived to publish a Chinese Bible. Thank God, and take courage.

"Your other works are important, though not equally so. May the Lord spare you to finish the Dictionary, and your other projected plans fo public utility; and may you see the prosperity of the Anglo-Chinese College, and of the whole Ultra-Ganges Mission.

"We think of sending out, as soon as possible, two additional missionaries to Malacca, in order that two of those already there, and who may be already acquainted with the Malay tongue, may go to the new settlement at Sincapore, a station which seems to us, as to Mr. Milne, of great probable importance.

"Grace and peace be multiplied towards you, and may you long live to diffuse most widely the sweet savour of the knowledge of Christ in the east.

"So wishes and prays,

"Your affectionate brother in Jesus,

"George Burder.

"P.S. We have just heard, by a gentleman who called lately at Malacca, that Mr. Milne appears to be in a bad state of health, and that it may be expedient for him to take a voyage to Europe, or at least to the Cape. So valuable a life must be taken care of, and I am persuaded the Directors cannot object to any measure which may be deemed necessary for that purpose."

The proverbial instability of earthly happiness has, perhaps, seldom been more strikingly exemplified than in the experience of the subject of these memoirs during the present year; but who has not felt the truth of these beautiful lines?—

"The brightest things beneath the sky,
Give but a flattering light;
We should suspect some danger nigh,
When we possess delight."

Only a few short months restored to the enjoyment of domestic happiness, with every prospect of its continuance—when, alas! in a moment the scene became overcast, and the hopes which the morning's sun dawned on, were blighted ere the shades of evening set in.

The circumstances attendant on this sudden calamity are briefly, but affectingly traced by Dr. Morrison, in the following letter to his father and mother-in-law:—

TO JOHN MORTON, ESQ., AND TO MRS. MORTON.

"Macao, China, June 12, 1821.

"My Dear Father and Mother,

"My beloved Mary, from the last time of her arrival in China, enjoyed remarkably good health—seldom

or ever requiring medical aid. We were pleasantly situated, and had a piece of ground before our house by the sea-side in Macao, where we and the children walked happily together almost every evening. We then, after our evening prayers, sat down round a table; all occupied in something useful, or amusing. My Mary was occupied innocently and pleasantly in making clothes for her expected babe; and got all her house in order most comfortably. Yet, amidst all this, she never went to rest, nor rose to work, without reading considerable portions of her Bible; and since she came out to China, she read, I believe, the whole of Milner's Church History, which she found edifying.

"Mary had a strong sense of religion, an ardent love to her Saviour, and a full conviction of the uncertainty and insufficiency of all temporal enjoyments. She therefore rejoiced with trembling. We often said to each other, that we must take care not to set our hearts on earthly things; for we were too happy. As she approached the time of her confinement, she said that sometimes she felt fear. Fear, I know, is salutary, and I never said, 'Don't be afraid'—but I said, 'Trust in God;' and I daily alluded, in my prayers, to our being prepared for all God's will concerning us. In my secret prayers, I besought of God, that she might be the living mother of a living child. Latterly, Mary felt more resignation, and less fear. During a month or six weeks past, she, four or five times, rose up suddenly, just when falling asleep, and said, she felt a sensation of suffocation, and sometimes had a slight retching; but it went off almost immediately; and in the morning she felt quite well. On the night of the 8th of June, she had a profuse perspiration and some pains, which she apprehended indicated the approach of labour; but in the morning

she was tolerably well, and worked all Saturday, getting ready little things, rejoicing, trembling, hoping, fearing. On Saturday evening, she sat up rather late, putting away all the work for Sunday, and reading her chapter, which she never omitted. During the night, a profuse perspiration came on; and about half-past seven in the morning, whilst dressing, a purging and vomiting attacked her. She took a little breakfast, but looked very pale. At ten, I wrote to Mr. Livingstone, to prevent his going to church. He came most kindly, almost immediately. Mrs. L. came too. The symptoms continued; Mary's strength fast failed. A difficulty of breathing came on. She asked Mr. L. and me also, if there appeared danger? I did not conceal it. She raised her eyes to heaven, and looked resigned. She was too weak to speak much. A cold sweat diffused itself over her; below her eyes, became black. Mr. Pearson was called in by Mr. L. Every means was tried. I prayed to God for Mary. She appeared somewhat relieved and easier. She told me at three *p. m.*, that she was better; I feared much. I sent in the children to kiss her. She was too low to notice them. Throughout the day she had a strong thirst. 'Congee! more congee!'* was her cry when she could speak. About eight *p. m.*, Mr. L. thought delivery had advanced, and gathered fresh hopes. We remembered her recovery on a former occasion, and hoped she would get through this. The purging went off, but the vomiting continued. About half-past nine, the retching was shockingly intense—and when I held her dear head during the fits, her suffering was indeed great; but when she laid her weary head back on the pillow, she said, she had 'no pain.' They tried to encourage her with the hope of

* Drink made of rice.

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delivery, but she cried, 'I have no pains.' The retching continued. Mrs. Livingstone, Mr. L., myself, and four female servants, were standing by, assisting as much as one frail mortal can assist another. About ten o'clock, Mary's breathing became difficult; the difficulty increased, and the retching continued; and finally, about half-past ten, after a severe fit, she threw her head back, and without any distortion in her features, with her head on my arm, the heart and lungs ceased to act. Mary died! and our little babe, alas! found a grave in its mother's womb. O, my God, what shall I say! Thus ended our darling Mary's short and afflicted life.

"I bless God for the assured hope that she is in heaven—that her departed spirit has reached the haven of eternal rest. But for my dear motherless children, who are weeping around me, I would forego my own happiness on earth, and resign my Mary to go before me, from the storms of this tempestuous world. The idea of leaving my dear Mary in her frequently enfeebled state, made death terrible to me. God gave her, at last, a season of health, and peace, and comfort, and inclined her heart to improve it well. Yet, oh, how great the disappointment! Oh, what a stroke! In every part of the house are memorials of Mary's innocent and laudable anxieties and preparations, and those fond anticipations which mothers only know.

"On Sunday, Mr. Livingstone never left the house, but about five minutes; and he remained hours by the side of Mary's couch. Mrs. L., Mr. L., and Mr. Pearson did what was necessary to the remains, and left the house about twelve *p. m.*

"On Monday, I wished to inter Mary out at the hills, where our James was buried; but the Chinese would not let me even open the same grave. I dis-

liked burying under the town walls, but was obliged to resolve on doing so, as the Papists refuse their burying ground to Protestants. The want of a Protestant burying ground has long been felt in Macao, and the present case brought it strongly before the Committee of the English Factory, who immediately resolved to vote a sum sufficient to purchase a piece of ground, worth between three and four thousand dollars; and personally exerted themselves to remove the legal impediments and local difficulties; in which they finally succeeded. This enabled me to lay the remains of my beloved wife in a place appropriated to the sepulture of Protestant Christians, denied a place of interment by the Romanists.

"Mr. Livingstone, Mr. Pearson, the President, and Committee of the English Factory, Mr. Urmston, Sir W. Fraser, &c., bore the pall. All the gentlemen of the Factory, also Counsellor Pereira, Sir A. Ljoungstedt, the Russian Consul, and other foreigners in Macao, attended the funeral. Mr. Harding, Chaplain to the Factory, read the funeral service at the grave; and the whole detail of the funeral was conducted with decency and respectability by the English servants of the Factory. Rebecca, John, and I attended their dear mamma to the tomb; we were loath to forsake her remains. Our Chinese domestics and teachers also, voluntarily accompanied the funeral.

"Our Mary was much esteemed by all who ever conversed with her. She had an excellent understanding, and a well-principled heart. Mr. and Mrs. Molony have to-day joined in a letter of condolence, saying, that in their voyage out, they had an opportunity of ascertaining Mrs. Morrison's Christian disposition, and were then much comforted by her society.

"Thus, my dear Father and Mother, I have given

you a brief outline of this sad and afflictive occurrence. I will not say, 'Grieve not.' Oh, no! I have shed many tears for Mary. Let us shed many tears of affectionate remembrance, for she was worthy of our love; and 'the finger of God' often 'touched' her, as it did him, who of old was the most afflicted of mortals. But she is now beyond the reach of all evil; where there is neither sickness, nor pain, nor death. Yet, to me, oh! what a dismal blank has her demise occasioned; and to our children, what a loss! I can as yet form no plans respecting them. Rebecca already sees the difficulty, and has asked me whether I will go to Canton or not. She was satisfied with the reasons which guide me. 'God will provide.' We know not what may occur, before it is necessary for me to leave Macao. Thus, therefore, at present, I must resign the subject. Farewell! The Lord himself support your mind, if this find you in life, to mourn the death of your beloved daughter, and my darling wife. Farewell!"

"Sunday, June 17.—To-day every person in the English Society, on account of Mary's death, appeared in mourning at church. Mrs. Livingstone has promised to take care of Rebecca, during the winter, and I will, if spared, take John with me to Canton. Mrs. Molony and Mrs. Plowden have also offered to do what they can for Rebecca. Mrs. Molony has further offered to take her to England, when she goes in 1822; but I have not determined what to do respecting her. I wish she could be serviceable to the heathen."

In a letter to the Secretary of the Missionary Society, on the same afflictive occasion, he says:—

"My son John, if God spare us both, I mean to

bring up as a Chinese scholar; and pray and hope that his heart may be influenced by 'the God of the spirits of all flesh,' to become a preacher of Christ's gospel to the Chinese.

"I purpose, by God's grace, to be more and more devoted to the good cause; but God alone can give success to the labours of Christian missionaries. May we all be earnest in prayer for the Divine blessing, for 'the time is short that we have to labour.'"

From the resident families in Macao, Dr. Morrison received all the attention which friendship or respect could dictate on this melancholy occasion—and the zeal, and promptitude with which the Select Committee obtained a piece of ground for a suitable cemetery at the expense of £1000, was no slight proof of their sympathy and esteem. But soothing as human sympathy certainly is,—yet, under heavy affliction, it is only the hand which inflicts the stroke, that can effectually pour the balm of consolation into the wounded mind, and He who is at all times the refuge and strength of his people, they find, in an especial manner, to be "a very present help in trouble." Still, such was the effect of this sudden bereavement, that Dr. Morrison's health and spirits suffered considerably for some time, which accounts for the blank in his general correspondence during the remainder of this year, as he only wrote to his immediate kindred and family. However, he resumed his official duties at the usual season, leaving his daughter under the care of his kind friends, Dr. and Mrs. Livingstone, at Macao, and taking his son with him to Canton, until the departure of the Company's ships would enable him to send both of his children to England, which event took place early in the ensuing year, leaving him once

more to pursue his various labours in solitude—but with unabated diligence. Besides the duties of his civil appointment, and the completion of his Dictionary, he was occupied with works of minor importance; yet all bearing on his primary object: and at no period did he remit his efforts to communicate religious instruction to those of the natives, who could be induced to attend them.

The joy which the translation of the Bible into Chinese diffused throughout the religious world, manifested itself in such strains of Christian sentiment, as well as gratitude, towards the agents who effected the work, that many of the following letters, received about this period, could scarcely fail of exerting a cheering influence on the minds of those to whom they were addressed. May others also be stimulated by them, to attempt great things in the same cause!

They are presented to the reader more according to their subjects, than as it regards the order of their dates.

FROM D. W. C. OLYPHANT, ESQ., CANTON.

"My Dear Sir, "Sabbath, June 24th, 1821.

"I received your note of the 19th, with the enclosures confirming the report, which had reached us at Canton, of the affliction which it has pleased our Heavenly Father to visit you in bereaving you of the dearest of earthly comforts. I feel how heavy your loss is, and I sincerely sympathize with you. But as you have taught others, so I trust you now experience it as your privilege to know, that though called to weep, it is not as those who are ignorant of the truth that 'Jesus hath abolished death.' When you look around you and behold the thousands that are ignorant of this truth, and know nothing of its consolations,

and compare your lot with theirs, your heart must rejoice even 'in tribulation.' I pray for you, that the goodness of God in Christ may be present with you and support you, and that you may see that, though he hath 'turned his hand upon you,' he hath done it in very faithfulness. He 'moves in a mysterious way, his wonders to perform.' Labouring in the service of your Lord and Master, in a land destitute of Christian society, he hath taken from you that friend more especially dear to you, as the one with whom you could take sweet counsel in the ways of the Lord. It seems strange. But your loss is her gain, and it shall be yours. Your heart covets blessings for the poor heathen. Perhaps this trial was needful for you that they might reap the benefit. May your grief be turned into joy in their salvation. I have not much to offer. I sincerely sympathize with you and your bereaved children; not forgetting you or them at a throne of grace, where I trust you find abundant consolation.

"I remain, dear Sir,

"Sincerely your's,

"D. W. C. OLYPHANT."

TO THE REVEREND DRS. MORRISON AND MILNE, AT CANTON AND MALACCA.

"British and Foreign Bible Society House,
"Earl Street, London, Jan. 26, 1821.

"REVEREND GENTLEMEN,

"I have the satisfaction of replying in the name of the Committee of the British and Foreign Bible Society, to Dr. Milne's favour of the 3rd of August, and to Dr. Morrison's favours of the 14th and 25th of November, and the 3rd of December, 1819, on the subject of the Chinese Scriptures; the principal purport of all which

is, that the canonical books of the Old and New Testament have been completed; that the last grant of £1000 of our Committee has been drawn for, and the printing of the whole Bible in the Chinese language is in progress. They further communicate details of the mode adopted to render the version as correct as possible under existing circumstances; of the prospect for a new revised edition of the whole; of the disinterested manner in which the Committee's grants are applied to the work, exclusive of any charges for your personal services and support; of openings at Java, Pinang, and Sincapore, for distributing Chinese Scriptures to advantage; of hopes to profit by the trade to Ochotsk, for distributing the Scriptures in the Loo-choo Islands, and even in Japan; of the martyrdom of a pious printer at Canton; of Dr. Milne's family affliction. I need not tell you, that our Committee takes the deepest interest in all these communications, and whilst they rejoice in the actual and prospective progress of a work which, under the blessing of the Almighty, may become the means of converting the most powerful nation of idolaters in the universe to Christ, they admire the virtues, (of Him who will be glorified in his saints,) which adorn the instruments of his grace, employed in this great undertaking;—they sympathize with their sufferings and difficulties, and feel it their duty, as stewards of the bounties of a Christian public for the Propagation of the Word of God, to assist them with all their might. As a proof of such being the effect of your interesting Reports, I have the satisfaction to announce to you, that, by a resolution, unanimously passed at the Meeting of our Committee of November last, and confirmed by a subsequent general

Meeting of the same, a fresh grant of one thousand pounds sterling, has been placed at your disposal, for the furtherance of the multiplication and distribution of the Chinese Scriptures.

"For this sum you may, as heretofore, draw on the Treasurer, at thirty days' sight, whenever you deem it necessary; only with this difference, which I beg you will please to observe, that the bill must be drawn on John Thornton, Esq., No. 10, Earl Street, Blackfriars, with a letter of advice affixed to the bill, and a separate letter of advice directed in the same manner as the bill, to Earl Street.

"Of the Mongol Tartar Gospels of St. Matthew and St. John (all that has hitherto been completed), printed at St. Petersburg, six copies at present are sent for the use of yourselves and fellow-labourers. It is, undoubtedly, of great consequence, and extremely desirable, that Dr. Milne should not absent himself from the sphere of his labours without the greatest necessity. You are, I think, perfectly right respecting the duties of a father; and the observation is just, that Christians ought to care for the children of those who labour for the cause of the gospel, who on that account have not the means of making the necessary provision for their offsprings. I am firmly persuaded, that he who guideth the hearts, as the water brooks, will not fail to dispose those of his children who have the means, to supply the needful as soon as the case is made known to them. I trust, if any thing of the kind is requisite for Dr. Milne's family, those whose duty it is to bring the case forward will not fail of success.

"We cordially join in your prayers for the continuance of your lives, in order to the completion of the arduous task you have in hand.—Independent of

the incalculable good that may be done to the Chinese nation, by a complete version of the Scriptures in their native tongue, the production of copies of your translation has already gained for our Institution many friends, and even fellow labourers, from among those who formerly were entirely indifferent on the subject of Scripture dissemination, if not hostile to the object itself. The learned in Europe had their curiosity excited to the highest degree, when the completion of the Chinese New Testament was announced; and whilst some doubted of the truth of these news, they have been astonished and scarcely trusted their own eyes, when they could hold a copy in their own hands, and purchase it for their own libraries. The whole Bible will, in this way, produce a most powerful effect.— The printer whom you mention as having been called to suffer for righteousness' sake, as he is on the one hand a kind of first fruits of the effect of the Scriptures in the Chinese language, gives on the other not dubiously to understand, that the Lord would not grant to the publication of private meditations, how pious soever they may be, that protection, which he vouchsafes to the publication of his own word. I am led to this reflection by the circumstance you mention, that this man found more edification in his own compositions than in the Scriptures themselves, or Tracts of your composition. Standing here, as it were, on an eminence from which the progress of the word of God in the whole world may be observed, I have not unfrequently perceived that the simple distribution of the Scriptures, with the absence of all attempts at proselytism, has met with less obstruction, and ultimately been more effectual in enlightening those who were involved in the darkness of superstition, idolatry, and infidelity, than attempts made, with the same views, by the dis-

tribution of religious books, where the Scriptures had not yet been spread; or by preaching against the errors of those churches which have perverted their meaning, and neglected or prohibited their perusal. It is remarkable, that the Lord has in our days so paralyzed the prohibitory decrees of Rome, that wherever an attempt to enforce them is made, a greater desire to read the Scriptures is excited, and Providence interferes in order to facilitate its gratification. Striking examples of this kind afford, at present, the countries of Spain, Naples, and some parts of the newly revolutionized provinces of New Spain in America. Before another twelve months shall have elapsed, I hope our reports will have those vacancies filled up which these countries hitherto left in them. These countries, from a natural consequence of the state of spiritual oppression under which they have so long been groaning, are, at this moment of political revolution, greatly tormented by the contention between superstition and infidelity, while the wisest and best among these nations begin to see that there is no happiness to be acquired without a return to pure religion —to the written word of God, as the only source of it. Some of the most excellent among the Spanish clergy are at present occupied in printing the Scriptures in the languages of their country, without note or comment, and I need not tell you, that their application for help has not been in vain.

"Now, in this country, every attempt to convert the inhabitants to a Protestant church would be impossible, the supreme court of legislation having sentenced to death every man who attempted to change the religion of the country. To distribute a Catholic approved version of the Scriptures is not, nor indeed can be considered, as such an attempt; and when the

Scriptures shall have been spread and read through this country, we may rely on the promise of him who gave the word, that they shall not return void, but effect that change of the heart, which its knowledge by faith in Christ Jesus, produces.

"In France, upwards of 40,000 copies of De Sacy's version of the New Testament, have been circulated among its Catholic inhabitants by the Society's fellow labourers alone.

"The Protestant Bible Society is daily gaining ground, and perhaps you will receive, by the present opportunity, a translation of the speech of one of its members at the last anniversary held at Paris, which is a masterpiece without an equal, and of which a great effect, by the blessing of him who inspired the speaker, may be expected.

"It is not unlikely that the zeal of the Spanish Catholics for distributing the Scriptures will, in due time, have a very blessed re-action upon those of France; among whom there are many secret promoters of it, but none who have ventured to put themselves at the head of the work: The officiousness of some over-zealous proselytists, who have affected to be agents of the Bible Society, have greatly hindered the public progress of the work.

"In Germany, a general return to the simplicity of the Scriptures has taken place. Spurious philosophy begins to fall into discredit; infidelity plots in secret, but dares not show its face so publicly as before; and a German Missionary Society, with many auxiliaries, begins to flourish at Basle, whose attention is chiefly directed to the Mediterranean. All this may be considered as the fruit with which the Lord has blessed the simple distribution of the Scriptures, and the at-

tention to their contents excited by the public labours of Bible Societies.

"The daily experience which we thus make of the peculiar favours by which our God owns his own word, leads us naturally to the conclusion, that, with regard to China, the enlightening of that great nation will go an equal pace with the extent to which the Holy Scriptures shall become known to them in their connected state, and with that fidelity, perspicuity, and simplicity, with which you have endeavoured to render the original into the Chinese tongue.

"We firmly believe with you, that in his own appointed time, the Lord will open the doors for the entrance of his light; still we would never forget, in anticipating this event, that it is the very nature of his works, for the salvation of men, that they go on slowly and unperceived by unhallowed eyes, until the leaven shall have communicated its salutary flavour to the whole lump.—From small beginnings, all great works have started, and we shall not be found mistaken in dating the commencement of the regeneration of China, from the day when the first Chinese New Testament was put into the hands of a Chinese who read it. Remote as the time may seem to be, when this grain of mustard seed shall shoot its branches to every part of that benighted land, it will come as assuredly as He is faithful and true, who has sworn by his own existence, that 'all the earth shall be filled with the glory of the Lord.'

"We therefore may encourage you, as those who speak from abundant experience, 'Be ye steadfast, unmoved, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.'

"The labours of the Russian Bible Society have

nearly reached the frontiers of China on the north, and it will not be long before steps will be taken to extend them to all those provinces which border upon the Roman empire. At Serampore, the whole Bible in another dialect of the Chinese, is likewise completed, we trust, by this time: thus every thing indicates the approach of the period when the sword of the Spirit shall pervade the land, and make way for the King of Glory to come in.

"And now allow me, gentlemen, to beseech you to assist the labourers of our Society, with your fervent prayers, as well as with your arduous labours; for, whatever be the success with which the Lord crowns his own work, we deeply feel that it is altogether His; that, without Him, the mighty enemies which are still raging against it without, and still more the infirmities and the insufficiency of those who carry on the work within, would soon reduce to nothing that mighty engine which now gives a salutary impulse to the whole Christian world, and communicates the waters of life to every nation under heaven. I am with the sincerest esteem, reverend gentlemen, your very obedient humble servant in Christ Jesus,

"E. F. RONNEBERG,
"Foreign Assistant Secretary."

FROM THE LONDON MISSIONARY SOCIETY TO THE REV. DR. MORRISON.

"London, Jan. 29th, 1821.

"MY DEAR FRIEND AND BROTHER,

"Your letters of December, 8, 21, and 22, 1819, and of February 12, March 29, and April 2, 1820, were duly received, and have been laid before the Directors.

"Your copies of Part II. of the Chinese Dictionary

(care of Black and Co.) have arrived, but we have not yet procured them from the India-House, as a duty is demanded, which would be about £100. This, we hope, will be remitted by the Lords of the Treasury.

"We cannot but lament that the field of your labours, as a living and oral instructor, is, by the intolerance of superiors, so extremely limited; yet, dear Sir, be not dismayed. He who rules over all, knows well what is in your heart, and how gladly you would proclaim the gospel, as on the house-top, were you permitted. We trust that he will at length remove all obstacles, and give a 'free course to the word, that it may be glorified.' In the mean time, remember that the Sacred Scriptures, 'which are able to make men wise unto salvation,' are, through your assiduous and successful labours, now making their silent march through the empire, and doubtless 'shall not return void' to him who sent you to China to circulate them, and who assisted you to perform that great work. It must afford great satisfaction to you to have achieved this, and had your whole life produced nothing else, you would not have lived in vain. Indeed, it has rarely fallen to the lot of any individual to have effected a work of such magnitude and importance. I mention this, because you say in your letter of March 29, 'My harp has long been suspended on the willows:' take it down, my dear friend, and prove that you can 'sing the Lord's song in a strange land;' and though it be almost a solo at present, I trust that many will hereafter join the song of praise, who were enlightened and converted by those holy Scriptures with which you have furnished them.

"The Directors have paid, and will pay, all due regard to your observations respecting the management of the College at Malacca, for they feel the fullest confidence in you and Dr. Milne; and you will per-

ceive that they have not been inattentive to its concerns, having voted from their own funds the sum of £500, and procured a very respectable sum from other quarters, in consequence of their circular letter for that purpose.

"Your various other labours sufficiently evince your diligence, and all will contribute, we doubt not, to the ultimate promotion of that great cause in which we are all embarked. Your present lot is that of the husbandman (James v. 7), who 'waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and the latter rain.' For this rain you and we are praying and waiting; and may we not confidently hope that we shall reap if we faint not?

"You will perceive by our publications what is the state and progress of our society. The spiritual revolution in the South Sea Islands is truly wonderful, and there, brother, you see—there, was a waiting even longer than yours, before the fruit appeared; at last it filled the reapers' arms. We are about to send out an additional missionary, and several mechanics, &c., to aid the natives in the arts of civilization, and we hope also to send out, at the same time, a deputation to inspect the whole concern, spiritual and temporal.

"We expect shortly the return of Mr. Campbell from South Africa. He has made important discoveries in his journey of 250 miles N. E. of Lattakoo.

"The work is silently progressing in India. We cannot but hope that the altars of the idols begin to totter, and that ere long many will become obedient to the faith.

"Our funds continue to be supported, notwithstanding the pecuniary pressure of the times, and we trust

we may still say, 'The Lord of Hosts is with us, and the God of Jacob is our refuge.'

"With every good wish, and sincere prayer for your life, health, domestic comfort, and public usefulness,

"I am, Dear Sir, for the Directors,

"Your faithful and affectionate Brother,

(Signed) "GEORGE BURDER, Secretary."

AMERICAN BIBLE SOCIETY, AT A MEETING OF THE MANAGERS.

"New York, 26th April, 1821.

"Resolved—That a copy of the best edition of the octavo Bible, in splendid binding, published by this Society, be sent to the Rev. Dr. Morrison, of Canton, as an expression of the esteem of the American Bible Society, and of their high approbation of the eminent services rendered by that gentleman, particularly in translating and publishing the Scriptures in the Chinese language.

"Extract from the Minutes.

"JOHN RUTARD, Recording Secretary."

FROM THE AMERICAN BIBLE SOCIETY TO THE REV. DR. MORRISON.

"New York, May 1st, 1821.

"REV. AND DEAR SIR,

"As the organ of the American Bible Society in their foreign relations and correspondence, I have great pleasure in communicating to you a Resolution of its Board of Managers, expressive of their high approbation of the eminent services you have rendered to the cause of Christ, especially in the translation and publication of the Sacred Scriptures into the Chinese language, and in presenting you with the small token of respect mentioned in the Resolution.

"You have fearlessly gone forward in an untrodden

path, and, regardless of its difficulties, have accomplished an undertaking for which future generations will rise up and call you blessed.

"The incalculable good which, with the blessing of Heaven, may be expected to result from your pious labours, is a cause of unspeakable gratitude to that God who incited you to their commencement, and has given you protracted days, and health, and animation enabling you to bring them to so successful an issue.

"May you live to witness the fruit of your toils in the conversion of many a benighted heathen to the faith of Jesus, and, with other faithful servants of the Most High, honoured as his instruments in turning many to righteousness, may you shine forth in the kingdom of our heavenly Father as the brightness of the firmament, and as the stars for ever and ever.

"Permit me only to subjoin the personal gratification I have felt in uniting with my brethren in their feelings on this occasion, and to assure you, that I am, with great respect, your obedient servant, and faithful Brother in Christ,

"JAMES MILNOR,
"Secretary for Foreign Correspondence of the American Bible Society."

FROM THE REV. H. BINGHAM.

"REV. AND DEAR SIR, "Atooi, Oct. 13, 1821.

"By the politeness of Capt. S. Hill, who has just kindly presented me with several specimens of the fruit of your arduous labours in China, I have the opportunity to send you a line, to thank you for your successful efforts to scatter important intelligence over the world, and to diffuse light in the dark regions of paganism, the shadow of death.

"I am pleased with this opportunity to see more

clearly than before, how vast the field of usefulness, which lies open to invite your activity and zeal. The Lord bless you in every good work which you have begun.

"I took the liberty, not long since, to introduce myself to you, and to make you acquainted with the arrival, establishment, and prospects of the mission in these islands, with which I have the happiness to be connected. I ventured also, with a desire to aid this object, to request a correspondence, should other duties in the cause of the Redeemer allow you to do us the favour. Of this you can judge better than we.

"Should you be able to write, your advice would be valued on every point relative to the nature and objects of our mission, which embraces the difficult work of reducing an unwritten language to a written form, enlightening, purifying, civilizing, evangelizing, and redeeming from wretchedness and ruin the Sandwich Islanders, and others connected with them.

"Intelligence from your quarter will also be valued by us in our insulated and retired situation. You will pardon me, dear Sir, for the freedom with which I have solicited your aid. Our distance from every substantial help, but that of Him who is omnipresent, is my apology.

"Probably a single opportunity for you to communicate with us, will occur soon, as Capt. Meek, of the American brig 'Arab,' has proposed to go down from these Islands to Canton, and to return here shortly. Other opportunities may occur, of which I have no knowledge. Wishing you all desirable success,

"I am, Dear Sir,

"With high esteem, your's,

"H. BINGHAM, Missionary."

FROM THE GOVERNOR OF PORT OF ST. PETER AND ST. PAUL TO THE REV. DR. MORRISON.

"Kamtschatka, October 25th, 1821.

"REVEREND SIR,

"My respected friend Colonel Dobell, on his happy arrival at this place, has presented to me a chest of religious books from your name.

"I embrace the first opportunity to express to you my sentiments of gratitude for such a mark of Christian attention to your fellow-creatures in this remote corner of the world, where, for want of rational amusements, the edifying volumes which you have been pleased to send us, cannot be too much appreciated, although I am sorry to say, few individuals, for want of understanding the English language, can benefit by it; but I hope the time is not far off when the English language will be more familiar here, as I have already established a school for the poor clergymen's children; and intend to request our government for an appointment of an English schoolmaster; for I consider, according to the situation of this place, studying the English language more useful to the clergy here than the Latin.

"I feel a particular satisfaction to tell you, Sir, that the little volume of 'Familiar Lectures on the Epistle of St. Paul to the Philippians,' is annexed to the few selected religious books which I read together with my wife on Sundays.

"I have the honour to remain, Reverend Sir,

"Your much obliged and affectionate Servant,

"PETROR RICKORDS.

"P. S. The religious books in the Chinese character, I will endeavour to forward by the means of our Kouriles to Japan, as I judge this to be your object."

FROM ROBERT RALSTON, ESQ., TO THE REV. DR. MORRISON,

"Philadelphia, Sept. 28th, 1821.

"My Dear Friend,

"A length of time has elapsed since I have had the pleasure of a line, the last letter from you being dated April 1820. Since then I have had the pleasure to learn that Mrs. Morrison, with your dear children, had arrived in safety at Macao, and on which I offer my sincere congratulation. If it shall please the Lord to permit your dear companion to remain with you, it would be a great blessing, and would rejoice my heart; to her be pleased to present my most respectful regards.

"The Anglo-Chinese College which, under the divine blessing, you have been made instrumental in founding and rearing for the instruction of native youth, I also learn, with great pleasure, has been so far completed, as to admit of some of the apartments being in use: on this also I beg leave to unite with you in praising the Lord.

"But the Lord has crowned your endeavours, in conjunction with your worthy coadjutor Dr. Milne, to complete a Translation in Chinese of the Holy Scriptures: here then is cause of great rejoicing; your privations and labour of love have not been in vain in the Lord, and I humbly trust you are both to be blest in seeing an extensive circulation of the sacred volume through the millions of China.

"In the United States the cause of missions, particularly to the aborigines of the country, does not abate, nor the Bible cause slacken: new societies are constantly forming, and the attention to Sabbath-school instruction every where increasing. It may be well said that the Lord is making bare his almighty

arm, and riding forth in the chariot of his everlasting gospel, conquering and to conquer. A few pamphlets will accompany this, giving a very partial and limited view of the progress of some of those institutions.

"Since I last had the pleasure to address you, the dear companion of my life has been removed by death: from a scene of the most active benevolence, she was taken, I trust, to her heavenly rest. Few of her sex have been permitted to do more in this vicinity to ameliorate the sufferings of the widow and the orphan. Through her instrumentality, with other dear Christian sisters, two large brick buildings have been erected for the reception and care of fatherless and motherless children, and the aged widows, &c., into one of which the admissions keep up to an average of about ninety, and the other has had between thirty and forty aged destitute females, who for the most part have lived in comfortable circumstances, but outlived their means and their friends.

"My Dear Sir,

"Your assured and very sincere Friend,

"ROBERT RALSTON."

FROM THE BOARD OF FOREIGN MISSIONS.

"Boston, United States of America,

"REV. SIR, "May 15th, 1821.

"Your favour of December 10th, addressed to the Rev. Dr. Worcester, came into my hands, in consequence of the absence of the excellent person to whom it was addressed, on a voyage for the benefit of his health, and for the sake of visiting our missions among the aborigines of our country. We have reason to think his valuable life may be near its close, though we are not without hopes of his prolonged usefulness.

In view of his removal from the world we are distressed at the thought of the loss which the missionary cause will experience; a loss, which we see not how can be repaired. One thing we know, however, which ought continually to rejoice our hearts, and that is, that the glorious Lord of missions will employ such instruments as he sees fit and best, for the extension of his kingdom, and the promotion of his glory.

"We praise God that you have been enabled to do so much for the honour of his name, and that you have received such valuable associates as Messrs. Milne and Medhurst. May the Lord of the harvest send forth many such labourers.

"We thank you for the numbers of the 'Gleaner.' Packages sent to me by Boston ships will always arrive safely, and I can communicate them to our Secretary immediately.

"I send you our last Report, and several other pamphlets, and a volume of the 'Panoplist,' as a token of respect and affection.

"We are particularly grateful to you for the translation which you sent us from a Chinese newspaper. Any future favours of this kind will be gratefully received, and may be useful in attracting the attention of Christians to the moral condition of China, and in prompting their prayers for the gracious influences of the Holy Spirit.

"I am, Rev. Sir, with sentiments of great respect and affection, your unknown Friend,

"JOSEPH EVARTS,

"Treasurer of the American Board of Commissioners for Foreign Missions."

TO THE REV. DR. MORRISON.

"Anglo-Chinese College, July 19th, 1821.

"My Dear Robert,

"1st. Your letters from Mr. Tavar, M. Remusat, and St. Helena, I have read: they must of course be gratifying to you, as they show that God makes you both useful and honoured: in this light I value them greatly also. Remusat seems to be a man of very extensive learning.

"3rd. I send for your perusal all the numbers I have got of the 'Friend of India,' as you express a wish to see it. Last opportunity I sent you a 'Gospel Magazine,' in Bengallee, begun by our brethren in Calcutta. This is the third native Magazine in India. Our 'Chinese Magazine' first rose—next the 'Digdurshun,' by the Baptists, and thirdly, the 'Gospel Magazine.' You will see I am vain enough to think that our humble effort in this way has led the way, and probably elicited the idea of the other.

"4th. The idea of the Dispensary is, I think, a good one, but I have myself no knowledge of medicine, and no time to acquire it: still, if good be likely to be done, we can hire a native at a small monthly sum.

* * * * *

"8th. 'To consecrate all to the cross of Christ.' This is a noble resolution: the Lord strengthen you to fulfil it, and enable me also thus to act. * *

"14th. Whatever books or other articles you send for the College, be sure either to mark them as such, or specify it in your letter, lest there be any suspicion entertained (as has often been) of my putting more to it than ought to be put. * * * *

FROM THE SAME.

"Anglo-Chinese College, Sept. 26th, 1821.

"My Dear Robert,

"I am just able to write you a line, and that is nearly all. I have been laid by for nearly a week, with a bad cough, pain in the head, and tightness and pain at the pit of the stomach, and in the region of the liver. The cough is softened a little, but not gone. By application of leeches to the head, the pain there and in the throat is nearly gone. I am now labouring under the effects of a large blister, applied to the pit of the stomach, and towards the right side, where the affection chiefly lies. I have not been able to call on any of the gentlemen, &c., who go by the 'Harris' and 'Kyd,' nor have I yet seen any of them except a Dr. Jackson, a young surgeon on the Bengal Establishment, who kindly gave me his advice (for we have no confidence in the government surgeon here). I am upon the whole better, except weak and faint through the severe applications.

"Mr. Jackson strongly recommends a sea voyage, as the most speedy and certain cure. This I am also inclined to believe would restore me; but alas! how can I undertake it? Who will carry on the work? The printing would not stop for six months, but then there is the College, in which, including Europeans and Chinese, are now eleven Students.—The 'Gleaner' also, and I know not what else. I must try to weather it, I suppose, or else take a short trip to Singapore, which Drs. Allien and Jackson, who have both been since I wrote the above, most strongly recommend.

"Excuse this short note. The Lord in whose hands we are, fit us for his blessed will, and make either life

or death welcome. The children are well. Best wishes to Mary and the children.

"Ever your's,

"W. MILNE."

FROM DR. MAESE.

"REV. SIR, "Philadelphia, December 15th, 1820.

"Every one attentive to the welfare of mankind, in the United States, sees or hears with pleasure of your useful and well-meant labours, and most heartily wishes you all imaginable success. But, my good Sir, what a task you have imposed on yourself! what mountains of prejudice have you not to overcome! what benighted intellects have you to contend with! The very thoughts of these obstacles to the success of your pious exertions, would be sufficient to appal a common mind. God grant you life and health to continue the glorious work. You will learn with pleasure that the cause of missions is attended to with much zeal in the United States. Episcopalians, Presbyterians, Baptists, and Quakers, all are engaged in the good work; and the sums annually expended upon it, would do credit to any country even more wealthy than the United States.

"The American Bible Society, which has its head quarters at New York, receive from 4000 to 5000 dollars every month for Bibles sold, and for voluntary subscriptions to its funds. I know this from the monthly publications of the Treasurer. The cause of religion generally flourishes in the United States, without bigotry or superstition; and, as no one sect is particularly patronised by the government of any state, or by the General Government, all reaction in the mind is prevented, and different sects harmonise upon all occasions. This much I thought would be gratifying

to you, as connected with the great object in which you yourself are engaged.

"The singular prejudice of the Chinese in favour of the Gensang root as a restorative and catholicon, is viewed by medical men in Europe and America as without any real foundation. My own experiments with a strong infusion of that root convince me that it possesses no obvious powers on the human body. But it would be very gratifying to know the opinions of one or two Chinese physicians, of the virtues of that famous root, and the particular diseases in which they prescribe it; the mode of its operation, &c. If you have it in your power to procure such an account, and will take that trouble, you will confer a great favour upon me. I should wish to have it literally translated, and the originals sent with your version. If not too troublesome, it would be well to have the opinion of two, in order to see how far they agree, and whether there is any consistency of theory respecting the plant among the Chinese faculty.

"I am, with sincerest wishes for your health, prosperity, and success,

"Your Friend,

"JAMES MEASE, M. D."

FROM THE REV. W. JENKS.

"REVEREND SIR, "Boston, May 15th, 1821.

"Having shared with others in the intelligence communicated by your letter to the Rev. Dr. Worcester, of December 10th, 1820, and a very favourable opportunity of sending to Canton occurring, I have ventured to put into effect a long-suppressed resolution, and to address you by a letter.

"Your late correspondent, my much-valued friend, Dr. M'Kean, is, you may have heard, no more among

the living, or rather, to use the remark of our pious Dr. Cotton Mather, 'he has ceased to dwell among the dead, and has gone to the assembly of the living.' He was beginning to pay some attention to the Chinese language, having obtained, through your kindness, the New Testament, and several small tracts. The Testament went into the hands of my aged and worthy friend, and your correspondent, Judge Winthrop of Cambridge, and the tracts mostly into mine.

"My feelings have long been excited toward China. By the vessel which takes this, I have sent, as an experiment, a Chinese letter to a young merchant at Canton, in order to procure books. My request was, to be furnished with some of the ancient classical works, in order to make myself somewhat acquainted, if practicable, with Chinese literature; but my chief design was to commence a correspondence to be turned to the best purpose ultimately, if such turn might be given.

"China must be indeed, as you, Sir, remark, 'a land of darkness and of the shadow of death.' We feel anxious to know the result of Ying-ho's application. If the Emperor should 'follow his father's way,' then, indeed, the shadows may seem to darken still more. But I cannot relinquish the hope that China will yet, even in our day, receive light. May the great Head of the church strengthen your hands, and encourage your heart!

"To have completed the translation of the whole word of God into that language, which we are informed you, with your Rev. colleague, Mr. Milne, had the happiness to effect on the 25th of November, 1819, is worth the toil of a life, and a rich mercy, deserving all gratitude and praise to God. How far the

printing is advanced I know not. But may I ask for the favour of what is printed, both of the Old and New Testament? Whatever expense attends, I will cheerfully pay. In addition to this favour, may I ask a copy of the Tracts, which may assist a learner? As these are distributed so often gratis, I trust the liberty of the request will be indulged. And my motive is not altogether personal or selfish, for there is a Chinese native here, who is now reading my copy of the Rev. Mr. Milne's Catechism, and who tells me, when he has done, that he must have more books. He also has two companions with him, and I cannot but hope some good may be done them before they return: at least I shall try, and may the Lord bless.

"It may be of use to know that we have now access to the large Chinese Dictionary printed at Paris in 1813, by De Guignes, and to the Grammar of Dr. Marshman, as well as that which you, Sir, have given the public, of which a copy is in the library of Harvard (Cambridge) University, the very copy that was Dr. M'Kean's.

"May I ask the favour of a line in reference to the great missionary objects—but more especially in relation to China and Japan? Not long since, a doubt was suggested whether the Chinese translations would answer for the Japanese. May I ask if the fact be ascertained? If access could be had to the Loo-choo islands, or to Corea, or Cochin-China, it would seem the inhabitants are able to read Chinese. Japanese books are, I presume, procurable.

"We have had, as you will perceive by the numbers of the 'Missionary Herald,' which my excellent neighbour and friend Mr. Evarts sends, the most agreeable intelligence from the Sandwich Islands Mission. The idols are abolished, and the missionaries (for the

present, at least) cordially welcomed and established. To the Lord be the praise!

"Beseeching God to continue to you his holy protection, and to make you a rich blessing to the millions of China, and asking an interest in your prayers,

"I am, Reverend Sir,

"Your friend and fellow-labourer in Christ,

"WILLIAM JENKS,

"Secretary of the Foreign Missionary Society, and of the Marine Bible Society of Boston, &c."

The following letters from members of the late British Embassy to China, verify a remark frequently made—that it was by those who had opportunities of most intimate intercourse with Dr. Morrison, he was most cordially esteemed; and, perhaps, no situation could be a greater test of character than that in which he was placed in respect to the writers of these letters.

FROM THE EARL OF AMHERST TO DR. MORRISON.

"DEAR SIR, "Grosvenor St., April 15th, 1821.

"I had very great pleasure in receiving, three days ago, your letter of the 28th of November, and I return you my best thanks for the news you send me of my Chinese acquaintance.

"I cannot help thinking that the appointment of the legate Kwang to the situation of Hoppo at Canton, may be both advantageous to our commercial interests, and agreeable to those of our countrymen who may be called upon to have any dealings with him. I am willing to flatter myself that his intercourse with the late embassy may have given him a more favourable opinion of our country, and may have inspired him with a greater interest in the relations between China and Great Britain, than is usually entertained by the subjects of the Celestial Empire. If you should

ever have the opportunity, I beg you to remember me kindly to him, and to say that I hope we enjoy each other's friendship, though at the distance of 50,000 le; and, moreover, that if the Emperor will but send him ambassador to England, I will endeavour to get appointed 'Kin-chae,' and as royal legate, I will take the best care of him I can.

"In return for your Chinese news, I am bound to send you some account of your late associates. Mr. Ellis has been for some time at the Cape of Good Hope; and I hear a good account of his health from young Mr. Somerset, who is lately arrived in England. Mr. Hayne, from whom I received a letter a day or two ago, is at Rio Janeiro, in the capacity of Commissary Judge, under our late treaties with Portugal and the Netherlands. Mr. Griffith was in London last week, in excellent health, and is now returned to his duties at Cambridge. Mr. Abel is following his profession very successfully at Brighton. Dr. Lynn is, I believe, in good health, in his native county of Suffolk. Of Mr. Havell, I have heard nothing since we parted at Manilla. My eldest son, about whom you so kindly enquire, is with his regiment, the Rifle Brigade, at Armagh, in Ireland, and has commenced his military career very much to my satisfaction. I shall certainly transmit to him, in your own words, the good wishes you form for his future welfare.

"I beg you to believe me, with great esteem,

"Dear Sir, yours very faithfully,

"AMHERST."

FROM SIR GEORGE T. STAUNTON, BART., TO DR. MORRISON.

"MY DEAR SIR, "Portland Place, April 15th, 1821.

"Within these few days I have had the pleasure of receiving your letter of the 13th of November, and also

from Urmston copies of your interesting translations of the official documents on the accession of the new Emperor. I assure you I continue to take a lively interest in the events which take place in a country where I have spent so material a portion of my life, and feel much obliged by your kindly sparing me, now and then, a few moments of your time. My friends Barrow, Lord Amherst, Marsden, &c., have read with much interest your translation of the Edicts, and unite with me in hoping that the conduct of 'Reason's Glory,' may prove, if not more glorious, at least more rational, than that of his predecessor was in some notable instances. As to the personal character of the individual, perhaps I am prejudiced, but I think the change cannot possibly be for the worse.

"You will perceive that my little volume of Translations is at length published. I have sent four copies of it under cover to the Managers of the Canton Library, of one of which I request your kind acceptance. As I have long since wholly abandoned my Chinese pursuits, I have merely prepared for publication, and illustrated with a preface and a few notes, a selection from my old Translations. As they are rather more readable than the 'Leu Lee,' and as I have not ventured to print more than 350 copies, I trust it will not prove quite a drug in the market, but there is certainly no great encouragement here for Chinese literary labours. You must not, however, be disheartened by this circumstance; you are certainly the first in this field, and if I ever possessed the palm, I certainly with pleasure resign it to you. Your Chinese Dictionary, and other valuable works, will establish your literary reputation on an imperishable basis with all those whose good opinion is worth possessing.

"Your success in your higher and primary pursuit will give you more solid gratification. You have a large field for Christian instruction amongst the Chinese, without interfering at all with the great Taou-quang's subjects. A copy of your translation of the Prayer-Book has been sent me by the Prayer-Book and Homily Society, and seems to me very good, as far as I have been able to look at it, or judge of it.

"A question, in some degree religious as well as political, has engaged us lately a good deal in Parliament; I mean what is called the Emancipation of the Catholics. I do not know whether you will approve of the line of conduct which I have adopted, which is that of giving it throughout, my humble but decided support; but I have acted under a very strong impression, that by removing the remaining disabilities under which the Catholics labour, while on the other hand, we place their clergy and communication with Rome, under that wholesome control which has been hitherto unaccountably neglected, we shall strengthen, instead of weakening, our invaluable Protestant Constitution as by law established.

The general state of public affairs seems to me on the whole in the course of improvement, though our domestic difficulties, especially that of the agricultural interest, are considerable. The ferment respecting the Queen has wholly subsided, certainly never was popular delusion carried before to such a length of folly and absurdity; but the moral sense of the country though perverted for the time, was happily not extinguished.

"Believe me, my dear Sir, with sincerest good wishes,

"Very faithfully your's,

"George Thomas Staunton."

FROM THE HON. J. HAYNE, JUDGE OF RIO DE JANEIRO.

"My Dear Ma Laouya,* "Feb. 3rd, 1821.

"It is an age since I heard any thing of you, and most probably you would return me the same compliment; therefore it would be unpardonable in me to omit writing to some of my friends at Canton by this opportunity, more particularly as it will give me a chance of hearing something of you all by the return of the same vessel.

"You may or may not have heard of my having been appointed His Britannic Majesty's Commissary Judge, in a mixed commission established at this place for the suppression of illicit slave trade; whether or no, here I am, and have been these eighteen months, and how much longer to remain I know not. As there are now and then opportunities of communicating direct between this and Macao, I hope you will drop me a line, informing me how you are treated by the Chinamen, and how you all are. Just before I left England, I made a most delightful tour on the Continent with our amiable and excellent friend, Sir George Staunton, whose health I think was improved by the change of air and scene—I hope it has continued to mend. I heard a few days ago from Lord Amherst, who was in very good health, and full of business in Committees on that unhappy affair of the Queen's, which I am most happy to say has at length terminated, and I hope in the manner the least likely to create internal commotion, for which, only a pre-

* Ma Laouya. *Ma* is the first syllable of Dr. Morrison's name, and was that by which he was generally addressed by the Chinese, dropping the other syllables, which is commonly done with European names. *Laouya*, 'Venerable Father,' is a title of respect that is applied to all the higher officers of the government.

tence is wanting. Ellis was returned at the last general Election for Boston, and I hear, to my great sorrow (for I think he will find that it is not so easy a matter to cut a figure in the House of Commons), that he has, or is about to leave the Cape. * * *

"Lord Amherst tells me that Sir Theophilus Metcalf, Robarts, and Toone, are all in England. I would have written to the latter, had he been at Canton. This is an extravagantly expensive place, and very dull withal, with the exception of the scenery, which is really beautiful. This place has no kind of attraction or recommendation. I know no place where the scenery is more grand and magnificent. * * *

"Feb. 4th.—As you may easily perceive, I fell asleep over this last night, and was obliged to exchange my pen for my nightcap. I cannot afford to re-commence my letter, therefore you shall have it as it is, and I will resume, and say something, as I began, about the Revolution in Portugal. It has, of course, created a great sensation here, and given the House of Braganza something to do, and a hint to look about them. Though the king is generally believed to be an excellent man, yet I cannot but think that he is at heart as fond of absolute power as any monarch in Europe; therefore the idea of a Constitution, or of restricting in the slightest degree his power, must be, and doubtless is, most galling to him. He is not a very strong man, either in body or mind, and I should not be surprised at this business, when it is more completely effected, and comes to be acted upon, and therefore more home to his own feelings, shortening his days. We know not what he has done, or is going to do, but suppose it will be like most other things in this country, either left to chance, or so long delayed as to be useless. That Portugal will

accomplish what their neighbours have done, I think is now beyond a doubt, which is nothing more than might be expected. My principal concern is, that the internal quiet and peace of this country should be maintained and not forgotten, in their anxious desire to preserve Portugal, thereby exemplifying the fable of the dog leaving the substance for the shadow. I should be very very sorry to be here during any commotion. The prisons contain a great many unhung villains, and there is a great mixture of Blacks and Mulattoes in the population of the country. You are better off in the power of John Chinaman than at the mercy of a set of miscreants of every colour of the rainbow. They first talked of sending Don Pedro, the eldest son, to Lisbon, but I hear no more of that. It was a question amongst the ministers, whether the king should go; the majority gave it against him. So here we are, and I think they are waiting to see or hear what are the first steps taken by the Cortes. They hope much from the Congress, but I do not know whether they mean to rely upon their interference.

"Now I have given you what news this place affords, I must beg of you to return me an account of the occurrences that have and are to take place in your part of the world; what effect, if any, the embassy has had, and what is or was said about it—though it is now an old affair, with me it still has its interest. I should very much like to see your account; if I mistake not, I heard something of your having printed off a sketch of it; if so, and there is a copy to be had, I should much like one to keep for old acquaintance' sake. How we actors in that farcical scene are now scattered over the globe! Lord Amherst in London, Sir George also, Ellis at the Cape, myself at Rio de Janeiro, Toone in England, or on the

ocean; you, Davis, and Pearson, I suppose, at Canton; Abel settled in practice at Brighton, and I hear doing well; old L * * ringing the changes between his native air at Norwich, and the pleasures of the Grecian Coffee-house and its vicinity; Cook at Gibraltar; Abbott and Martin in the Mediterranean; Marriage in London when I left. I saw in a late paper, to my great sorrow, the death of poor M'Leod. How goes on your Chinese Translation and Press? Jeffery Amherst has a commission in the Rifle corps till he can get into the Guards. Parliament was much engaged last session in inquiries into the state of agriculture and commerce.

"I hear that the monopoly of the East India Company, and therewith the state of trade to China, has been the subject of many inquiries before a Committee of the House of Lords, and Sir G. Staunton has been examined before them. I know not what will be the result. The Queen's business has superseded every other, and of course thrown them much in the background. Mr. Watts, who comes to Canton in an Austrian frigate, 'Armée en Flute,' with quicksilver enough to set you all in motion, is the bearer of this, and will be happy to take charge of your despatches for me on his return. I do not recollect seeing him when I was at Macao. I beg to be kindly remembered to all the members of the Factory generally, but more particularly to those who have a greater claim upon my recollection, and to whom I am better known, viz., Toone, Davis, Pearson, and yourself, in whose health and welfare I shall always take a great interest, and with my best wishes to both,

"I am, very truly and sincerely,

"My dear Ma Laouya,

"HAN (HAYNE).

"N. B. This climate is good, but at this season extremely hot, and this has been unusually severe; I have not seen my thermometer under 84 for these three weeks or more, and it has been up to 90 in the shade. I was not long enough at Macao to draw a comparison between that place and this; I think we have a fresher and more regular breeze during the hot weather than you have.—Adieu."

SECTION VII.

FROM 1822—1824.

Chinese policy.—Homicide at Lintin.—Discussions with the Government.—Trade stopped.—English families go on board Ship.—Remarks on Homicides, by Dr. Morrison.—Sir James Urmston's Testimony to Dr. Morrison's Services.—Departure of Dr. Morrison's Children to England.—Correspondence.—Death of Dr. Milne.—Efforts to benefit Sailors.—Fire at Canton.—Review of the first fifteen years of the Mission.—Visit to Singapore.—Conference with Sir S. Raffles.—Singapore Institution founded.—Visit to Malacca.—Arrangements there.—Return to China.—Departure for England.—Journal of the Voyage.—Arrival in England.

THE comparative repose from contentions with the Chinese authorities, which the Company's representatives lately enjoyed, was most unhappily interrupted this year by an occurrence entirely unconnected with their establishment; but as it was the policy of the provincial government to hold the Committee responsible for any act of aggression committed by British subjects, they were involved in most harassing discussions in consequence of an affair of homicide. While the issue was pending, the trade was stopped, and the resident families repaired to the Company's ships, as a means of safety in the event of a final rupture. All this was occasioned by an affray between a party of sailors from an English ship of war, and some Chinamen on an adjacent island, in which one of the latter having lost his life, the local government required the English to give up the supposed murderers to be tried and executed, according to the laws of China. The dis-

cussions on this subject occupied nearly two months; and, as Dr. Morrison observed, he had his "own share of work and anxiety on the occasion." As this affair not only affected the pecuniary interests of the Hon. East India Company, but also the honour of the nation generally, a narrative of it will be appended to this volume, as drawn up by Dr. Morrison* at the time; while the following remarks on homicides, though written on a previous occasion, will afford considerable insight into the nature of such occurrences, and the consequent altercations with the Chinese Government; while the hints for obviating such occurrences may not be less important now, than they were during the existence of the East India Company's authority in China.

REMARKS ON HOMICIDES

Committed by Europeans on the Persons of Natives at Canton, in China.

BY THE REV. DR. MORRISON.

"At the port of Canton, in China, there arrive annually, several thousand seamen and other Europeans, who come in contact with many thousands of natives, some of whom are of the worst and lowest description. The natives, having all the pride of their own government, as well as fraudulent designs occasionally on the foreign sailors, are very frequently most grossly insulting by words and signs, and by throwing stones or dirt at foreigners; and sometimes they induce the sailors to intoxicate themselves, that they may rob

* See page 10 of the Appendix.

them with impunity. The natives also very frequently attempt, and often succeed, in robbing ships and houses. Under these circumstances it is, with the utmost caution, impossible to prevent occasional homicides.

In European countries, when foreigners commit homicides, they are required to submit to the laws of the country in which they take place, however severe those laws may be; and many persons argue, that the same must be done in China. On a slight view of the case, this argument seems reasonable; but on a closer inspection of all the circumstances, there are weighty objections to the principle, and still more so to the practice.

When two nations, or two individuals, are concerned, there are reciprocal rights and duties; and between rulers and the persons ruled, there are reciprocal rights and duties. The Chinese, however, will admit of no national reciprocity; of foreign individuals they require implicit obedience to their laws, without practically affording to foreigners the protection of those laws. They will not grant that natives shall assist foreigners to learn their language; nor will they allow them to study the Chinese laws, nor admit them freely to the courts of justice, nor furnish them with legal advisers when they are prosecuted; and therefore it may be fairly argued, that the principle of implicit submission, on the part of foreigners, to Chinese laws, is not tenable; for, in fact, the law is explained as the sitting magistrate pleases.

To a certain degree the Chinese treat all foreigners as if they were enemies; and they act not as friends, but as foes, to all foreigners. Is any man bound to submit himself implicitly to the laws of a perpetually hostile people?

Experience has shown that the practice of implicit submission has led to the capital execution, either of foreigners wholly innocent, or guilty only of man-slaughter.

Did the Chinese police, however, have immediate recourse to physical force; or, as they formerly did, seize innocent persons as hostages, individual foreigners would probably be compelled to submit.

The method which the Chinese Government now adopts in cases of homicide committed by Europeans, is to require the people of the same nation with the alleged man-slayer, to discover who is the guilty person; and having found him by their own process to be guilty, then to deliver up to the local authorities for judgment and punishment. If the foreigners demur, the Chinese next interdict the whole commercial intercourse of the nation implicated; and if that does not produce the effect, they proceed to stop supplies of provisions, and endeavour to starve the foreigners into submission. These hostile proceedings are adopted, not against the suspected individuals, but against all their countrymen, which seems to mark such proceedings with no small degree of injustice.

For that which the Chinese Government requires, viz., that the foreigners should try suspected persons, and then deliver them up to the Chinese Government for judgment and execution, is what no Europeans, neither the American's nor any other Consul, nor the Select Committee of the Honourable Company's servants in China, have power to do. Their own governments have not given them any such authority.

The Chinese Government evince a determination, when a foreigner causes the death of a native, no matter how, to have the life of a foreigner. They will not admit any excuse or justification. The defence

of a man's own life they will not allow to be a justification for causing the death of the assailant.

The English, from want of authority to try men accused of homicide, and from a dread of resigning an innocent person to the Chinese, have been led to resist the Chinese in all cases. But this has not been a matter of choice, nor a wish to screen a murderer: it has been a line of conduct forced upon them by the neglect of their own government at home, and by the injustice and sanguinary malice of the Chinese This state of things is both a moral and a commercial evil: that a wilful murderer should be screened, or that an innocent person should be executed, are both great moral evils.

The remedy is by no means easy to discover, but that the East India Company, and his Majesty's Government, should not disregard so serious a subject is very evident. Merely Consular power, without judicial authority, would be unavailing.

Perhaps a Recorder with power to form a Vice-Admiralty Court for the fleet, would remove many of the difficulties. In cases of wilful murder, it would remove all difficulties, and prevent the interruption of the trade, and the consequent heavy pecuniary loss; and would, in these cases, give the Chinese a good ground to expect justice in other more complicated cases.

And if the Recorder had a few persons attached to him whose duty it should be made to become well versed in the Chinese language and laws, he would be able to argue excusable cases of homicide much better than is ever done at present, and it may reasonably be hoped, that the gentleman appointed to the duties now spoken of, would gradually discover some means of preventing entirely appeals to force, the

non-trading and the starving system of the Chinese, on one hand, and the resistance of the foreigners on the other.

If these anticipations be realized, the whole expense attending the projected Vice-Admiralty Court would soon be saved, as well as the risk of a permanent interdiction of the trade, and a consequent probable state of hostilities be avoided.

By means of Dr. Morrison's Dictionary and other publications in the Chinese language, the acquisition of that tongue is considerably facilitated to Englishmen and to Americans; as well as to other persons belonging to the different nations of Europe. The liberality of the Court of Directors in printing those works at their own expense, cannot be too much praised; but they have not provided students of the language even for their own service. The simple recommendation which the Court gives to the writers intended for commercial purposes, does not meet the exigency of the case. The commercial servants have the road to affluence opened to them without knowing a word of Chinese, and they generally despise the recommendation, and ridicule the pursuit.

Besides, if they were willing to study Chinese, and to learn to speak it and read it imperfectly (which they might all do with a little exertion for a few years), they could not generally, in consequence of commercial duties, acquire that facility in reading and writing Chinese, which is so necessary in all difficult discussions with the native government. For in such cases, all native assistances desert their employers; and, unless a translator has had much experience, he becomes, under such circumstances, nearly helpless.

Further, a mere knowledge of the language is not all that is desirable; an extensive knowledge of the

Chinese government, laws, institutions, history, and geography, is what would greatly facilitate negotiations, provided this knowledge was possessed by presons in authority, viz., members of the Select Committee, for example; or those forming the Vice-Admiralty Court, which has been above suggested. And a similar knowledge possessed by a considerable portion of the Factory would greatly add to its respectability and efficiency.

It is to be apprehended, that the Company's servants in China, from their ignorance of the Chinese language, laws, customs, opinions, and prejudices, often write to the Chinese in a way which does not convince, and which therefore does but little help the cause which they advocate. Sufficient pains have not been taken to cope with the intellect of the Chinese, such as it is: and it must be confessed, that many of the officers of government are by no means despicable either in respect of natural sagacity, or in a knowledge of human nature.

The Russians go to the expense of educating ten persons, in constant succession, in the language and literature of China, to facilitate their intercourse with that nation; and they have succeeded in having a college for the purpose in the capital of the country. Something similar to this Russian institution, connected with the Factory at Canton, yet seems wanting to complete the Company's Establishment in China.

If any apprehension of giving offence to the local gevernment were felt, the Anglo-Chinese College at Malacca would afford facilities to students. However, the writer of this does not think there is any reason for apprehension on that score; for the Chinese Government, on one occasion, admitted the reasonableness of acquiring their language for conducting

commercial affairs, at the same time, however, they declared their subjects should not be sanctioned in teaching it; and therefore native assistants attend only by stealth.

As there are now, however, several gentlemen, both in China and out of it, who have a considerable knowledge of Chinese; there are no difficulties worth notice, to prevent a full knowledge of all that China possesses; excepting a well-digested system of education and encouragement; not so much in respect of pecuniary reward, as of honour and respectability, emanating either singly or unitedly from the Honourable the Court of Directors, or from His Majesty's government.

If all that is here recommended were adopted, homicides would occasion considerable trouble; still, it is not likely they would lead to such distressing dilemmas, nor to such dishonourable compromises, as have heretofore occurred.

The responsible situation Dr. Morrison held as Member of Council, during the discussion of the 'Lintin Affair,' occasioned him considerable anxiety, not only on account of what might be the issue of the measures pursued, but also with regard to his own position in reference to the Chinese Authorities, who it might be supposed would cherish hostile feelings towards one, who they knew took a prominent part in effecting their defeat on this, as well as on other occasions; but personal considerations with him, were never preferred to public duty, nor does he, in the narrative referred to, assume to himself any merit on account of the favourable issue of these discussions. His services, however, were not unappreciated, nor unac-

knowledged by the Select Committee in their despatches to England; and Mr. Auber, in his "Intercourse with China," cites a circumstance recorded in the Minutes, which proves how much depended on Dr. Morrison's discriminating judgment and firmness. The Captain of His Majesty's Frigate, sent a letter to the Viceroy of Canton, which was returned by him unopened; but the Committee permitted the letter to be opened in their presence by the merchants, who required it to be translated. "Dr. Morrison being requested to translate it into Chinese, declined upon the ground that the letter itself contained expressions calculated to exasperate the Chinese Authorities, and that if the Committee once became parties to it, they would abandon the ground they originally took, of refraining from all interference in matters relating to ships of war. These arguments appeared conclusive to the Committee, who admitted that they were off their guard, when they allowed the seal to be broken, especially as Piqua (one of the merchants) had, previously to his breaking the seal, intimated to the President, the Viceroy's refusal to receive any communication from Captain Richardson, except through the Committee and the Merchants." Page 298. An additional confirmation is afforded by the following testimony of Sir James Urmston to Dr. Morrison's services.

"During the progress of this affair, which had involved the East India Company's representatives, in one of the most serious, vexatious, and harassing discussions they had ever been engaged with the Chinese, the zeal and exertions of Dr. Morrison were unremitting. His extensive, and indeed extraordinary knowledge of the Chinese language, both written and colloquial, and of the system, character, and disposition

of the Chinese government, enabled him clearly and fully to comprehend its sentiments, views, and meaning, as well as to detect the sophistry, duplicity, and even falsity, which but too frequently marked the official documents of the local authorities, as well as the language and arguments of the Hong Merchants, the latter being always the vehicle of communication between their government and foreigners. This close and correct insight to the Chinese documents, proved of the utmost importance to the Select Committee, who were thus enabled to frame their correspondence and communications with the Chinese, in a form, language, and spirit, suitable to meet and to resist the arrogant language and pretensions, and the unjust demands of the Viceroy of Canton and his colleagues. These communications were translated into such perfect Chinese by Dr. Morrison, as to render it impossible for the Chinese government to misunderstand, or even affect to misunderstand the feelings, sentiments, and determination of the East India Company's representatives, and this circumstance is at all times of immense importance in negotiations or discussions with the Chinese. Dr. Morrison's invaluable talents and services were fully understood and appreciated by those whose vast and important interests he had on this, as well as on various former occasions, so essentially benefitted."

The Company's ships having returned to their usual station, and the trade being resumed, Dr. Morrison turned his attention to the departure of his children for England. The following extract from a letter to his brother, notices this event.

TO JAMES MORRISON.

"My Dear Brother," "Canton, March 19th, 1822.

"I have just now closed letters, which my little boy John will take with him; Mr. Dill, surgeon of the 'Atlas,' will take care of him. * * * * I have sent an additional £200 now, one hundred by Mr. Dill for John's use, and one hundred enclosed for Rebecca's. I desire that my children may be taken good care of, and be brought up in a plain way; but above all things, to be taught to 'fear the Lord betimes'—that is wisdom. * * * *

"Always your affectionate Brother,

"R. Morrison."

His daughter had previously embarked in the East India Company's ship 'Kent,' Captain Cobb, under the care of Mr. and Mrs. Malony, by whom she was treated with parental kindness. Thus closed this Canton season; and Dr. Morrison returned to his solitary home at Macao; the retirement of which, enabled him to devote himself more closely to his missionary duties, and also to proceed with the remaining parts of his Dictionary; while every successive account from Malacca, only tended to excite his most serious apprehensions for the life of his valued colleague. The following extracts from Dr. Milne's letters show with what undiminished zeal, even while nature was sinking, this devoted servant entered upon every subject connected with the advancement of his Master's cause, or the interests of the Malacca Institution.

FROM THE REV. DR. MILNE TO THE REV. DR. MORRISON.

"Well, Robert, I must inform you of more troubles—one light and one heavy; the lighter is Bone's

removal from the College, and betaking himself to a seafaring life. His reasons for this are, dissatisfaction with the mode of instruction, thinking it too strict and rigorous; the ill conduct of Mr. F., the narrowness of the allowances, a change in his views with respect to the line of life he should adopt; and, as he conceives, an incapacity to apply with that closeness and constancy which are necessary to the successful prosecution of Chinese.

"These reasons he has assigned. As to the first, which has more immediate regard to myself, I really think it probable that our method of study and application may have appeared hard to him; and as I make it a uniform rule (except in extra cases) to insist on lessons being thoroughly learnt, before proceeding to new ones; and as I expect that an European's child shall not triumph over the son of a Chinaman without a cause, so I think there may, in his apprehension, have been really some ground for such an idea. However, his chief reasons are such as I have stated in the certificate. He has, upon the whole, conducted himself well, notwithstanding his negligence, and a little obstinacy for some months past (since he began to think of getting more money at sea); I have given him, under the College seal, a good character, which could not in justice (notwithstanding his boyish faults) be withheld from him. I did not know a single thing of it till about eight days ago; and it appears that he wished to keep it a profound secret, till every thing was ready. His mother, uncles, and friends, are all displeased with him. I observed that for three months, he seldom attended Chinese worship, and did not apply with his usual assiduity. When put in mind of it, he said nothing. He also complained for the want of any

European company. I think, however, that want, or rather desire of money, may be the chief cause; his mother used to tease him about the smallness of his allowances, about what use his Chinese would be to him, and about how much more he would gain at sea, &c. Finding counsel and advice useless, I did nothing further; but insisted on the College being refunded for the money he had received, which was accordingly done; this I considered, according to the rule of every similar institution, to be perfectly just and fair, where the full term of study is not fulfilled. He lived at my table quite free of expense, so that he might in truth have been exceedingly comfortable, had his mind been contented. Now, in order to counterbalance this loss in some measure, there is a fine Chinese lad, sixteen years old, on probation, who promises very well; and another boy twelve years, whom his mother has offered; he, however, appears as yet but dull.

"We shall be able to support three Chinese lads with Bone's allowances; and I may add, that Bone's progress during the time will, I trust, tell in favour of the College.

"The heavier trial is the conduct of ——; Captain Ford has this morning lodged heavy complaints against him for improper conduct both at Batavia and at sea. * * * * You see then in what a situation I am placed. Oh! for grace to feel, pray, and act aright. Do, Robert, write by the first opportunity.

"I have begun to give a Weekly Lecture on Geography to the Chinese Students, and find the last year's Essay in the Magazine on this subject, will be of great service. * * * * * *

"You ask, 'Do I not rule with too tight a rein?' I really do not know, for the only persons I have attempted 'to rule' are my domestics and my child-

ren. I do not think that I ever intimated a wish to my brethren in language more domineering than the following: 'Mr. ——, I wish you would do such a thing. I should be glad if you would assist me for a moment,' &c. * * * * * *

"No, Robert, in my own opinion I have 'not ruled,' but 'entreated them as brethren.' But I have, perhaps, been wrong, first, in doing too much of the work myself; secondly, in admitting and keeping some of them in my own family too long, where my daily infirmities in unguarded moments, could not fail to display themselves, and were, it appears, duly noted down by some who were eating my bread!

"Last February a Chinese junk, carrying 1600 emigrants to Batavia, was wrecked in the Straits of Gasper, and all on board perished except 190, who were taken up by the 'Pearl' Indiaman. Another junk, in company at the time, saw her strike, yet went on her way without an effort to save a single life! Alas! this is the fraternal love which paganism inspires! These the people who need not the gospel!

* * * * * *

"Finally, I perceive you are greatly depressed and cast down. May God, by the secret aids of his Spirit, support you and strengthen you to all patience and long-suffering, in the arduous post where he has placed you. The conflict may not be long—secret good may be doing, where things externally look ill. You cannot form a just conception of your usefulness: 'be thou faithful.' In regard to the Chinese government knowing our books, it is difficult to conjecture what the final results of that will be—though certainly there seems, humanly speaking, more to fear than to hope; God, who is above, may turn it to good. I have often thought that an examination of our books

by them might issue well, though perhaps, not immediately so. We greatly want a complete, but brief system of our principles, as Christians, which could be referred to by us, or presented to them to examine in case of persecution, or necessity. May the Almighty arm, my dear Robert, shield you and yours from tyranny and persecution. By God's help you have set on foot what all the emperors—and mandarins—and priests—and literati—and people of China can never destroy, nor effectually stop; what will raze their temples, destroy their idols, change their lives, and save the souls of many. Be not ungratefully discouraged, my dear friend. How many servants, equally faithful, have gone down to the dust without being honoured a tenth part so much! Once more may the everlasting arms protect you.

"January 29th, 1822.

"* * * Yours of the 23rd of Dec. last, came yesterday, with the Almanack for the present year. We all most deeply feel for your situation, in the midst of such troubles as this affair of the 'Topaz' will create, and we often pray that God may 'shield you in the day of trouble.' Don't suppose you are forgotten, even by unworthy mortals. * * * John Crawford, Esq., Commissioner to Siam and Cochin-China, has been here, and called several times for information. We gave him all we had, which was not much

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"Singapore, March 6th, 1822.

"You will be surprised to find me here. I have been in this charming settlement about twelve days. I have come for my health, which, I think, has improved a little. The physicians all urge a sea voyage of considerable length; I cannot now take that, but

purpose going to Penang from this, to keep myself as much on the sea as possible. I have been fourteen days from Malacca, and if I go direct to Penang, I hope to be back at Malacca on or before the 1st of April. The 'Gleaner' has matter enough for one number—the 'Chinese Magazine,' for two numbers—The pupils I was obliged to leave under the eye of Mr. H——. Captain Richardson* passed a week ago, and told us that matters were not settled, and that you were on board ship. He spoke of you in the highest terms. I feel for your personal inconvenience, especially for the danger in which your person, or our cause, may be. The Lord shield you in the day of trouble. "Yours ever,

"W. MILNE."

FROM THE SAME.

"DEAR ROBERT, "Singapore, March 23rd, 1822.

"Yours of the 15th of Feb., from Chuen-pe, by the 'Susan,' came to hand yesterday. I go per 'Susan' about the 26th. I shall now briefly answer yours. 1. I am glad of what you wrote home on the subject of the fifth particular of my letter, but I shall be extremely sorry to see any part of that fifth particular in print—it would be most imprudently premature. It is the publication of such raw speculative opinions which does us harm. We give them what we think may be true—may be tried—may be useful—may be practicable—but they (the persons publishing) often give them a positive form; and opinions come to be viewed and represented as facts, which, on examination, prove not to be facts, and thus open the mouths of the ungodly. * * * *

* Commander of the "Topaz."

"I am happy that trade is moving again with you; and desire to bless God for protecting your person during your commercial war. Your Narrative of it is very interesting. I was very glad to see the Third Part of the Dictionary finished. It will be a very useful Part, especially to persons writing in Chinese. The Second and Third Parts, constitute two separate Dictionaries, each complete in its kind. May God spare and strengthen you, to complete the first also, and many other useful works. Your letter by a Mr. Palmer is come, but requires no answer, except the sympathy of my heart. I am still here, though I don't feel myself improved much; the spitting of blood returns every now and then. "Your's ever,

"W. MILNE."

FROM THE REV. DR. MORRISON TO DR. MILNE.

"MY DEAR WILLIAM, "Macao, May 1st, 1822.

"This morning the Factory arrived here once more from Canton, and to-day your letters by the 'Cassador,' from Singapore, came to hand. You appear to have received all the books, &c. &c., which I sent you in the course of last season. I am concerned to hear of your bad state of health—but the will of the Lord be done; righteous is he in all his ways. My house is very lonely, and my spirits depressed. I shall attend to the blocks immediately, but fear no opportunity will occur of sending them for a long time to come.

"May 27th.—Yesterday the 'Columbian' arrived from Liverpool, which place she left on the 4th of January, and brought me letters from my beloved Mary's mother and sisters; some of them written before, and some of them after they heard of Mary's death. * * * *

"To-day I have received a letter from you, my dear William, written whilst you were at Singapore; and I have had a letter from Huttmann, saying that you were in still worse health at Penang. O God, prepare us for every event, and have compassion on the feeble cause of truth in these parts of the earth. * *

"Afŭh wrote to me a complaining letter about the value of the dollar, and the way in which the two men treat him, and his colleagues the Chinamen. Afŭh thinks the two new men are not Christians. I hope you are alive, and have returned to settle these difficulties.

"June 3rd.—I am induced to send this by a ship which is going to attempt to get down the China seas, which is considered doubtful at this season of the year, and therefore I do not send any blocks, &c., by her.

"I have received your letter from Penang, and deeply regret the afflicting news which it contains. O that God may spare your life, and restore your health. I am going on mourning all the day, an unprofitable servant—Lord, pity me!

"Ahëen has written to me from Canton, saying that he is convinced of sin, and desiring to be washed therefrom by the Saviour of the world; in token of which, he asks if he may be baptized. The lad Asam, the younger, seems to understand the outline of the Gospel, and says he believes it. I really hope Ahëen is sincere—he was always too proud, as well as a conceited Tŭh-shoo-jin, 'a literary person,' to say now that he was convinced of sin, and wanted salvation, if it had not some reality in it. He is a man of few words, and naturally cold-hearted. If, indeed, he now looks to the Saviour, God be praised for giving to worthless

me, some fruit of my feeble labours! Alas! I write this, fearing you are already beyond the reach of letters. Farewell—God bless the children!

"R. MORRISON."

The apprehension expressed at the close of the above, was but too well founded; the beloved friend to whom it was addressed, had indeed finished the work allotted to him; and was early called to enter into the "joy of his Lord."

From Singapore Dr. Milne proceeded to Penang, but feeling that he derived no benefit from the change, he was anxious to return to the scene of his important labours; and the Penang government granted him a vessel for the purpose; he arrived at Malacca the latter end of May, and on the 2nd of June he was called to rest from his labours.

In a brief Memoir drawn up by Dr. Morrison, he remarks, "Dr. Milne appears to have possessed naturally a very ardent, impetuous, determined mind; yet softened by mildness of manner; and after it was converted—turned from Satan to God—it retained its natural ardour and impetuosity, but directed to new and very different objects from what it previously was. He was fully convinced that the cause of Missions, was the cause of Heaven; and neither 'fire nor water' could impede his onward course. He served with courage and fidelity ten years; and then, worn out by useful toils and hard service, died at his post." This lamented event was communicated to Dr. Morrison in a letter from Mr. Huttmann.

FROM MR. G. HUTTMANN TO THE REV. DR. MORRISON.

"SIR, "Malacca, June 14th, 1822.

"My last was dated the 1st ult., per the 'Andromeda Vital,' for Macao, containing a small list of necessaries for the printing department, which I hope has come to hand.

"I have now to apprize you of the lamented death of the Rev. Dr. Milne, which took place on the 2nd inst., nine days after his return from Penang. Nothing, I believe, was neglected or forgotten to be done that was necessary before his demise. Had it pleased the All-wise Disposer of the events of man, to have taken him to his rest while at Penang, we should have found affairs in a very awkward condition. His Will was not regularly drawn up according to Dutch law; no lawyer or notary being called to attest the same. I had great difficulty in persuading him to submit to having the notary called; and I really think, had not Dr. Sanger plainly told him, that there were no hopes to be entertained of his recovery, and every hour he expected would be his last, he never would have yielded: the consequence would have been, the 'Orphan Chamber' would have stepped in and taken charge of both his children and property. Thank God, this is obviated, for it would have been their ruin. Powers of attorney were likewise found necessary for us to carry on the establishments here, one of which was given to Mr. Humphreys for the College, the other to myself in conjunction with him, for the Mission. A circular has been sent to our several agents, under Dr. Milne's signature, giving validity to bills drawn by Humphreys, Collie, and myself, or two of the number, on the Missionary, Bible, and Tract Societies. When

Dr. Milne's Will was read, a day or two previous to his death, Humphreys and myself found our names down, appointed Executors for his estate. The needful has been done, and is still carrying on; the sale will take place to-morrow. I hope its productions will be considerable for the poor orphans: they are all in excellent health, and will go by the first convenient opportunity, viâ Calcutta (care of Dr. Chalmers, who intends sending two of his children home by the same opportunity), to London, care of W. A. Hankey, Esq., our Treasurer; from thence to Aberdeen. May He who was their father's—their mother's —friend and guide, prove theirs, to death. A copy of the Will shall be forwarded you as soon as it is completed. You are appointed an Executor; and Dr. Milne has requested that copies be forwarded to each, of which there are several. I have not the Will by me; it is under a Dutch translation for the 'Orphan Chamber,' or I would be more minute in my accounts.

"You must be fully sensible of our situation—nobody to carry on the Chinese department. I did what I could to persuade Dr. Milne to let me write for Medhurst, Milton, or Slater. No, he would not allow it. Judges, and the 2nd Chronicles, are unrevised; the 1st and 2nd Kings, and 1st Chronicles, are going on with cutting. A month or two more, and the workmen will be at a stand; the three or four men lately arrived, are engaged for two years, and will not return without full pay for that term; therefore, of course they will remain; they may possibly be wanted. 'The Chinese Magazine' is stopped; the 'Gleaner,' naturally has shared the same fate, the 20th number just completed. Your Lectures, are going on; Chinese Catechism of Mr. Ince, is in movable types; and jobs now and then, that come from the governments of Sin-

gapore and Batavia; the Malayan and other Tracts from Penang.

Dr. Milne begged of me only one day before he died, to write you, and urge the necessity of your coming here, at least for some months. His mind appeared rather uneasy respecting the appearance of things at this place. I pacified him as well as I could by saying, I thought a simple representation would be quite sufficient to induce you to sacrifice a few months of the two years, allowed for your visit to Europe. He seemed pleased with the idea. I hand you a circular I drew up, to prevent persons supposing any stagnation had taken place in the mission through our dear Milne's death.

"Remaining, My dear Sir, your's truly,

"J. H. HUTTMANN."

This afflictive communication reached Dr. Morrison on the 5th of July, while engaged in his solitary labours at Macao; but acutely as he felt this additional bereavement, there is no expression of his feelings recorded, until the usual season for the departure of the Company's ships, when he announced the event to the Bible and Tract Societies, &c., and expressed his deep sense of the loss sustained by them, as well as himself. From these letters, the following extracts are given.

TO THE BIBLE SOCIETY.

"Canton, October 10th, 1822.

"On the 2nd of June, 1822, it pleased Almighty God to remove from our lower world my friend and colleague the Rev. Dr. Milne. My lamented friend did not live to see the whole Bible printed in Chinese. Disease arrested his progress in the midst of a revisal

of the last two books; these were sent up to me to prepare them for press, which I have done, and returned them to Malacca, to be put into the hands of the Chinese printers, under the care of Mr. Huttmann.

"In February or March, 1823, I purpose to go down to Malacca, for a season, to arrange with the brethren there such affairs as the death of Dr. Milne has made it necessary to settle.

"Great is the loss to this mission which the early removal of that faithful, devoted, and successful Chinese Missionary, has occasioned. His attainments in the difficult language of this great empire were eminent. His whole soul was in his work. Few have made so rapid a progress as he did in the language, and in a comprehension of the opinions of the Chinese, which he studied assiduously, for the purpose of conveying the truths of the Gospel to their understandings and their hearts.

"But our great Lord and Saviour, the Head of the church, who has all power in heaven and earth, depends not, for the spiritual conquests of his kingdom, on any human arm. Silence and resignation become us all, under these occurrences, which appear most afflicting and disheartening. May He be pleased to raise up other zealous servants, and, by the outpouring of his Spirit, prepare this great nation for the glad reception of the truth. His word shall not return void, it must ultimately produce the desired effect."

TO THE RELIGIOUS TRACT SOCIETY.

"Canton, October 24th, 1822.

"I have now the melancholy task of announcing to you officially, the death of your former correspondent

on the subject of Chinese Tracts, my lamented friend and colleague, Dr. Milne. He died of pulmonary consumption, at Malacca, on the 2nd of June, 1822, in, I believe, the thirty-seventh year of his age. A more zealous Evangelist never existed. Few ever excelled him in piety and devotedness. By the grace of God he was what he was. The Lord has removed him from his labours, and has, we trust, admitted him to his eternal joy: blessed be the name of the Lord!

"Milne still lives in the numerous Tracts which, by your Society's aid, he was enabled to print and to distribute. A disaffected writer, formerly at Batavia, has complained to the world, that Milne, the 'zealous Malacca Missionary,' sent him more Tracts than he could dispose of, and they were piled up in his office. As he could not, or did not chose to give himself the trouble to distribute them to the Chinese Settlers, a note from him to the Malacca Missionary would have been but civil, and would have prevented any more being sent, or he might have transferred those in question to hands which would not, like his, have neglected this work. Providence has often watched over Bibles and good books, so as eventually to render them useful to the souls of men. All the grain cast into the ground does not take root—shall man therefore cease to sow?

"Having a desire to rouse the attention of our seamen at Canton, to what concerns 'the body as well as the soul,' I wrote a tract for them, and have had 1000 copies printed; a considerable number of them are already distributed. It is the first religious tract in the English language, that has been printed in China."

Few, it is presumed, can peruse the following letters

without being struck with the union of tenderness of feeling, and fortitude of principle, which they display—they prove that sanctified affliction, instead of destroying mental energy, rather stimulates to more vigorous efforts in the Christian race. In that spirit of self-denial which was a leading feature in Dr. Morrison's character, he relinquished his intention of visiting Europe for the present—or probably for ever, that he might repair to Malacca, for the purpose of arranging the affairs of the mission, which the illness and death of Dr. Milne had unavoidably thrown into disorder.

FROM DR. MORRISON TO MRS. S——.

"Canton, China, Oct. 13th, 1822.

"My Dear Friend,

"Your letter of Jan., 1822, has reached me in the midst of my afflictions and duties. To the death of my beloved Mary, that of Milne is now to be added. Dear William died on June 2nd, 1822. I do not repine at the dispensations of Providence, but I have wept much on being left alone and desolate; and I have wept over my own sinfulness. I would that my heart were more set on heavenly things. I desire to be found actively engaged in my proper duties, waiting for the coming of my Lord. In consequence of Dr. Milne's death I am going down to visit Malacca, in February or March next, and have deferred my visit to England—indeed I may entirely change my resolution, for none of the Missionaries now at Malacca have made much progress in the Chinese language. A Missionary, as efficient as William was, is not every day to be found—but still the Lord of the harvest can thrust forth other labourers.

"I have now been fifteen years in this country;

and one-half of those years quite alone. God has borne with my infirmities, and has blessed the labour of my hands. My present health is still wonderfully good. I did not at first suppose I should have lived so long as I have * * * O may the remainder of my life be spent more spiritually, and my efforts to exhibit the Gospel be blessed by God's Holy Spirit, and so be rendered the savour of life to many of the Chinese! I think I see the blade springing up from the seed which has been sown; but by my removal to Malacca, it will not have the benefit of being regularly watered, and it may die; unless God in infinite mercy keep it every moment.

"I have had so much writing the last fifteen years that my sight is not very good, and I find a little falling off in my strength to labour; you must, therefore, excuse the brevity of my letter.

"I hope, my beloved, dear motherless, and (as far as a father's immediate care goes) also fatherless children, are now in England; if you happen to see them, be kind to them for dear Mary's sake, and for my sake, and for our Lord's sake, in whose service Mary died. I hope I too shall die at my post.

"Remember me affectionately to all whom I once knew, and to those who feel much interested in our Chinese Mission.

"Milne's orphans were all quite well by the last account.

"I remain your affectionate Friend,

"ROBERT MORRISON."

TO HIS SISTER, MRS. JAMES MORRISON.

"Canton, Oct. 15th, 1822.

"Your letters of March and April, I have received. In that portion of health and temporal prosperity which you enjoy, there is much reason for gratitude to our gracious and merciful God; but still more for your hearts being inclined to fear and love him; and also the good conduct of your sons; the piety and good sense which their letters indicate, are all to me matters of thankfulness to God."

After referring to Dr. Milne's death, he remarks, "I have felt, and still feel, very much cast down. I am so friendless in one sense—my parents have long been dead—all of you are far from me. Those I loved most are taken away. The heathen around me are, by the institutions of their country, inhospitable, and void of affection for strangers. I do not repine—but, so solitary as I am rendered, is not a desirable condition. Yet, oh how much have I to be thankful for! God save me from being ungrateful to him. He has given me, I hope, to taste his grace, and to be interested in his salvation—and he has brought me to honour in his church, and he has given me abundant provision for all my bodily comforts. May the Lord hear the prayers which my friends offer for me, and never, never forsake me. * * *

"I enclose £300 for the benefit of my dear children. I wish to adopt little Robert Milne as my son, and support him with my own Robert; this must be arranged with the Executors. * * I am much hurried—may God our Saviour be merciful to you, and keep you to his eternal kingdom. Farewell!

"Your affectionate Brother,

"R. Morrison."

It may be observed, that although Dr. Morrison chiefly devoted his efforts to the evangelization of the heathen, still every other class of his fellow-creatures, according to the degree of their moral or physical necessities, shared in his sympathies, and perhaps none more than the seamen, who, from Europe and America, annually visited the shores of China, and for whose spiritual welfare he made constant and unremitted efforts to the close of his life. His last printed sermon was preached to sailors at Whampoa; and the first English Tract, ever printed in China, was written by him, and distributed among the seamen during the present season—a copy of it will be found in the Appendix. It is not given as a specimen of elegant composition, but to show the facility with which he could adapt his style to the characters and capacities of those whom he endeavoured to instruct. Thus while he devised plans for doing good, he also used his influence to secure the co-operation of those who possessed the means of carrying them into effect—with this intent the following paper was addressed to all who visited China for commercial or other purposes.

AN ADDRESS TO THE FOREIGN CHRISTIAN COMMUNITY IN CHINA.

"Canton, China, Oct. 13th, 1822.

"'As we have, therefore, opportunity, let us do good unto all men.'—Gal. vi. 10.

"The spirit of universal benevolence is the Christian spirit, which shows its reality by availing itself of every opportunity of doing good to our fellow-creatures. The household of faith have the precedence—charity or love begins with them, but does not terminate there.

"Our benevolent exertions must be directed to those who come under our notice, or with whom we happen to have any intercourse.

"In China, where we make a temporary or a more permanent stay, we are brought in contact with an immense population, which calls aloud for benevolent efforts. I mean to affirm that we are brought into contact with a part of this immense population; we are stationed by Providence for a time on the skirts of this vast concourse of human beings, and I wish to impress it upon your minds, that this circumstance is one of the opportunities which may be fairly construed into giving them a claim to your benevolence, greater than that of some other tribes of men. Under this impression, I wish that you would, from this time, recognise the claim which this pagan nation has upon your benevolent exertions; and that, from henceforward, till your dying hour, you will cherish in your hearts an ardent desire to do them good; whether by your personal services to them, or by pleading their cause with your fellow Christians, during your sojourn amongst them, or after that connexion shall cease; that at all times you will pour out your hearts to God in their behalf, that the Holy Spirit may breathe on these dry bones, and cause them to live.

"I would that a little church of praying people were found in Canton, and that all real praying Christians, who may hereafter visit it, should join themselves to it.

"To give perpetuity to these desires and views, I have written these lines, which will remain on record amongst the papers of our Chinese Mission; and in token of your acquiescence in the tenor and spirit of

the sentiments expressed, I request your signature thereto.

(Signed,) "ROBERT MORRISON, the first Protestant Missionary to China.
D. W. C. OLYPHANT, Merchant from the United States of America.
W. E. FARRER, Second Officer of H. C. S. Orwell.
HENRY MORTLOCK, Civil Service, Madras.
ELIZE MORTLOCK.
D. MACKENZIE, Surgeon of H. C. S. London.
GILBERT FARQUHAR MATHISON."

The foregoing address was succeeded by a "Proposal for bettering the Morals and Condition of Sailors in China,"* by Dr. Morrison; it was circulated among the foreign residents, captains, &c., many of whom showed themselves well affected to the object, which was so far accomplished at this time, that arrangements were made for Dr. Morrison to preach on board one of the ships lying at Whampoa, on Sunday, the 3rd of November. This arrangement was, however, for the present disconcerted by the occurrence of a most destructive fire, which threatened the lives and property of thousands. Dr. Morrison drew up a copious "Narrative of the Fire at Canton,"* which will be found at the close of this volume. The day preceding this calamity, the annexed letter was written by the late Rev. Henry Mortlock of Brighton, who was then with his family staying at Macao. He little supposed how differently his friend was to be

* See Appendix.

engaged from what he then anticipated—instead of publishing the glad tidings of salvation to an attentive audience, he was writing, and presenting unavailing petitions to the officers of the Canton government for aid to save the property of the burnt-out foreigners. However, on the 8th of the following month, the Bethel Flag was hoisted at Whampoa, and a sermon preached to the sailors, by Dr. Morrison.

FROM MR. MORTLOCK TO THE REV. DR. MORRISON.

"My Dear Friend, "Macao, Nov. 2nd, 1822.

"On my return home last night, from our evening's walk, I found your letter on my table, and sincerely rejoice to find that the Lord has thus early (I doubt not in answer to prayer) made your way clear for the commencement of a plan, which may be connected with the salvation of many souls. The hearts and prayers of some, at least, at Macao, will be with you on the interesting occasion of to-morrow's service. What an encouragement may—and should all engaged in the service of God, draw from the following declaration of Jehovah himself, 'Fear not, for I am with thee.' May Nehemiah's prayer and success be yours.

"I did not imagine that you would require the 'Proposal' much before the first despatch. I have, however, copied it out this morning, and now return it with my best prayers for the acceptance and blessing of Him 'whose you are, and whom you serve.' * *

"It might have a good effect if you were to have a few copies of the 'Proposal' struck off, and circulated to each of the Captains and Surgeons, with a few lines from yourself, requesting them to favour you with their opinions and suggestions on both the

objects therein suggested, for the benefit of any Committee who may hereafter be requested to deliberate and report upon the subject.

"This would at least render your present operations more generally known, and your congregations might thus be greatly increased. * * *

"I like your Tract very much, and think it exceedingly well calculated to do good. It must at least be well received. 'The first English Tract' in China from your pen also—May the Lord give you (with the desire, the design, and the execution) grace to bear with Christian humility, all the honours that thus await you. To him I know you ascribe all the glory—and I say not this because you seem to need the caution, but because you are a man, and because the Lord has done great things by your instrumentality; I trust, my dear friend, you understand me well.

* * * * *

But I must lay down my pen and apologize for this long prose; accept Mrs. Mortlock's and my own most affectionate regards, and believe me, at all times,

"Your truly attached Friend,

"Henry Mortlock."

"Mrs. Mortlock's letter was no 'extortion,' nor otherwise than a pleasant duty. She was engaged with the infant when I happened to be writing, or she would at once have written for herself, so you must give her full credit for feeling towards you all you can wish, and so truly deserve at our hands. We thank you much for your very kind and affectionate consideration towards our little girl. She was quite pleased when Mamma read the letter to her, and has been very anxiously enquiring after *'Missa Morson's*

pitties,' which, however, have not yet come to hand.

"I have been greatly interested by the accounts which Du Halde gives of the introduction into, and banishment of Christianity from, this mighty empire. The Lord reigns, and let us hope that his time to have mercy on this land is not very distant. Is it not the case that the darkest time of the night is that which immediately precedes the dawn of day? At any rate, the time for the Lord's interposition is, perhaps, when his people are brought to feel that he alone can accomplish for them, and to pray and trust in him alone, accordingly."

A few more selections from Dr. Morrison's correspondence, and a brief review of the first fifteen years of the Chinese Mission, close the present eventful period of this Narrative.

TO THE REV. DR. MORRISON.

"My Dear Sir, "Canton, Sunday afternoon.

"I was reflecting but a short time only before the receipt of your note, upon the propriety of requesting to join in your Sunday devotions. Your kind anticipation of my wishes therefore is most agreeable and satisfactory. God grant that I may never prove unworthy of your kindness and attention to me, when every additional aid is of so much importance. Concerning the inclosed 'Proposal,' it would be presumptuous in so young a man, and so new a resident in China, to express an opinion. I can only say, that I have no doubt of its utility and practicability, and that, as far as my limited means extend, I will spare neither money nor exertion in order to promote the success of

the object in view. Meantime I offer up my sincerest good wishes for its speedy and happy accomplishment, and remain

"Your's, very truly obliged,

"GILBERT FARQUHAR MATHISON."

FROM SIR G. T. STAUNTON TO DR. MORRISON.

"MY DEAR SIR, "Portland Place, April 24th, 1822.

"Although I have not had the pleasure of any recent letter from you, I am daily expecting and looking forward with impatience to that gratification; and in the mean while I am happy to hear that you continue well, and pursue with unabated vigour a career in which you hold an undisputed pre-eminence.

"You will perceive that I am also once more before the public; and I have the pleasure of transmitting to you a copy of my newly published volume, for your kind acceptance, by this despatch. It does not contain a line of new matter in respect to translation, as I have wholly abandoned that pursuit since my last return to England; but the repeated proofs I have received of the entire misconception which generally prevails in this country respecting the politico-commercial state of our interests in China, and the duty which I fancied in some degree devolved upon me, as a Member of Parliament, to endeavour to counteract the effect of this impression upon the Legislature, has at last provoked me to take up my pen in the cause—with what success, is still to be seen. You will feel with me the extreme delicacy and painful nature of some of the subjects I was obliged to grapple with; especially those in which I was *personally* a party; but I trust I have got through them, at least without doing mischief.

"Chinese literature is still occasionally cultivated amongst us. Remusat has just published his Grammar, and promises shortly a 'Catalogue' Raisonné, of the Chinese library at Paris, and a translation of the novel 'Yu Keao-lee.'

"I had the pleasure of bringing young Davis and Murray acquainted at the commencement of this winter, and the latter has printed Davis's Translations, in a very neat volume, a copy of which you will probably receive from him by the present opportunity.

"I shall be glad to hear from you occasionally, of the success of your new College at Malacca. I confess I was not favourable at first to the plans which I then saw of its establishment, and feared that the best of causes, if prosecuted with zeal without discretion, might be rather defeated than promoted; but the experience of years has now in great measure removed these apprehensions, and I have therefore no longer any hesitation in contributing my share to the promotion of so excellent an object as the moral and religious instruction of the Chinese, through the medium which you have so liberally created. I have to request you to have the kindness to present the enclosed note for 500 dollars, in the course of the season, and to remit it to Malacca at your convenience, unless from the abandonment of the College, or any other cause, you should consider such a subscription now out of place.

"I was sorry to hear of the death of poor Qwang, our imperial conductor. His prudent and courteous conduct certainly contributed very much to smooth the asperities and perplexities of our situation, and, placed as he was, he could do no more. I shall be curious to know your opinion on the late American dispute at Canton. The case was certainly a more

difficult one than that of Edward Sheen, but still I think the life of the man might have been saved.

"I am, my dear Sir,

"Very much your's,

"GEORGE THOMAS STAUNTON."

DR. MORRISON'S REPLY.

"DEAR SIR GEORGE, "Canton, October 7th, 1822.

"Your friendly letters of April, 1821, and of 1822, both reached me; but last season, in consequence of Mrs. Morrison's death, I did not write to any of my correspondents.

"The books which you kindly sent me I thank you for—the last one, however, has not yet come to hand. There is a copy here, however, which I have read, and am very glad that you have at last been 'provoked' to undertake a good work, in which you have succeeded to admiration; whether the Edinburgh Reviews will reply or not, time must determine.

"If your friend Barrow wrote the Review of your 'Chinese Embassy,' in the 'Quarterly,' he appears to have rather changed his opinion of the Chinese, at the same time that his silence shows the same good feeling which he has always manifested towards me.

"I have received a copy of Remusat's Chinese Grammar, which, like his 'Chung-yung,' is a very respectable book, in which the Chinese characters are admirably engraved, or cast, I do not know which. I wish they could print Chinese as well in London, as they do in Paris.

"I am sorry that the aged (as I presume he now is) Dr. Montucci, should be so much hurt on ac-

count of Dr. Milne's remarks, about his 'Parallel' in the 'Gleaner.' I wonder what Manning is doing.

"Your abandonment of Chinese gives me cause of much regret. I think even when you did relinquish the toil of studying it, you should, in the capital of Great Britain, and as a British Statesman, have 'remained till death' its advocate and patron.

"Your liberal donation indeed to the Anglo-Chinese College, shows that you patronize endeavours to cultivate Chinese literature, and to forward 'the best of causes.' Many thanks to you for the order for 500 dollars on Davidson and Co., which has been presented and honoured; that sum, I will apply to the use of the Institution. Dr. Milne's death is a great loss to it. There are about fifteen students in it under the care of a Mr. Humphreys. If spared till March, 1823, I am going down to see what is doing, and to arrange its affairs for the future. Had not my friend died, I purposed to have gone to England this season.

"The American case of homicide was followed by one that interested us all so nearly, and has occupied me so unpleasantly, I cannot without pain refer to either of them. My friend Urmston, I believe, gave you the details in both cases. The Chinese Government expect an answer from England, after a due time has elapsed, concerning the 'Lin-tin affair.' I am at a loss to surmise what the British Government will do. To do or say nothing, seems a dereliction of duty towards the Company and the country, but what can they do? That question, I cannot answer.

"His Imperial Majesty has of late published very little of his own in the Peking Gazettes; they have been very uninteresting to foreigners, during the last year.

"He seems to give himself but little trouble about

the Government. Che-taou* is the common reply at the moment, and the subjects reported to him are briefly dismissed afterwards.

"There are two or three English ships on the coast, smuggling opium into China. The Hoppo has published two orders requiring the English Chief to order them into port. This is a traffic which is far from being reputable either to the English flag, or to the character of Christendom.

"Continue, my dear Sir George, to honour me with a letter occasionally, and tell me all you hear or read about Chinese. Wishing you every blessing,

"I remain very faithfully your's,

"ROBERT MORRISON."

TO THE SAME.

"Canton, China, Nov. 15th, 1822.

"DEAR SIR GEORGE,

"I write this in Consequa's packing-house, having been burnt out of our Factories on the 2nd instant. Alas! year after year calamities assail us. The homicides of last season, and the fire of Canton suburbs this! Sir William estimates the Company's loss by the fire at one million sterling.

"On Friday evening, about nine o'clock, the fire broke out at a cake-baker's shop, about a mile north of our Factories. Urmston, Fraser, and Erskine of Penang, and some others, watched its approach all Friday night, and towards morning, papers and other valuable moveable articles were put on board boats in the river. At daybreak, or rather before it, I wrote appeals in Chinese to the government to

* I know.

set the military and police to pull down the houses. Two open papers were sent in different directions to Mandarins at the fire; and I took a sealed one to the city-gate, addressed to the Governor himself; they produced no effect, and he has since denied that he read the document. About eight o'clock on Saturday morning, a north-east gale blew the flames with awful fury against our Factories, and rendered ineffectual all exertions to mitigate their destructive force. We were soon driven to the river side by the rapid progress of fire and smoke, and the alarming crash of falling roofs and other ruins.

"The wind came more to the eastward, and carried the flames away to the west with frightful rapidity over China Street, through Chung-qua, Pwan, and Mowqua's Factories, away along the banks of the river, and onward to the fields opposite to the Hwa-tă—the fire stopped not till there was nothing more to burn in that direction—thousands of shops and houses, and scores of people, were burnt and destroyed. All Saturday night, fasting, fatigued, and with an aching head, Erskin, Sir William, Captain Welstead, a Mr. Rutherfurd from India, and I, were crowded together in an open country boat, which Captain Drummond had hired, and filled with what he could save. During Saturday night, the flames extending about a mile and a half from east to west, associated with the idea of human suffering induced thereby, partly from the elements, and partly from cruel plundering bandits, presented to the eye and the mind a most terrific and afflicting scene. The last crash heard late on Saturday night, was the falling in of the Dutch Verandah.

"The rising sun of November 3rd (Sunday morning) exhibited to the burnt-out foreigners a most

melancholy spectacle in the ruins of the Factories all smoking and burning.

"Urmston's terrace did not fall till eight or nine o'clock on Sunday morning.

"This is the most calamitous visitation of God on this wealthy profligate city that has occurred since the Tartar conquest; it was not exceeded by the fire of London, 1666. Farewell! My dear Sir George, God bless you!

"Your's sincerely,

"ROBERT MORRISON."

FROM THE LONDON MISSIONARY SOCIETY TO THE REV. DR. MORRISON.

"DEAR BROTHER, "London, December 13th, 1822.

"We wrote to you under date of September the 3rd, since which we have received a letter from Mr. Ince, of Penang, stating that he had received a note from His Excellency Governor Phillips, communicating the afflictive intelligence of the decease of Dr. Milne, about the 27th of May.

"The Directors, presuming that you may visit Malacca upon being apprized of the above melancholy event, address this letter to you at that settlement, the object of it having relation to the principal business of the mission there, viz. the completion of the printing of the Chinese version of the Sacred Scriptures. The Directors being solicitous that no delay should take place in this important work, will be happy to learn that, in concurrence with the other members of the Ultra-Ganges Mission Union, you have been able to make such a provisional arrangement at Malacca, to secure this object, as will be likely to accomplish the desired end.

"On the supposition that it might not have consisted with the arrangements you had made with a view to your proposed visit to Europe, to remain at Malacca to superintend the printing of the remaining part of the Chinese Sacred Scriptures yourself, the Directors, in letters addressed to the brethren at that station, and also to those at Batavia, have intimated their acquiescence in the removal of Mr. Medhurst from the latter station to Malacca, to take upon him that superintendence, as a provisional measure, should this arrangement have been deemed necessary, or desirable, by the brethren of the Ultra-Ganges Mission Union, Mr. Medhurst being not only qualified by his acquaintance with the Chinese language, but also by his knowledge of the business of the printing establishment, for the discharge of the duties of that office. Should, however, any other arrangement have been made, that has your concurrence, and that of the brethren at Malacca, &c., and which is likely to secure the due attainment of the object, the Directors will be disposed to pay the proper respect to the motives and local information, as well as judgment, which may have led to its adoption, it being merely their wish, that the conduct of so important a work should in no respect be liable to the charge of neglect, and that it should be executed in the best possible manner of which the circumstances will admit.

"As the Directors have been informed by Dr. Milne, in a letter transmitted from Singapore, under date of the 7th of last March, that he had at that time revised for the press, the whole of his own version of the Old Testament, except the Book of Judges, and part of the 2nd Book of Chronicles, they have judged it proper to intimate to the brethren at Malacca, and also to Mr. Medhurst, that, should the revision

of these parts not have been executed by Dr. Milne (which is not likely), it is the wish of the Directors that they should remain in the state in which they were left by Dr. Milne, until they have received instructions on the subject, either from the Directors or yourself.

"The Directors deeply feeling the incalculable loss which the Society has sustained by the afflictive event that has given rise to the present letter, cannot be insensible to the personal loss which you, dear Sir, have also sustained by the death of Dr. Milne, a friend so affectionate and invaluable, a coadjutor so well and so variously qualified, and so extensively efficient in his labours. Our loss, however, is his gain, and an additional consideration is, that He who has removed him from this world, and from so important a field of usefulness, can at pleasure supply what appears to the eye of sense, an almost irreparable loss.

"The Directors hope you will be enabled to adopt some arrangement respecting the orphan children of Dr. Milne.

"We need not add, that the Directors and every member of our Society, as well as the whole Missionary community here, will rejoice to hear that you are safely landed on the British shores, and that all of us who are honoured as instruments in managing the important concerns of the Society, will be prepared to receive you with the most affectionate and Christian cordiality. With sentiments of high esteem and regard, we are (in behalf of the Directors),

"Dear Sir, very truly and affectionately your's,

"William Alers Hankey, Treasurer.

"George Burder, Secretary."

A REVIEW

OF THE FIRST FIFTEEN YEARS OF THE MISSION.

In a Letter addressed to W. A. Hankey, Esq., Treasurer to the Missionary Society.

"SIR, "Canton, November 12th, 1822.

"If life and health be granted me till February next, I purpose to leave China for a season, and to visit my brethren and fellow-servants of the Ultra-Ganges Mission. That will be the first time, during fifteen years, of my leaving the shores of China. My late brother Dr. Milne has taken a retrospect of the first ten years of our mission, and now, when about to leave this place, I cannot help looking back again on the past. Many of the topics in reference to friends, and kindred, and domestic concerns, which deeply interest my heart, on a review of the past years of my abode in this pagan land, are not proper to introduce here. I wish only to answer one question which I put to myself, and which other people sometimes ask: 'And pray what have you done in those fifteen years to promote the diffusion of Christianity?' To afford an answer is necessary to disarm the hostile cavils of some; to re-animate the desponding hearts of others; and to excite gratitude to God our Saviour, for what he hath wrought.

"It must always be remembered that in human operations, means are necessary to effect the end aimed at, and the Almighty himself is pleased generally to employ means that gradually bring about the final end.

"The end designed to itself by the Missionary Society is, to preach the Gospel to the Heathen, and convert the natives from Satan to God. To effect this end, a knowledge of languages is an indispensable

means. Truth must be clearly exhibited to men's understandings, either by writing or speaking, or by both these modes unitedly. As this is done more or less lucidly by preachers, different effects are seen; some are more successful in convincing and converting sinners, than others, who to all human appearance are equally sincere and devoted. This fact is daily seen in Christendom, and it is strikingly exemplified recently in the Sandwich Islands.

"When the Missionary Society commenced the Chinese Mission, England was behind all the rest of the European nations in the knowledge of Chinese, and had no help for acquiring that language. But subsequently, by the Missionary Society's servant, and by the Honourable East India Company's funds, England has advanced so, in this particular, that at this day she has better assistance for acquiring Chinese, than any, or all of the European nations. Let Dr. Montucci, a venerable sinalogue, be witness. 'I am free to assert that Dr. Morrison, within these ten years, has published volumes by far more useful to the European student, than all the printed and MS. works published by the Missionaries in the course of the last century.' Dresden, December 22, 1821. M. Remusat of Paris, says, 'Le Dictionarie Chinois-Anglais du Docteur Morrison seroit incomparablement préférable á tout autre.'

"None can well perceive the utility of such helps, who has never experienced, as I did, the difficulties arising from a want of them.

"In the Anglo-Chinese College at Malacca, there is now collected in one point, every assistance, consisting in books, and teachers, and perfect freedom and leisure, to acquire speedily a knowledge of the Chinese language; their literature; religion and

philosophy; whereby a devoted servant of any Christian church, may qualify himself, with God's blessing, to go forth and preach to the understandings and the hearts of thousands amongst the Chinese colonists of the Archipelago.

"Since the Anglo-Chinese College plan preceded the Serampore College, and the Episcopal Mission College at Calcutta, there is reason to believe, that our zeal in this cause, provoked others to a similar labour of benevolence.

"The Honourable Company's press at Macao, has emboldened the New Portuguese Government on that settlement to establish a press, and they venture to print and publish Chinese news. The diffusion of knowledge is favourable to true Christianity—and it is reciprocally favourable to the diffusion of knowledge.

"Dr. Montucci has traced the progressive attention of Europe to Chinese literature, from the first work on this subject, viz.—'Martini Atlas Sinicus,' Amstelodam, 1655, to Fourmont's Grammar in 1742 (Montucci's Parallel, p. 84); since which time, till within the last twenty years, little had been added to the former stock of knowledge on the subject. But Europe is again roused to apply more mind to the subject. Remusat's 'Chung-yung' and Grammar, lately published, are superior to any thing that had before been printed in Europe. And I trust, England will never again be destitute of a few of her sons, who shall have a thorough acquaintance with the Chinese language, and who shall employ it in preaching Christ's Gospel, and in teaching the natives of this vast Empire to observe whatever He commanded.

"When the London Missionary Society's servant first arrived in China, Englishmen had no minister of religion here. Dr. Milne first expounded the Scrip-

tures in his own room at Canton, to a few persons who assembled to hear him. I next delivered a few lectures at Macao—but now in China, where Lord Macartney would not venture to take a chaplain in his Embassy, Divine Service is regularly performed on the Sabbath-day by a person sanctioned by all the British authorities. A religious Tract, addressed to British sailors, has been composed and printed in China; and on December 8th, 1822, the Bethel Flag was hoisted, and a sermon preached on the deck of the 'Pacific,' to the English and American sailors, at Whampoa Reach, where annually, from 2000 to 3000 seamen go and come—and where, on an average, not less than 100 annually die.

"There are a few natives on whose conscience divine truth has made an impression; the seed has been sown, I trust it has taken root; may the Holy Spirit of God water it, and cause it to increase, and eventually bring forth much fruit!

"Dr. Milne's Chinese Tracts and Village Sermons, enable him, though dead, to speak still to Chinese Catechists, and Catechumens—Preachers, and Neophytes.

"The New Testament, the words of the New Covenant of our Lord and Saviour, is in the hands of some Chinese; and speaks to them in their mother-tongue 'the wonderful works of God.'

"There are now Chinese Missionaries at Java, at Penang, and on Singapore.

"This is our brief reply to the question, 'What have ye done?' May God forgive the imperfections of our service, and 'glorify his holy name, which is profaned among the heathen;' and may they soon know that he is the Lord—Jehovah our righteousness. He is God alone, and beside him there is no Saviour.

"The Bethel Flag was to have been hoisted on the 3rd instant. Mr. Olyphant (an American Christian, an elder of the church in New York, of which Dr. Mason was pastor) was preparing the house of God, and peace-emblem, dove-banner; and had issued public notice, that I would preach to the sailors; when, on Friday evening, the 1st instant, a fire broke out on the west side of Canton, about a mile north of the European Factories, in a Cake-baker's shop. The fire increased and spread all the night of the 1st, and before the close of Saturday, the 2nd, all the foreign Factories were entirely or partially consumed. On Saturday night and Sunday morning, the fire spread to the westward, along the banks of the river, at least a mile and a half, and did not cease in that direction till there were no more houses to burn—thousands of Chinese shops and houses were destroyed, and millions of property, in a few hours, reduced to ashes. Some estimate the loss of the English East India Company at one million sterling. The furious and devouring fire, the anxious crowds of clamorous houseless fugitives running, bearing their effects from the flames, with drawn swords to defend them—hard-hearted banditti, plundering the weak, cutting down and trampling to death the strong—presented an awful and afflicting scene.

"This has been one of the severest visitations of God to punish this wealthy, and depraved, and idolatrous city, which has occurred in the memory of man—perhaps never since the last Tartar conquest did it suffer so much.

"I write this in a Chinese warehouse, to which, for the time being, we have removed, and are but just recovering from the consternation into which we were thrown twelve days ago.

"A hundred pounds worth of paper, which I had prepared to send to Malacca, for a new edition of the Testament, has been burnt.

"Dr. Milne's four orphan children have left Malacca, and are on their way to England. Our late fellow servant wished that his orphans might be supported by the property he left; but I hear from Mr. Humphries and Mr. Huttmann that it is inadequate.

"I purpose to adopt as my son the boy Robert, and bring him up with my own son and daughter; and I beg to submit it to the consideration of the Christians in Britain, who possess a competence, whether or not the practice of adopting an orphan child of those who have died abroad in their Lord's service, is not one of the most efficient modes of providing for the orphans, and of showing the reality of the individual's love to the Saviour. 'Inasmuch as ye have done it to one of the least of these, ye have done it unto me.' True charity is accompanied by personal inconvenience and care, which money cannot buy.

"As the Honourable Company's ship 'Regent' has not yet arrived, I have not yet received any letters from the Directors for this season, nor the box of books which I am informed is there shipped.

"I enclose the accounts for the year 1822. May the blessing of God Almighty, the Father, the Son, and Spirit, rest upon you, and upon your fellow-servants who conduct the home affairs of the Missionary Society. "I remain, &c.,

"R. MORRISON."

Dr. Morrison having made arrangements to visit Malacca, embarked on the 17th of January, 1823; and on the 29th of the same month landed at Singapore, then a newly formed English settlement, on the

Malayan Archipelago. By the Lieutenant-Governor, Sir T. Stamford Raffles, Dr. Morrison was cordially received. On many subjects their views coincided, and for the moral condition of their fellow-creatures in these benighted regions, both were alike solicitous. And, had Sir S. Raffles's liberal and benevolent measures met with the support which they merited, his administration would, doubtless, have been rendered a blessing to those colonies over which his authority extended. Sir Stamford immediately availed himself of Dr. Morrison's presence, to secure his co-operation in a plan which he had then in contemplation for the benefit of this colony, and the Malayan tribes connected with it. The result of their conference was, the formation of an Institution similar to the one established at Malacca; but as Malacca was then under the Dutch government, it was deemed expedient to remove the Anglo-Chinese College from thence, and to unite both Seminaries under the general title of the "Singapore Institution;" at the same time, each department to preserve its distinct character. After the preliminary arrangements were agreed upon, a meeting of the principal inhabitants was convened, and a copious minute, by Sir Stamford Raffles, on the subject of a Malayan College at Singapore, was read. Also a paper, by Dr. Morrison, containing suggestions relative to the union of the two Colleges. These documents, Sir Stamford proposed placing on the records of the Institution, "to show, not only the objects, and views of the founders of the Singapore Institution, as now adopted, but the progress by which its establishment was brought about." The meeting was then addressed by the late Rev. Mr. Hutchings of Penang, who, referring to Dr. Morrison's labours, observed, "To relate the difficulties which have been overcome

—the acquisitions that have been made in the extraordinary language of that extraordinary people; and how much has been done to lighten the labours of future students of the language and ideas of the Chinese—would be a subject gratifying to my feelings; but I refrain, because this detail would relate to what my highly esteemed friend has happily effected in these pursuits, and it would be little pleasing to him whilst he is here present. But, indeed, it is unnecessary to trespass on the feelings of one who seeks for that approbation which men cannot bestow; because that he has accomplished much—is known in every quarter of the globe." Respecting the Singapore Institution, Mr. Hutchings remarks, "It may, in the hand of Providence, be one of the instruments by which he will accomplish the prediction, 'that the knowledge of the Lord shall cover the earth as the waters cover the sea.' Whatever good you strive to impart to others will not lose its reward, for you are servants of that gracious Master who has been pleased to animate your benevolence to your fellow-creatures, by the assurance of his favourable acceptance, and that he will receive, whatever you do to them, as if it were done unto himself." Dr. Morrison then rose and made the following remarks.

"The state of our British ancestors, eighteen hundred years ago, compared with their present state, is frequently brought forwards (and I think conclusively), to disprove the allegation, that all attempts to improve the intellectual and moral condition of man are visionary, and must end in disappointment. It is true, that, since health is uncertain, and life is short, the efforts of an individual being soon intermitted, produce but little effect, and therefore it becomes desirable in our plans of usefulness to unite many

persons who shall assist each other, and gradually attach more friends to succeed them, when they shall be required, by the great Sovereign of the universe, to remove to other worlds.

"The Singapore Institution is entering on a new and extensive field of labour, which will require the united efforts of many persons (it may be for centuries to come) before the anticipated harvest of those who sow the seed, shall be fully reaped.

"Some men will not plant a tree because it cannot attain its proper size in their lifetime; but the tree of knowledge which we would plant, is not for our individual use alone, it is for the healing of the nations around us. Knowledge is not virtue; but knowledge is power, and should always be possessed by the virtuous to enable them to do good to others. Although knowledge may be abused, and employed for bad purposes, it is, generally speaking, a positive good to the possessor—a good which few, or none, who ever possessed it would willingly forego. I assume this as true of knowledge generally—whilst I maintain further, that there are some parts of knowledge that are of infinite value. 'It is life eternal to know the only true God, and Jesus Christ whom he hath sent.' 'The life eternal' implies an eternity of unmixed happiness, at an infinite distance from every ill. That the Singapore Institution may tend to this result, in millions of instances, is, I believe, in the contemplation of those who have originated it.

"Science and philosophy cannot, at the present day, be said to flourish any where but in Christendom. True religion is favourable to true philosophy, and true philosophy is the handmaid of true religion—and it is manifest that it must be so, for Nature and Revelation are derived from the same almighty Agent.

To the lovers of physical science, and of natural history, in all their ever-varied and unceasingly interesting details, the islands of the Archipelago, and the continental nations of eastern Asia, to which the Singapore Institution directs its attention, furnish ample scope for exertion. By the union of the Colleges and presses with the scientific part of the Institution, facilities will be afforded to the enquiries of science, and of art, as well as of literature, of moral philosophy, and of religion. Here native Missionaries of science may be educated and sent forth to investigate, in the surrounding countries, the productions of Nature in all their diversity of form, and to describe them in a scientific manner.

"Why should it be thought impossible that natural history, that botany, that mineralogy, and other departments of science, may be thus greatly enriched by stores brought from sources, to which Europeans can have no access? If this shall one day be the result, will not the arts and manufactures, and commerce also, be greatly benefited?

"It is likely that medical science, too, will be improved by the efforts of the Singapore Institution. Are not many of our most useful remedies obtained from foreign climes? and why should we deem that, in this department, we have attained perfection, or that nothing else is to be obtained?

"Our Institution regards man as he really is—as a compound being, as neither all body nor all mind, but as made up of both, and as related both to time and to eternity.

"China I have taken as my province, and to it I purpose resolutely to adhere. I had an able coadjutor, who established for me the Anglo-Chinese College. Would that he had been with us this day!—but God's

will be done! Milne has finished his labours, and has entered into his rest. The Malayan College, to which now we shall resign the Malayan division of the work, is a great acquisition to the general cause; and I rejoice that China and the Archipelago are to be associated like twin brothers, having no other strife or rivalry, but the very pardonable one of trying which can be most useful. The Chinese College is indeed the first-born; but, like its brother, is still an infant that requires a father's care—for which kind office, I shall, Gentlemen, look to you. And as sowing and planting are ineffectual without alternate sunshine and shower, which man cannot command, but God alone give; so let us remember, intellectual and moral culture will all be unavailing without God's blessing, which may He be pleased to grant on all these our efforts, through the merits of our blessed Redeemer, Jesus Christ. Amen."

This meeting was followed by a liberal subscription; and the officers of the Institution were chosen. Dr. Morrison was nominated Vice-President, and also one of the Trustees. He subscribed, on the occasion, upwards of 1500 dollars, besides appropriating considerable sums to the clearing of a piece of land, which he obtained as a grant from the Government, with reference to the future advantage of the Mission. Amongst his papers, are found some brief *memoranda* of his engagements at Singapore and Malacca, which are presented to the reader as illustrative of that energy of mind, which enabled him to accomplish so much, in comparatively little time.

VOYAGE TO MALACCA.

"Jan. 17, Friday.—I left Canton, and embarked on board the 'Duchess of Argyle,' Captain Harding,

on my way to Malacca, viâ Singapore. Paid for my passage, 300 dollars. Take with me, as servants and assistants, Ayun and Asam. Sept. 4, 1807, I arrived at Macao in China, and now, after fifteen years' stay in the country, I am about to leave it for a time. O my God, I am not worthy of all the goodness and the truth which thou hast shown towards me. But alas! where are those that have been turned from Satan to God! O that the slight impression which appears to be made on some few minds, may be deepened and perpetuated, and passed to other minds. May thy Spirit now go with me.

"Saturday 18.—Remained at Whampoa.

"Sunday 19.—Still at Whampoa. Ship in great confusion; dropping down a few miles.

"Monday 20.—Set sail, and passed the Bogue. At midnight went to sea. The whole of this week had a fair wind. Thursday and Friday, saw the coast of Cochin-China; Friday morning, passed the Holland's bank, without knowing exactly our situation.

"Sunday 26.—Read prayers and preached a sermon from the 'House of Israel,' &c., Ezek. xxxvi. 20. Passengers, officers, and seamen, made about twenty people. Afterwards spoke to a party of Chinese, persuading them to a speedy reform of conscious wickedness, from a consideration of the shortness, or rather uncertainty, of life.

"Jan. 29.—Arrived at Singapore, and was immediately introduced to Sir Thomas Stamford Raffles, who soon entered on the subject of a School, or College, for the Malays, and other tribes of men in the Indian Archipelago. He wished much that the Anglo-Chinese College should be removed to Singapore. And we came to an understanding, that it would be expedient to establish a place of education which might

be called 'The Singapore Institution;' consisting of the Anglo-Chinese College, and a Malay College, each independent in its peculiar department, but under one general direction and management. Colonel Farquhar approved of the plan.

"Feb. 1.—Evening of Saturday, left Singapore, and on Tuesday 4th, arrived at Malacca. Captain Harding accompanied me on shore. The Rev. James Humphreys came off to the ship for me. On shore, I found the Rev. David Collie and Mr. G. H. Huttmann, printer.

"The College and the native students gave me great satisfaction. The Chinese youths sang the 100th Psalm, to Luther's tune. It was composed in Chinese by my former assistant Kŏ-Sëen-săng. Finding the good use which had been made by my dear William of my books in Chinese, and of my funds, and the freedom of worshipping the blessed God without Mandarin interference, altogether produced on my mind a most pleasing effect. Oh! how grateful should I be! The only drawback to my satisfaction was the small degree of knowledge in the Chinese language, by the Europeans at the station.

"I immediately took the office of Chaplain to the College, and lent my assistance to Messrs. Humphreys and Collie in learning Chinese. I hope this work will never cease till China be evangelized, and then it will be useless. I am solaced, O my God and Father! O still pity me, and sustain my afflicted mind.

"Feb. 9.—Attended worship at the Dutch Church. Mr. Collie preached from 'Him hath God exalted,' &c.

"During the week I translated some papers* for Sir

* Against gambling, and other illicit practices, which prevailed to a great extent among the Chinese settlers at Singapore.

Stamford, conducted Chinese worship, taught Chinese, and attended to the affairs of the Mission and College.

"Feb. Sunday 16.—Stayed at home, and preached to the Chinese at eleven o'clock; during the whole of my stay at Malacca, I have had three services a day, in Chinese, on the Sabbath.

"May 24.—During the month of March I was occupied in teaching the five senior students; and wrote translations and explanations of words on slips of paper, for the use of the boys. During this month I composed and had printed a Report of the College concerns.

"The old Mission House which intercepted the view, was pulled down by my direction, and a road made at my expense, down to the river, through the grounds.

"In April, I was again at Singapore, and there arranged with Sir Stamford Raffles a plan of the Singapore Institution, of which I was appointed Vice-President.

"In May I returned again to Malacca, and began a translation of 'Joyce's Scientific Dialogues' into Chinese, for the use of the College, and resumed the tuition of the senior class, and two lectures a day to Humphreys and Collie. I compiled, also, a 'Memoir of Dr. Milne.'

"My sermon to sailors was printed at Malacca.

"I got erected, opposite the College, a Tablet, with an inscription to the memory of my dear friend Milne.

"Have mercy upon me, O my God and Saviour, Father, Son, and Holy Spirit, and accept the work of my hands, and prosper thou it!

"Friday, July 18.—Left the Anglo-Chinese College, and embarked on board the 'Bombay Castle,' Captain Hutchingson, bound to China by Singapore.

Was on shore at Singapore two days. Attended a meeting of the Trustees of the Singapore Institution, on July 23.

"Aug. 8, being Friday, landed again in Macao—found my house and domestics in much the same state as I had left them. I bless the Lord who preserved me from evil, and who watched over me in my going out and coming in. Hallelujah!"

The following notes, which were appended to the Journal, and dated A. C. College, June 29th, 1823, were probably the outline of a sermon.

"Heb. ix. 27, 28.—*And forasmuch as it is appointed* (by God) *that men should die* (but) *once* (as the punishment of the sin of the first man), *and* (that) *after death* (every one shall) *be judged* (and punished but once for his own sins), *even so, Christ being once offered, in order to carry away* (the guilt of) *the sins of many* (justice requires no more sin-offering for them; and therefore), *he will to them who wait for him appear a second time* (on earth) *without* (dying as) *a sin-offering, in order* (as their king and judge) *to bestow on them salvation.*

"Great is the mystery of godliness—'God manifest in the flesh.' The unbelieving mind denies that such wonders can be true; and the devout mind can, with difficulty, realize the astonishing truths implied, stated, and inferred, in connexion with the Bible doctrine of human Redemption. But it is a system which is true, and which has existed from the beginning.

"The Tabernacle which Moses, at the command of God, set up in the wilderness, 'was a shadow of heavenly things;' and of it, Aaron was the high priest; but we have a High Priest who is set on the right hand of the throne of the Majesty in the heavens,

a minister of the sanctuary, and of the true tabernacle, which the Lord hath pitched, and not man. The inward Jewish tabernacle, the holiest of all, contained the symbol of the divine presence, hidden from the eyes of ordinary priests and people outside, performing the service of God, and directing all their acts of worship to the Shechinah.

"The service of the outward tabernacle was a fit emblem of the worship which men on earth pay to the invisible Deity in heaven; and the Holy of Holies was an image of heaven itself, whither Jesus our High Priest hath entered, not with the blood of brute victims, but with the blood of that sacrifice which he made of himself. The Jewish high priest entered into the holy place once every year, with the blood of others; but, as men have but once to die, for the breach of the first covenant, and after death be judged and punished but once, so our surety, who offered the real and available sacrifice, need not, as was necessary with the figurative sacrifices, repeat that sacrifice. He was once offered, and he shall appear the second time without dying as a sin-offering—he shall appear to decide by one judgment, and final sentence, the salvation of those who, in the exercise of true faith, look and wait for him. This awful day—the day of judgment—also will but once occur; there is no transmigration of souls; no repeated judgments. Oh! how momentous a consideration! Our state in time, fixes our state throughout eternity.

"The view of this subject should excite adoring gratitude, strong consolation, and the most solemn awe."

While at Singapore, Dr. Morrison aided, by his knowledge and counsels, the legislative enactments of Sir S. Raffles for the suppression of those vices, which

the cupidity of former governments licensed—such as gambling, slave-dealing, &c. As much of Dr. M.'s correspondence at this period relates to circumstances of deep interest to the well-being of a large population of Pagans and Mahometans brought under the influence of a Christian Government, it is hoped the following selections from it, will not be considered superfluous.

TO THE REVEREND R. MORRISON, D.D.

"SIR, "Singapore, April 17th, 1823.

"The Lieutenant-Governor having deemed it a duty incumbent on his station, to direct the abolition of the Gaming Farm at this settlement, objections have been urged against that measure on the assumption that any attempt to abolish a custom so completely rooted in the Chinese character, and so intimately combined with all their ceremonies and festivals, would not only give general dissatisfaction, but prove abortive in its effects.

"With the view of allowing to these objections their due weight, if they are justly entitled to any, or of removing them if otherwise, the Lieutenant-Governor is desirous of availing himself of such information as your long residence in China, and intimate knowledge of the institutions and habits of the people, may enable you to afford on the subject.

"He in consequence desires me to transmit for your perusal the enclosed report from the Magistrates, with the remarks by Lieutenant-Colonel Farquhar, and to request that you will favour him with such information as you may possess on the institutions and habits of the Chinese in their own country, in this respect, and your opinion in how far the British Government is called upon, in consideration of the

character of that people, to relax or depart from what in the ordinary course would appear to be its manifest duty.

"The Lieutenant-Governor desires me to apologize for intruding on your privacy by this public reference, but the question being in his opinion of the first importance, as well to the character of this government, as to the welfare and happiness of the inhabitants, and one on which a difference of opinion has long and probably still continues to exist, he is desirous that no means should be left untried of placing it in its just and true light.

"It may be proper to notice that the question needs no consideration whatever as affecting the public revenue. The British Government, on its establishment in Java, abolished the whole of these revenues to an extent of several lacs of dollars in the year, and was amply repaid by the increase of industry and improvement in the morals of the people. A similar course was adopted by the Lieutenant-Governor, immediately on his assuming charge of the British interests in Sumatra, as well as on the first establishment of the settlement of Singapore.

"I have the honour to be,
"Sir, your obedient servant,
"NELSON HULL,
"Acting Secretary."

DR. MORRISON'S REPLY TO LIEUTENANT L. N. HULL.

"SIR, "Singapore, January 17th, 1823.

"I have to acknowledge the receipt of your letter of this morning, requesting in behalf of the Lieutenant-Governor, such information as I may possess concerning Chinese institutions and habits in reference to the vice of gambling, and my opinion in how far

the British Government in this place is called upon to relax or depart from what would be its manifest duty, were not the peculiar character of that people taken into consideration.

"In reply to the first part of the subject, I give the following answer, which according to the best of my knowledge is the truth:—Gambling is contrary to the laws and institutions of China; and contrary to the constant and universal admonitions of Chinese moral writers; and contrary to the plain good sense of all the people in China; and contrary to the better feelings of gamblers themselves. I never read or heard of a Chinese who defended gambling on any occasion. Gambling is indeed much practised in China; but it has no more support from the laws, institutions, or opinions of the people, than swindling, lying, theft, or robbery; which lamentably exist to a considerable extent, but which neither the laws nor the religion of China, give any countenance or license to.

"It is a principle of the Chinese Government, which I have never seen violated, not to license what they condemn as immoral. His Imperial Majesty and his government, condescend to dehort the people from vice; but never avowedly on any consideration *license* it. They cannot prevent private vice, but the public law frowns on it, and the public voice is uniformly against it. Gambling (like opium-smoking), although much practised, is disgraceful in China; and the government, in its endeavours to suppress these vices, is supported by the conscience and opinion of every Chinaman. I know they glory in the superiority, as to principle, of their own government; and scorn the Christian governments that tolerate these vices, and convert them into a source of pecuniary advantage or public revenue. I believe the Chinese

view the system as a contemptible dereliction of the duties of a paternal government, from a sordid money-making spirit in the rulers. This language may appear strong, but it does not amount to the nervous strength of Chinese legislators and moralists; nor to the feeling which every Chinese Coolee (though himself a bad man), in his better moments, always cherishes. In China I have been reproached for the wonted conduct of the Penang Government in licensing opium-smoking-shops, and gambling-houses.

"As to the second part of the subject, viz. what may be safe and practicable here, I cannot from experience speak, as I do not know how far the good pagan taste of the Chinese may have been vitiated by unprincipled pseudo-Christian indulgence, during former colonial governments. But I imagine the number of Chinese is very small, that would not cordially approve of legislative enactments, to diminish the facility and licensed respectability of gambling; because I have never in China heard a person, or read a book, that defended gambling—it is always spoken of with unqualified reprobation.

"I beg, Sir, that you will lay these opinions respectfully before the Lieutenant-Governor, and also permit me to refer him to the late Dr. Milne's opinions on the subject in pages 318—320, of the 'Retrospect,' which I send herewith.

"I am, &c.,

"Robert Morrison."

Upon Dr. Morrison's return to Malacca, he received the following letter from Sir S. Raffles.

FROM SIR STAMFORD RAFFLES TO DR. MORRISON.

"My Dear Friend, "Singapore, May 15th, 1823.

"I have duly received your letter, with the law

respecting gaming in China; Milne's 'Retrospect' and Tracts—an order on your bookseller for a copy of your works—your Sermons to Sailors, &c., for the whole of which, accept my sincere thanks.

"To prevent accidents I now enclose you an order on the Bookseller for a copy of my work on Java; but I will, nevertheless, send you the first copy I can lay my hands on. It is but a poor return for your valuable works, but I tender it with all humility.

"I have now the pleasure to send you printed copies of the 'Regulations' which I have passed for the prevention of Gaming, and of the Slave Trade, at Singapore, and I am happy to say they have been carried into effect with very general satisfaction. You will see the use I have made of the Chinese law in annexing it to the former. I hope I am not intruding too much in requesting translations of both Regulations under your superintendence. Mr. Thomson is now rendering them into Malay, but it is to you, or the Anglo-Chinese College alone, that we can look for correct translations into the Chinese.

"I am sorry the papers respecting the 'Formation of the Institution' will be so long in the press, but we must submit to these delays; and as my departure from this place is still uncertain, it will be of little consequence. * * * *

"I have the satisfaction to inform you, that we have established a Boys' School in the Malay department, and that the ladies of the settlement have also patronised a Girls' School under Mrs. Thomson, with adequate funds for all purposes. I send you such of the papers relative thereto, as are printed. * *

"I enclose for your perusal, the rough sketch of our principles, as well as the scale of punishments and crimes, and I entreat of you to make such ob-

servations or suggestions thereon as may occur to you. Unfortunately we have not a copy of the Penal Code of China here; should you have a spare copy in the College, send it down. If you can define the punishments attached to particular crimes more particularly than I have done, do so. * * *

"You will have heard that Lord Amherst is appointed Governor-General.

"Lady Raffles, with Mrs. Flint, her husband, and all our family, unite in kindest regards to the 'good Doctor,' and I remain, my dear Sir,

"Very sincerely your's,

"T. S. RAFFLES.

"I enclose you a copy of the Statutes of the Bishop's College at Calcutta, which I have lately received."

Subsequently to the above, Sir Stamford observes, "The high value and importance of Singapore have induced the supreme government to take the settlement under their own protection." Mr. Crawford was appointed Resident instead of Colonel Farquhar, and Sir Stamford prepared for his return to Bencoolen, his measures having received the full approbation of the Bengal government.

The following letter was from a young correspondent in whose spiritual welfare Dr. Morrison felt a deep interest—his unassuming manner uniformly won the love and confidence of young people—many of whom, were among the number of his correspondents.

TO THE REV. DR. MORRISON,

"MY DEAR SIR, "Canton, March 3rd, 1823.

"The receipt of your very kind letter affected me with many complicated emotions of joy and fear—of joy, at so strong and decisive a mark of your good will and interest in my concerns—of fear, lest I

should prove unworthy of your love and confidence hereafter. I prayed, however, fervently for the divine aid, and determined from the bottom of my heart to seek first the kingdom of God and his righteousness, making his glory and the welfare of my fellow-creatures, primary, not secondary, objects of pursuit, during the remainder of my stay in this country. I prosecuted my Chinese studies with vigour and increased interest, rejoicing continually in the hope of one day throwing in my mite towards the propagation of Christianity in this vast empire. To pass years in the sole accumulation of wealth, had long appeared to me unworthy of a rational being, and reflection upon the uncertainty of human life had taught me the danger of deferring to a future opportunity, those labours of love which our Lord enjoins upon all his followers. The parable of the rich man to whom it was said, 'Thou fool, this very night shall thy soul be required of thee,' often forced itself upon my remembrance; and the idea of working with you as a fellow-labourer in the Lord's vineyard, delighted me more than I can express during many a solitary and pensive hour. I ardently beseeched the Almighty that I might be made an humble instrument of his providence, in enlightening this benighted people; and since, by his assistance, all things are possible, my mind often dwelt with satisfaction upon the prospect of turning my situation to an important and truly profitable account. But vain are all the projects of man, even when they appear wisest, and least objectionable in his own eyes. A casual conversation with D—— one morning upon the subject of opium, induced me to scrutinize more narrowly than I had before done the nature of our business. I weighed it in the balance of the sanctuary, and it was found

wanting. I prayed for a sound discriminating judgment, so that I might distinguish between right and wrong. I searched the Scriptures for light and information, but the more I pondered, the more I became convinced that the smuggling of opium into China, is inconsistent with strict Gospel morality. By such alone must I be guided; and since it is impossible to serve God and Mammon, I find that this situation must give way to the voice of conscience, not my conscience, to the situation. A Chinese author says, that the truly 'virtuous man is one who sacrifices all earthly considerations to the maintenance of heavenly principles;' and shall I be less virtuous than a pagan? God forbid! Could I hold out the bread of life to the Chinese in one hand, and opium in the other? Could I bestow, with any propriety, in the service of religion, that money which accrued from the demoralization and consequent misery of a large portion of my fellow-creatures? Alas! my dear Sir, this is a dreadful view of the subject; and although the trade is sanctioned by worldly usage, although wiser and better men than myself may have engaged in it, and although I naturally respect the opinions of those who advised me to come out here, I nevertheless think, that worldly duty must become secondary on this, as on every other occasion, to the injunctions of divine law. As soon as my determination was made, I talked over the matter with Harding, who agreed with me altogether in opinion, as did Mr. Hutchings; and Mr. Olyphant has since expressed himself no less strongly, so that I feel confident of *your* approbation.

"I have taken my passage in the 'Citizen,' to New York, and expect, please God, to be in England about the same time that you will return to China. Such are the changes and chances of this life. Little indeed

did I suspect what a few weeks would bring forth, at the time of your addressing to S—— and myself the words, 'When shall we three meet again?' Little did I anticipate such a change in my prospects; but God's will be done. Better is a little with the fear of the Lord, than great riches without right. Perhaps I estimated money, as a means of usefulness, above its real importance, and therefore the sacrifice has been more painful than it would have been had my mind been thoroughly set upon heavenly things. If ever we meet again, I hope that you will find me improved in spiritual-mindedness; and although our acquaintance has been short, I feel confident that you will not cease to regard me with affectionate and friendly interest. I, for my part, can assure you, that I shall always remember you, with feelings of love, gratitude, and respect, and offer up my humble prayers to the Almighty, that he may long spare your valuable life, and bless with success your missionary labours in this country. It was my intention to consecrate the first-fruits of my partnership with D—— to the advancement of the Anglo-Chinese College, but now I am wholly dependent upon my father, and unless he authorized me, I should not feel justified in bestowing away his money. Many years probably will elapse ere I become possessed of monied resources, and it must now be my endeavour to find out other methods of doing good. I sometimes think of taking Orders, and D—— says, that, with my rigid notions of religion, it is the only suitable profession; I think differently, however, and in case my friends wished me to study the law, I should have no objection; in either case, it is to be hoped that utility to others, not self-interest, will be my leading concern. The first wish of my heart is to become an instrument

(however humble) of Divine Providence, in annihilating, or at least ameliorating, West Indian Slavery. I beseech your prayers, therefore, my dear Sir, not for any temporal prosperity, but that I may be 'saved from folly, vanity, and vice, and every low pursuit,' and be enabled to devote my life to the service of God and the welfare of our fellow-creatures. I know that at least I shall be a miserable, unprofitable servant, but great, exceeding great, are the riches of Christ's grace. Trusting in his merits alone, I hope and rejoice.

"You will doubtless be kind enough to answer this letter, and express to me your opinion of the opium business. I am rather glad that my determination has been made since your departure, for it might have been said that you influenced me in adopting a course which is so irreconcilable with worldly usage and opinion. By some probably it may be deemed a mark of great presumption in me to disapprove of a traffic in which almost all Eastern merchants, with the Court of Directors at their head, do not scruple to participate; but the same might have been said of the Slave Trade before it was abolished, and the Bible orders us not to follow the multitude to do evil. Under these circumstances, therefore, I bid an eternal adieu to China, although not without hopes, if God spare our lives, of meeting you once again in Old England. At present it only remains for me to subscribe myself, with grateful respect, your obliged young friend, and affectionate fellow-disciple,

"G. F. M——."

The following letters to his brother and Mr. Rayner, briefly notice his occupations while at the College.

TO MR. J. MORRISON.

"Anglo-Chinese College, July 7th, 1823.

"My Dear Brother James,

"I am still at Malacca here, expecting every day a ship to convey me back again to China. I have been fully, and I hope usefully occupied here. In aid of the College and of the Mission, I have, moreover, spent the half of (or more than the half) of my little property. This circumstance may, probably after my arrival in China, induce me to abandon the idea of visiting England—I cannot afford it—However, the letters that I may receive in China, the state of my health, and other matters, may operate on my mind differently then: and therefore I do not say positively, what I shall do.

"This day, the Sabbath, I have preached, as I may call it, twice to the Chinese; administered the Lord's Supper to our College family, and have conducted the examinations of our Chinese schools. The lads can now sing several hymns in Chinese, and some verses in English. They (the senior class) attended family worship in English this morning: read verse and verse about in the chapter, and sung 'Jesus shall reign,' &c.

"I hope my own dear children are well, and doing well. O my God, own them as thy children! The Rev. M. Harding in China has written to me, that Mrs. Molony had transferred safely my poor little Mary Bec, to some of my friends in London: and I got a letter that Bec wrote to me, when she was at St. Helena.

"I shall not write now to father and mother Morton; but defer that till my arrival in China, should

the Lord spare me to reach that place. Send a copy of this down to Mrs. Morton, and the children. My health is much as usual. I dine off the same dish every day, to avoid headaches, of which I have had several, since I came here. I leave Messrs. Humphreys and Collie in the charge of the College and Mission at Malacca. I have accepted of the office of Vice-President of the Singapore Institution, but if I remain in China, I shall not be able to attend to it. Morrison's Glen, at Singapore, is under cultivation—if little John lives, he may perhaps one day visit it.

"My mind is in a serious frame—a little depressed, a little melancholy—but still holding fast the blessed hope of final acceptance, through the merits of my Redeemer. My colleagues here, Humphreys and Collie, advise me to go to England for the benefit of the College, the funds of which will soon fail. But life is short—the work is great.

"Farewell! my dear Brother and Sister, and Friends. Farewell! Farewell!

"ROBERT MORRISON."

TO JOSEPH RAYNER, ESQ.

"Anglo-Chinese College, Malacca,
"March 13th, 1823.

"MY DEAR FRIEND,

"It is a long time since in China I heard from you. My late beloved brother William Milne, always wrote to you concerning the Chinese and Malay Tracts. I have now to supply his place. Since his death, no new Chinese tracts have been printed, but I have one now in the Chinese moveable-type press, consisting of a single sheet, which I intend as a weekly paper,

conveying to the Heathen in varied forms, the principles of the Christian religion. Two or three Malay tracts have been printed; one of them in the form of a sermon, written by Mr. Beighton at Penang. Tracts continue to be printed and circulated as opportunities offer, and I expect that more frequent opportunities will be enjoyed soon in consequence of the removal of the College and the press to Singapore, where there arrive native vessels, from all the countries of the Archipelago. I hope God's blessing will still rest upon us, and bless the labour of our hearts and hands.

"The paper sent out by the Tract Society, has been duly and thankfully received. * * *

"Farewell, my dear Friend. Grace and peace be ever with you.

"I am your's, very sincerely,

"ROBERT MORRISON."

FROM SIR T. S. RAFFLES TO DR. MORRISON.

"On board the 'Hero of Malvern,'
Off Singapore, June 9th, 1823.

"MY DEAR FRIEND,

"Business accumulated upon me so fast up to the period of my embarkation that I was obliged to put off writing to you till now, and as we are under weigh with a fine breeze, I must trust to a chance opportunity for sending this on shore, or putting it on board some of the vessels we may meet with on our way to Batavia.

"I mentioned in a hasty note, that I had laid the foundation-stone of the Institution building under due formalities: these were, a blessing from myself, or rather a supplication of one from Heaven, a short prayer by Mr. Milton, and an explanatory one in the Malay language, by Mr. Thomson. His highness

the Sultan with the principal Chiefs were present; the troops were drawn out, and a Royal Salute concluded the ceremony.

"My friend Mr. Crawfurd appears to me to enter most warmly into the *immediate* objects of the Institution, and has pledged himself both publicly and privately to support *all its interests* to the utmost. He may sometimes talk or think more freely on points which you may consider of a more *serious* nature, but as far as the attainment of local information goes, and the general diffusion of knowledge may require, he will do all he can. I look forward to your having some hard-contested arguments with him.—No man is more open to discussion, and as your head is certainly the hardest of the two, we may leave the rest to the conviction which must naturally result from the weight of the reasons you can urge.

"He differs from us regarding the abolition of the Gaming Farm, and I had not time to discuss the point; it is however carried, and I have no idea that he will ever renew it, or indeed if he wished it, be ever allowed to do so. I have made a strong representation to the Bengal Government on the subject, and I do not think even that authority, however much it may like the revenue arising therefrom, will dare to oppose.

"I would have given a good deal to have had half an hour's conversation before I quitted Singapore; the principal points on which I wished to speak to you, naturally concerned the College, and its immediate interests.

"I am very anxious that you should stay at Singapore a week or ten days on your way to China—your presence and influence will be of the greatest service in accelerating the progress of the good work. Crawfurd wishes to start a newspaper, and also to print his

Mission to Siam and Cochin-China, at the Institution press—this will give it some popularity. I much fear, however, he will not get on well with our friend Mr. M——, they have already been sparring, and Crawfurd seems to think him an impracticable man, and I must confess at any rate, that he is a very odd one; you know well that he is terribly deficient in conduct, and I think he has rather foolishly annoyed Crawfurd;—to myself, he has conducted himself with the greatest propriety, and evinced so much personal respect and attachment, that I should be sorry to go away without saying the best word for him that I can. You will judge for yourself, on the spot, and I will only add that seeing the want of *hands* and *heads* to do all the work we shall require, my best exertions will be made in Europe to send you out the best supplies attainable.

"Mr. Thomsen goes on very steadily, and I have reason very much to approve of his conduct. The Girls' School was commenced under Mrs. Thomsen, but we were not able to get the printed resolutions out of the hands of Mr. M——. Enquire for them, and if the plan languishes, revive it as you pass.

"Grants and Certificates have been given for the Institution lands, as well as those for the Professors, &c., as will be explained to you by Mr. Jackson. * * * * * I had written thus far when I was told there was no chance of sending a letter on shore at Singapore, so I did not conclude or close this. We are now a day's sail on our voyage with every prospect of a quick passage. You will think it odd, my going to Batavia, but it was the only condition on which I could get an early conveyance for Bencoolen, where my immediate presence is most urgently required. It has been highly satisfactory to me to leave

Singapore with the full approbation of all my measures by the Bengal Government, and their support of all my plans, as far as they are known to that authority.

"Should you have leisure, I recommend you to look over my Regulation No. VI. of 1823, with the rules for the Residents, and Magistrates' courts therein referred to, particularly the former, as well as my proclamation of the same date regarding the laws; and to suggest personally to the Resident any correction and improvement which may occur to you. They have purposely been made as general, and as little formal as the subject admitted, and the object has been to sketch an outline only to be hereafter filled up according to circumstances and experience. Every thing depends on a good beginning, and if Crawfurd commences with regularity and steadiness, he will save himself from much trouble and annoyance hereafter. I hope you will translate for us into Chinese such parts of these Regulations, &c., as may be calculated to have weight with the Chinese.

"I shall write a few lines to our friend Urmston in China, and hope you will soon induce the whole Factory to take a warm interest in our Institution. I shall even try what I can do in its favour at Batavia. Lady Raffles desires me to return her particular acknowledgments to you, for the request made at your instance for my bust: it is at Bencoolen, and shall be sent round. She desires to be most kindly and affectionately remembered, and hopes you will not forget her.

"Adieu, my dear friend—may Heaven prosper your good cause, and may you ultimately enjoy the rich reward of all your labours and anxieties.—We are about to recede from each other, but as the distance

between us widens, let not our attachment weaken, or our mutual co-operation fall off—let the Singapore Institution, and the Christian principles on which it is founded, bind us inseparably in the good cause; and however much I may occasionally deviate from that strict and straight path, which all who have common sense, much more a sense of religion, would wish to follow, let your prayers and your charity unite, and be exerted for my forgiveness, as well in heaven as on earth.—It is not very likely I may be tempted to any violent sin of *commission*, but I feel daily how many are my sins of *omission*.

"Adieu once more, and believe me most sincerely and affectionately your's,

"T. S. RAFFLES.

"I still persevere in the intention of leaving India in December. My address in England, is to the care of Peter Auber, Esq., India House: put letters for me, no matter what size, under cover to him. Would it not be well to send him from China, by the first Indiaman despatched, a parcel containing twenty or thirty of the pamphlets on the Singapore Institution? Do this in my name, and I will advise him how to circulate them, should they reach him before I arrive.

"I think you will be pleased with Maxwell as Secretary—he is a perfect gentleman, and you may rely on him. Mrs. Napier will take the lead in favour of the Girls' School—she is an excellent creature."

TO THE REV. DR. MORRISON.

"MY DEAR SIR, "Singapore, July 12th, 1823.

"I have had the pleasure to receive your two kind letters, which I have not answered for want of oppor-

tunity, one vessel only having sailed from this since my arrival, and this without my knowledge. Singapore proceeds quietly, and I hope prosperously. The nature of my limited powers will not admit of my launching out so boldly as my enterprising predecessor, but I endeavour to maintain public confidence, and flatter myself I have not been unsuccessful. I shall adduce a vulgar proof: the whole of the farms and licenses were sold the day before yesterday, and without any additional restraints or taxes brought about 100 per cent. beyond what they had ever sold for before. Our revenue now meets our expenses within 1000 dollars a month.

"We have had no meeting of the Institution since Sir Stamford went away, but I assure you its interests are not lost sight of, and I once more pledge myself to do all in my power for it. However, upon all these points, I shall have a great deal to say to you when you come down. I ought to say just now, that we are waiting only for materials to commence the building. The Cochin-Chinese were with me today, being their second visit. The interpreter is an old acquaintance of mine at Saigon, and lets me into the secret of their voyage, which is of no great importance. They go away in two days, and I send by them to the first minister, a handsome gold chronometer, and to the Governor of Saigon, a doubled-barrelled gun, with fine powder and shot, articles which the Cochin-Chinese set a high value on, for they are great sportsmen! Our visitors are but men of very inferior rank, yet there is a respectability and manliness in their manners which strikes every body here. I am in hopes to see you here in the course of next month. I have nearly rebuilt the house on the hill, and shall be able to give you good accommo-

dation, and of the welcome, you will judge from experience.

"I am, my dear Dr. Morrison,

"Sincerely your's,

"J. CRAWFURD."

Although the preceding letter from the new Resident might seem to warrant the expectations expressed by the late Governor, yet the result was—what Dr. Morrison but too clearly augured from the "discussions" which he held with Mr. Crawfurd on moral and religious opinions—viz. the abandonment of the colony to its former vices, and the failure of the Singapore Institution.

The Rev. David Collie having made considerable progress in the Chinese language, was appointed Principal of the Anglo-Chinese College, which office he sustained with ability until his death, about 1828. The following letter was addressed by him to the President after his departure from Malacca.

TO THE REV. DR. MORRISON.

"Anglo-Chinese College, July 28th, 1823.

"MY DEAR BROTHER,

"It is with much pleasure I embrace the present opportunity of sending you a few lines. When you left us my heart almost sunk within me. I felt a weight come on my shoulders too heavy to bear. Pray much for me that I may receive daily supplies of strength from above.

"Mr. Humphries has taken your class under his care during the former part of the day, and is teaching them English Grammar and Geography. I have taken them in the after part of the day, and am endeavouring to explain the Scriptures to them. They have commenced writing an English translation of

Dr. Milne's Catechism. Through the assistance of your Dictionary, they manage to give the sense pretty well, after which I correct their productions and cause them to write out a fair copy. I purpose to make them write out their own ideas of what we read in the Bible in their native language. Each of them has written an essay on the Creation and the Fall. The one written by Ke Sang, although not very much to the point, is so excellent for the ideas it contains, that I have enclosed a copy for your perusal. Those written by Chang Chun and the two brothers, are in my estimation very good. I am of opinion that nothing is more calculated to make them think of, and recollect what they read, than causing them to give a brief account of it in writing. My heart often yearns over them; O that they may be taught from above!

"The type-cutter whom you sent to Singapore has returned to Malacca. We have given him employment for the present until we hear from you. Last Sabbath I and three of the students went to a neighbouring village, and distributed a considerable number of our weekly papers. Some of the people said they were exceedingly glad to receive them. I hope you will not forget your promise of sending us some papers from China. I believe I have little more to say at present. I will write to you frequently, and let you know what we are doing, and I hope you will not forget me. Forgive my many faults, and plead my cause at the throne of grace. I might fill many sheets with expressions of gratitude for your great kindness and liberality to me, but I forbear, knowing that you wish not such things.

"I am, my dear Brother,

"Your's sincerely,

"David Collie."

While Dr. Morrison was at Malacca he received the following letter from the President of the Select Committee, which shows that apprehensions were entertained that the annoyances of the Lin-tin affair would be revived the ensuing season.

FROM MR. (NOW SIR JAMES) URMSTON, TO THE REV. DR. MORRISON, AT MALACCA.

"DEAR MORRISON, "Macao, April 24th, 1823.

"I wrote to you some time since by Mr. Hutchings, who returned to Penang in the ship 'Jane Hutton.' I have now to thank you for your letter of the 10th of February, which I had the pleasure to receive two days since by the 'Valetta.' I am happy to learn of your safe arrival at Malacca, as well as to find that your College is going on so well; I am confident that the Anglo-Chinese College will prove of the utmost importance and advantage, not only to the interests of the East India Company, but to British interests generally, in this quarter of the globe. I shall always feel sincerely interested in its welfare and success.

* * * * *

"I proceeded to Canton last month, with some of our gentlemen, to arrange our contract Teas, &c., for next season. The Hong Merchants acquainted us, 'that the Viceroy had summoned and told them, for their information and ours, that, on the arrival of our ships in the approaching season, he should look for two Englishmen, who had killed the Chinese at Lin-tin, and if they were not forthcoming, he should hold them (the Hong Merchants) heavily responsible.'

"We learnt, also, at Canton, that the Lin-tin people had certainly forwarded a petition to Peking, complaining of what they conceived the injustice of the Viceroy towards them in the Lin-tin affair—that the

Viceroy had in consequence summoned the Lin-tin people who were concerned before him, and censured them for petitioning, and for not waiting till our ships returned to China, when it would be seen whether he would not do his duty. It is moreover stated, that Howqua has been compelled privately to bribe the Lin-tin people with a large sum of money, to induce them to cancel or contradict their petition.

" In reply to the communication of the Hong Merchants on the Viceroy's declaration to them, we distinctly assured them, and desired they would consider it as our deliberate and official sentiments, that it was ridiculous either for the government or themselves supposing any man would ever be sent to them from England, or in any way given up; and that if the Viceroy and his colleagues were really silly enough to entertain any such expectations, they were only deceiving themselves. * * *

" Lindsay is now translating the Viceroy's report to Peking, and the petition of the Lin-tin people on that affair—which we have obtained privately—and if Lindsay can get through them in time, I will forward the Chinese copies of them by this opportunity; and we shall be glad of your translations of them as soon as you can send them to us. * *

" It is impossible, at this period, to judge whether the local authorities will or will not revive the discussion of the Lin-tin affair. We have, however, made up our minds that they will, and shall accordingly be prepared to meet the question, in whatever shape it may arise. With the intimation, however, thus before us of the Viceroy's declared intentions, we are naturally very anxious to have you again with us as early in the ensuing season as possible; indeed if you could arrange to arrive here by the time our

direct ships from England begin to appear in August, it will be highly desirable and important, for should the Canton authorities not go to extremities—that is, I mean not enter into any serious discussion with us, it is very probable, I think, they will say something on the subject, either for form's sake, to ground a report to Peking, and perhaps to pacify the Lin-tin people. As a precautionary measure in the first instance, I shall not permit our ships to enter the river on their arrival in China, but keep them at some anchorage without the Bogue, until we are unequivocally assured and satisfied that no serious discussion, or any impediment to the trade is intended. I mention this intention respecting our ships, however, to you in confidence.

"Loo, who was Foo-yuen at Canton when you left us, is appointed to the same office in Shan-tung. The officer appointed to succeed Loo at Canton is Ching, who was treasurer at the time of the Lin-tin discussion. The Hong Merchants appear to lay much stress on Ching's return, as likely to be useful in curbing the Viceroy, should he manifest a disposition to seriously break out again, touching Lin-tin.

"Looking forward to the gratification, publicly and privately, of soon seeing you again in China, and I trust in the possession of good health and spirits, believe me to remain, with great regard,

"Dear Morrison,

"Yours very sincerely and faithfully,

"James B. Urmston."

Many of the following opinions and suggestions, though scarcely adapted to the taste of the present day, will doubtless have their due weight, when the claims of the heathen to the sympathies and exer-

tions of the Christian world, are more extensively felt—they are therefore deemed too important to be withheld from this work, resulting as they did from long experience and reflection.

EXTRACTS OF A LETTER FROM DR. MORRISON TO THE TREASURER AND SECRETARY OF THE LONDON MISSIONARY SOCIETY.

"Canton, Nov. 10th, 1823.

* * * *

"I differ in opinion with those who consider Malacca a bad place for a station. Commerce and Missions have no immediate relation to each other. Indeed, a prosperous commercial population have generally their hearts too much set on this world's goods, or are too busy in the enjoyment of riches to listen to instruction; and our own merchants in distant colonies, are so often in haste to become rich and go home, that they do not generally feel much interest in any plans for the enlightening and improving of the people. As to Malacca being a foreign settlement, since the Dutch local government does not interfere with us, it suits our purpose as well as if the government was English.*

"In the College you will have noticed that there are now two persons. Mr. Humphreys is active and zealous in the general superintendence, for which his natural qualifications and habits fit him. Mr. Collie is more studious and retired. My opinions are greatly in favour of a Missionary community, consisting not only of preachers, but also of men having much leisure to write Christian books; of catechists, school-masters, and school-mistresses; and

* Shortly after this, Malacca became an English settlement, and has continued so to the present time.

perhaps it would be well to have some brethren to attend only to secular management, under the direction of the seniors of the community. At present, in every station, we are too few to do *well* the many things we have to do. A Missionary to China, whose duty it is to teach, and preach, and write, requires at first and indeed always, considerable leisure to devote to these objects, to give himself to prayer, and to the ministry of the word. It should never be forgotten that the study of the pagan languages—their literature, opinions, prejudices, &c., requires much time; and whilst the acquisition of these, is necessary to a moral teacher, they do not instruct him in any thing truly valuable *per se*. Now if, in addition to these pagan studies, the daily management of the detail of occurrences in a Missionary Establishment, and the conducting of an extensive correspondence, be imposed on an individual, his time and strength will be inadequate. Something must be neglected, or he will wear away with labour too heavy for him. Therefore Missionaries—ministers of religion in foreign lands—require Christian brethren to assist them, who will preserve unity of design and operation. With such tempers and principles, there are many pious persons in the United Kingdom, who would be of incalculable value in a Missionary Establishment, by attending daily to the secular occurrences, which they could manage as well as the minister himself. When Missionaries went to itinerate, these persons at home, could be confided in to preserve order—in case of temporary sickness—prevent affairs going wrong; and in case of death, would be a sort of *locum tenentes*—till supplies came.

"The station in Canton, although barren of spiritual results, is, in my opinion, like a root to the branch of

the Chinese Missions in the Chinese Colonies. From thence, the young men could go to itinerate and explore new regions; which duties, might occupy a few months, or a year, or two or three years; and when the itinerant labourer returned, another could go forth for a while. The Missionary community should consist of persons of both sexes, possessing different qualifications, and places, and duties in it. To assist the pagan females to understand the doctrines of the Gospel, Christian females are essential; but Missionaries' wives who are mothers, as soon as they arrive in heathen lands, are seldom in sufficient health, nor have sufficient leisure, to qualify themselves. Pious young women to acquire the pagan language, and teach girls and grown women, would be very useful. The itinerant brethren above alluded to, could be accompanied by serious natives who had been educated in the College; and thus would be united the understanding and firmness of the European Christian, with the facility of expression, and perception of prejudices, objections, &c., of the natives. Whilst I humbly submit these considerations to you, I by no means forget that the Lord hath said, 'Cursed is he that trusteth in man,' instead of trusting in God, 'whose eyes run to and fro through the whole earth, to show himself strong in behalf of those whose hearts are perfect,' or complete in their dependence on him. Heaven's sun and showers the husbandman must have; still he ought to study the best mode of culture.

"On the importance of the work it has often been said, that an ambassador from the mightiest monarch sinks into insignificance before the Missionary, &c.—this is a common comparison; but the secular ambassador's greatness, and the Missionary's have not respect to the same world; and there can be no proper com-

parison between them in this respect. A beggar, who is a *child* of God, is infinitely greater and happier than a monarch who is the *enemy* of God—but there is little propriety or utility in saying to the beggar that he is a greater man than the king. If our well-educated, well-connected, wealthy Christians and ministers, both young and middle-aged, believed what they say about the *dignity* of the Missionary, they would not leave the Missionary work, to the poor and uneducated, to the extent they do, and so much to the disgrace of the Protestant churches. The Missionary, whom many people praise and respect, is a sort of *ideal* character, and their lofty, magnificent, visionary notions still allow them to despise and neglect the *actual* Missionary.

"There are many difficulties inseparable from the Christian minister in a foreign pagan land; but there are some, that it is in the power of the churches to prevent.

"In these civilized parts of the world, under the Christian governments to which Missionaries are sent, much the same means must be employed in diffusing Christian knowledge, as are used in England; and the whole world is now as easily traversed as the different provinces of the Roman empire, or the different counties of England were in former days. Let us look at the captains and officers of the ships that come to China, as well as the poor seamen, and the surgeons, the merchants abroad, &c., who, in procuring their daily bread, have to abandon home year after year, and to traverse the dangerous deep—Look at the American skin traders who come to China, circumnavigating the globe, and trafficking with savages, voyage after voyage.—These things are now so much matter of course that no one thinks of naming them as difficulties. It is true the Mis-

sionaries are not expected, except under peculiar circumstances, to return home. However, if we would but make *homes* for ourselves abroad, by establishing pious and well-regulated communities there, from which strife was banished—where courtesy, and kindness—harmony, and respect for age and service, were cherished—the depressing effect on the mind, of never going home, would be relieved.

"What we require in all the members of the Missionary community is, unfeigned piety, humility; education, or skill in their several departments; good common sense, good tempers, sincere love to the Saviour, and a desire to promote the glory of God in the salvation of men, and that they subordinate all their *personal* and *domestic* concerns to the cause of our Lord Jesus Christ amongst the heathen. In whatever belongs to the diffusion of religion they should be independent of each other—only exercising that voluntary liberality, kindness, and sympathy, which becomes them as human beings, and as disciples of Christ.

"The northern parts of China have suffered very much this year from the overflowing of several of the rivers. Many human beings have been drowned, habitations swept away by the floods, and the fields of grain destroyed, or rendered incapable of cultivation. The Peking Gazettes are occupied chiefly by these occurrences. The Emperor commanded the priests of the Taou sect to offer up prayers for a cessasion of the rains, and sent members of the Imperial family to the temples to offer incense in person. The Budh priests were not called in by His Majesty. Whether it should be inferred that his own mind is in favour of the Taou sect or not, I cannot venture to say. A priest of the Taou sect, to whom I explained the

belief of Christians concerning one God, told me the other day that our opinion was the ancient doctrine.

"There have been no persecutions of the Roman Catholic Christians noticed in the Gazettes, which seems to intimate that the Emperor is not peculiarly hostile to them.

"L'Amiot, the French Missionary, who was dismissed from court a few years ago, is still at Macao, and cherishes hopes of being recalled to the office of Translator.

"Martini, an Italian from Rome, who had been in China, as Macao agent to the Propaganda Missions, died in the spring of this year. He had a successor appointed, and living with him at the time of his death. The successor is a young man who is making some progress in speaking Chinese. He has accepted with warm expressions of gratitude a copy of my Dictionary. Martini could not read Chinese at all, and spoke it very imperfectly.

"Mr. Harding, Chaplain to the English Factory, goes home on leave of absence this year; and I purpose to pay you a short visit. I have taken a passage in the 'Waterloo.' Captain Alsager the commander hopes to sail in December, viâ Cape of Good Hope; and if the Lord spare my life, it is my intention to return to China viâ Bengal and Straits of Malacca.

"Our Chinese Mission has Medhurst, Ince, Humphreys, and Collie,—some of these are very promising Chinese scholars, and all of them, I believe, zealous devoted Missionaries.

"Leang-Afă, the Chinese printer, who was baptized and instructed by Dr. Milne, and scourged in Canton for making Christian books, remained at Malacca till the Sacred Scriptures were printed. He has now

turned to his family in China. His aged father rejects the truth, but his wife, he says, has become a Christian, and he has promised to bring his infant son for baptism.

"I would that we had nothing to write about, but the progress of divine truth and the happy effects produced by the Gospel. However, it is not so; every individual pilgrim towards the heavenly Canaan has many toils and conflicts; and the progress of associated Christians is not free from these. In families, and churches, and Missionary societies, there is much to make us long for that land, where sin and sorrow shall never enter.

"Fathers and brethren, may it be yours and mine to have a mansion there—and oh that we may lead many wanderers thither! Spirit of God, be thou our guide! Farewell!

"I am, in the faith of our blessed Lord,

"Your fellow-servant,

(Signed) "ROBERT MORRISON.

"P. S. Afă, whom our dear Milne baptized, has led his wife to embrace Christianity, and proposes to bring his little son to me to be baptized."

November 20th, 1823, he writes:—

"To-day, Leang-Afă, our Chinese fellow-disciple, brought his son Leang-tsin-tĭh, 'entering on virtue,' and had him baptized in the name of God the Father, Son, and Spirit. Oh that this small Christian family may be made the means of spreading the truth around them in this pagan land.

"Leang-Afă laments the want of an Exposition of the difficult parts of Sacred Scripture, such as the Prophets are to him. He says the carnal mind does

not relish the perusal of the Bible. It is indeed the same with nominal Christians as with Pagans. How few read or study the Bible till their minds are seriously impressed, but a cursory look at the Bible may be the means of making that impression.

"The Fŭh-këen dialect is very dissimilar from the general language of the empire, commonly called the Mandarin tongue. It is perhaps as dissimilar, as the Welsh or the Erse are from the general language of England. From this you will see at once the importance to your Missionaries of Mr. Medhurst's work, for most of the settlers of the Archipelago are from the province of Fŭh-këen. The written language is, however, the same as throughout the rest of China. The late Dr. Milne's excellent Tracts are intelligible to all. As Mr. Milton truly says, 'preachers are now wanted rather more than writers.' I am only sorry that you should for a moment hesitate about printing Dr. Milne's Essay on the Soul, and his Commentary on Ephesians—such books are greatly fitted to diffuse the knowledge of God our Saviour, and would be, in my opinion, to the lasting glory of the Missionary Society."

The following letter from the Government Secretary, notices the re-establishment of the gambling farms, which Sir S. Raffles had endeavoured to abolish.

TO THE REV. DR. MORRISON.

"My Dear Sir, "Singapore, October 13th, 1823.

"Nothing has occurred in the interval that has elapsed since I had the pleasure of seeing you here, that I could think of sufficient interest to justify my trespassing upon your attention, otherwise I should not have been so long in writing to you, and I do it now more from the circumstance of the present, being pro-

bably the last opportunity that will offer in the course of the present monsoon, of holding communion with your part of the world.

"Jackson is proceeding, if not rapidly, at least uninterruptedly with the accumulating and preparing of materials for the Institution, so that I hope when he fairly commences the building of the wall, his previous preparations will enable him to get on with speed. We have had no more *cold water* thrown upon us from any quarter; our Grants seem held in at least as much respect as any others, and if the Bengal Government had expressed an unfavourable opinion regarding them, it is not likely that we should have been left in ignorance of it. We have not been informed what opinion may have been entertained on this subject, and yet there has been ample time for a reply to Sir Stamford's official report. Whether the Supreme Government may have deferred entering on the subject, or that their sentiments may not have been communicated *here*, I think from either case, we may augur rather favourably, and that all in future will go on smoothly and well. The objects in view are such as no man dares openly to oppose, and that is more than half the battle.

"Your letter to Lord Amherst, I had an opportunity of forwarding very soon after you left this, and it would arrive in Calcutta not long after his Lordship. I sent it to Gordon, whom I requested to use such means as would ensure its safe delivery. A parcel of the pamphlets were at the same time sent to Mr. Gordon and Mr. Palmer.

"We are still without any knowledge of Sir Stamford's actual arrival at Bencoolen.

"Lord Amherst was reported to have had an attack of illness, which it was said would oblige him to go

home immediately, but I believe the report is quite without just foundation.

"He has commenced a system of strictness, and of business-like correctness with the secretaries, which at first produced surprise, and perhaps remonstrance, but he has been firm, and it is thought will in the end become popular.

"Has the wind blown to you any reports of the establishment of not fewer than ten gaming-houses?* It is but too true—and I am afraid, unless we see you fairly settled, and directing the energies of the Institution within the next year, we shall become *liberal* enough for any thing, and may issue regular indulgences for as many more vices, as purchasers can be found to practise.

"I may say with truth, that few events would give more general delight than that which would produce your permanent domicile among us. Believe me,

"My dear Sir, yours very faithfully,

"JOHN A. MAXWELL."

FROM COLONEL FARQUHAR TO DR. MORRISON.

"MY DEAR SIR, "Singapore, Sept. 29th, 1823.

"I avail myself of the opportunity of the 'Pasco' proceeding to China to write you these few lines, to acquaint you that the clearing of your hill proceeds without interruption, although, from the labour and difficulties attending the rooting out and removal of the large trees, the work is rendered tedious. I have received from Messrs. Johnston and Co., 500 currency dollars, of which I have hitherto paid out 330, and I calculate that the total expense of the whole will not exceed 650, or from that to 700 dollars, including

* The Government derived an increase of revenue from the licenses granted for gambling houses.

some acres of flat ground which I have obtained for a small consideration from the Panglima Prairy, and which will prove a great addition to the estate. I purpose leaving this for Calcutta early in November, previous to which I shall deliver over my charge, with a statement of the accounts, to our friend Mr. Thomsen. I hope you experienced a pleasant and safe passage to China. We are anxious to have further accounts from that quarter, as from the reports brought by the 'Good Success,' the Chinese Government, it would seem, had determined to renew their demand for two seamen from us, to be delivered up for execution. As this cannot, of course, be acceded to, it will occasion, in all probability, a stoppage of the trade, for a time at least; I, however, hope that by firm measures on our part, the Chinese Government will be convinced of the impracticability of obtaining their desires on this score. A report has been brought down by the 'Pasco' that Lord Amherst had it in contemplation, in consequence of ill health, to return again to Europe, but I have not as yet heard it from any authentic source—I trust, therefore, it may not be the case. * * * *

"All desire to join in best wishes to you. May every blessing attend you.

"Believe me yours, very sincerely,

"W. FARQUHAR."

FROM SIR G. T. STAUNTON TO DR. MORRISON.

"MY DEAR SIR, "Portland Place, April 13th, 1823.

"I have to acknowledge, with many thanks, the receipt of your interesting letters of October and November; the latter, containing the sad details of your most calamitous fire. You did every thing that man could do upon that tremendous crisis, to persuade the Chinese Government to take the only measures

that could be effective for the stoppage of such a dreadful conflagration—that of pulling down the intervening houses. Yet I confess I am not at all surprised at your failure; even in this country, few proprietors of private houses would consent to such a measure, while the smallest hope of safety existed in any other way, unless something like compensation was held out to them; and this, with such a poor, weak, and faithless government as that of China, was out of the question. I am happy to observe that every disposition appears to exist in the Court of Directors, both to authorize the proper measures for restoring their establishments in China, and for placing them, as far as human foresight and prudence can effect, secure against the recurrence of a similar misfortune. Several of their late servants, and among the rest myself, were invited to attend at the India House to give their opinions; the result of which, will no doubt be communicated to you. Several questions were also asked respecting the printing press, and its disposal after your labours were completed. I could not give a decisive opinion whether there would be still any occupation or not for the types in China; but if not, I was fully ready to concur in the propriety of offering the Chinese types to your Institution at Malacca, in the manner in which you, I am told, had suggested. This leads me to mention, that I was happy to find my order in its favour on the trustees, had been duly honoured, and that my contribution would be acceptable. I would have made it still larger, but the reduction of income in this country, from various causes, and the new calls which we are from time to time subject to, prescribe limits, in these cases, narrower than our wishes might suggest. When however, you return to England, which I understand you are likely to do soon, I shall be

happy to consult with you on the subject, and see what can be done for its advantage.

"We have lately established an Institution in London connected with Asia, which, although in the first instance purely literary and scientific, I am sanguine in thinking, will be in the end more extensively useful, and at least will have a good effect in drawing a little more attention to our Asiatic interests, than has hitherto been shown. I shall enclose you a prospectus of our Asiatic Society, and I hope you will authorize me to propose you as a member. Among our objects, one is to found an Oriental Library and Museum, and I intend to set a good example by contributing to it the whole of my Chinese literary collection, which you know is pretty considerable.

"The French have been a year before us in this respect; but their society is merely theoretical, and does not admit of those practical applications which our important interests in the East may suggest. They have done both you and me the honour of electing us foreign members. I have since thought of paying them a visit at Paris this summer, but the present threatening aspect of Continental politics, makes me doubtful on the subject, though I have no great apprehensions of our being involved, at least immediately, in the contest.

"I have availed myself of your kind order for a copy of your Dictionary, although I was already in possession of one by purchase. The lady you mentioned as having studied Chinese, Miss Barrow, has now the more grateful occupation of attending to her husband, Colonel Batty, and rearing a young family.

"I enclose you the opening discourse of our Asiatic Society, and am ever, my dear Sir, with sincere regard,

"Very truly yours,

"G. T. STAUNTON."

TO SIR G. T. STAUNTON, BART., &c. &c.

"Canton, China, Nov. 17th, 1823.

"My Dear Sir George,

"I have received your letter of April last, accompanied by the printed papers concerning the Asiatic Society. The formation of this Institution affords me real pleasure, and I shall be honoured by your proposing me as a member, although it is not likely I shall ever contribute any thing to it.

"Last season I was down at Malacca to arrange the affairs of the Anglo-Chinese College in consequence of the death of Dr. Milne. This visit led to the formation of the Singapore Institution, concerning which Urmston says he has sent you the printed documents.

"My visit to England, I was obliged to defer, but have now resolved to quit China in the 'Waterloo,' which is expected to sail in the beginning of December. Sir Stamford Raffles is to be in England in the summer of 1824, and I hope you will unite with us in pleading the cause of the Chinese and Malay Colleges.

"It appears to me that new colonies are much kept back from the circumstance of every body being intent only on bettering their fortunes; and having scarcely any admixture of literature and religion. There is now happily, a considerable sprinkling of these in Bengal, and the other presidencies; and if our government would but make public its intention to retain the settlement of Singapore, it would improve rapidly. Raffles was a most excellent ruler the short time he was there; but gaming to a great extent is, since his departure, again licensed and encouraged.

"In China, during the last summer, heavy rains, and the overflowing of rivers, have occasioned great dis-

tress in the northern provinces. The Peking Gazettes are filled with papers on the subject. His present Majesty appears to go on with discretion. The rashness he exhibited at first in acting without first consulting his ministers, is discontinued. We have the same Governor in Canton that we had the last year. The Lin-tin affair is not settled, but deferred—I cannot foresee how the local Government will eventually 'wrap it up.'

"The Dictionary is now all printed. The press is continued at a small expense, and there is now printing an English Grammar, with Chinese explanations which I have drawn up for the use of the Anglo-Chinese College. I remain, with sincere regard,

"Very truly yours,

"R. MORRISON."

TO MR. JAMES MORRISON.

"Canton, China, Oct. 24th, 1823.

"MY DEAR BROTHER,

"I have resolved to embark in the 'Waterloo,' Captain Alsager, to visit England. We expect to leave China in December next. The ship will touch at the Cape and St. Helena; and if all be well, will arrive in England in April, 1824. At the close of that year I shall again leave you, and return to China by the way of Calcutta and the Straits of Malacca. Thus I shall, I hope, be still furthering the good cause. Oh that the Lord may be with me, to keep me from evil and to bless me!

"I have received your letters of this season, and the clothes which you sent me. A letter from little John also came to hand with one of Mr. Clunie's.

* * * * *

"Nov. 16th, Sunday.—I have to-day preached an

English sermon in Canton, in the hall of a Chinese merchant; the congregation consisted of captains and officers belonging to the fleet. The text was, 'What shall I do to be saved?' Oh that it may lead to the salvation of some poor sinner!

"I have written to the Missionary Society to inform them of my going home. If all be well, I shall probably arrive nearly as soon as this, and therefore I shall not write more now. Farewell! my dear brother, sister, and nephews—The Lord bless you all!

"Tell my other relations in Newcastle that I have not written to them, as I hope to see them soon.

"I am yours affectionately,

"R. MORRISON.

"I enclose you an order for 200*l.*, which you may draw if you require money for the children, or if any thing happens to me on the voyage." * *

TO THE PRESIDENT, JAMES B. URMSTON, ESQ., AND THE SELECT COMMITTEE.

"GENTLEMEN, "Canton, Oct. 21st, 1823.

"Having spent sixteen years in China, subjected to sedentary occupation, in translating, writing the Chinese Dictionary and other works, and now feeling indications of my constitution being affected by the want of bodily exercise, I have determined to avail myself of the liberal permission granted by the Honourable the Court of Directors, to visit England, with certain allowances. I intend going in the 'Waterloo,' with Captain Alsager. Thus I shall leave China in the end of December, 1823. In the close of December, 1824, I purpose to quit England, and return to China, viâ Bengal; by which means I hope to resume my duties in the Factory, in August, 1825.

"For the benefit of Chinese literature in England, I purpose taking thither, and leaving there, my Chinese library, consisting of several thousand volumes, to ship which on board the 'Waterloo,' I request the Committee's permission. And if the Committee can authorize me to draw such part of my allowance during absence, as they may see fit, in England, on my arrival there, it will be a great accommodation to me, and will be considered a favour.

"I remain, Gentlemen,

"Your most obedient humble servant,

"ROBERT MORRISON."

The preceding official letter to the Select Committee explains Dr. Morrison's intentions and reasons in respect to his contemplated visit to his native country. His request being complied with, and his preparations completed, he embarked in the Honourable Company's ship 'Waterloo,' early in Dec. 1823, and arrived in England the 20th of March, 1824, accompanied by a Chinese servant, who, with his brother, had lived several years in Dr. Morrison's family, and who had made a profession of Christianity. It was with deep regret that Dr. Morrison quitted China without leaving a representative in the Missionary department of his labours. He had strongly urged upon the Christian community in Europe and America, the necessity of having a successor, in the event of his own absence or death, but hitherto without effect; however, to insure the continuance of Christian ordinances among the few who had renounced idolatry, after a serious consideration of the subject, he dedicated Leang-Afă, who had for eight years given evidence of his qualification for the work, to the office of Evangelist among his countrymen.

Although a voyage from China to England is necessarily barren of incidents of any general interest, yet as affording an illustration of private character, and of the familiar mode in which Dr. Morrison communicated instruction and information to his children, the following extracts from a journal of his voyage, written for their perusal, will not, it is presumed, be unacceptable to the reader.

EXTRACTS FROM A JOURNAL OF THE VOYAGE HOME.

"Dec. 5th.—My dear children, I embarked in a chop-boat from Canton with the Chief, Captain Alsager, Mr. S., and Capt. P., to proceed to the Second Bar.

"Dec. 6th.—About noon I went on board the 'Waterloo,' at Second Bar, bound to England, viâ Cape of Good Hope, and St. Helena.

"Dec. 7, Sunday.—This is now the close of A. D., 1823. I arrived in China, 1807. Sept. 4th, I shall have been from England about seventeen years. Sixteen years then have I lived in China. A country that is full of idols; a land in which the Creator of the universe is forgotten and unknown, to as great a degree as in any part of the habitable globe. Satan here keeps his throne; but the duties of the second table of the law, are still discerned with considerable precision. Justice and equity between equals, are understood; but superiors, as fathers, elders, and magistrates, tyrannize much over the inferior relations of life.

"My public life in China has been a period of great industry—my domestic life has been a chequered scene of pleasure and of pain; but even the painful circumstances are very dear to my recollection.

"I have some misgivings or apprehensions that I may not live to return and be buried in China; but,

all circumstances and probable events considered, I hope that this voyage will be for my own good—for your good (Mary and John), and for the good of the heathen. Oh may the Lord grant it for Jesus' sake!

"Dec. 14th, Sunday.—Read prayers and preached a sermon from 2 Cor. v. 19, 'God is in Christ reconciling the world to himself.' Oh that you and I, my children, may be 'found in Christ,' 'win Christ,' 'glory in Christ,' and when we die 'rest in Christ!'* Let Jesus Christ, in whom God the Father 'delights,' be 'all your salvation and all your desire.' Your mother's hope was Jesus Christ.

"Dec. 21st.—Yesterday and to-day the 'Farquharson' was in sight, and made a signal that she had letters from London for us, but we had no opportunity of communicating. The weather squally and rainy, which prevented public worship to-day.

"Reading Dr. Owen on spiritual gifts for the work of the ministry. Oh that God may confer them on me, and on my son John, that he may be an evangelist to the heathen! And may the Holy Spirit of God be a comforter to my little Rebecca! On Christmas-day it was intended to have worship, and I prepared a short sermon for the men, but the wind blew so fresh as to make it impracticable to build a church, as they call setting up bars for seats.

"Dec. 26th.—To-day we are to the westward of the Cocoa Islands, and in about the same latitude. I have been reading history—ancient, modern, church, and civil; and connecting them in my own mind. All history shows the bitter consequences of impiety and immorality; and the beneficial effects of restraining appetite and passion within the limits that

* The last words of my dear friend Dr. Blair.

Heaven has prescribed—not less nor more. The true line of virtue and happiness is marked by God's law, impressed on the heart, and written in the Bible. Oh, my children, pray for the Holy Spirit's aid to discern, and to maintain a conformity to the truth; and always remember our Saviour's words, 'Learn of me, for I am meek and lowly.'

"Jan. 1st.—1 Chron. iv. 10, "Oh that thou (Lord) wouldst bless me indeed, and that thy hand may be with me." Thou, Lord, hast led me by a way which I knew not—Oh, still be my guide, and keep me from evil! My children—my kindred—my person—my work, I commend to thy blessing. Oh that this visit to the land of my fathers, may tend to the furtherance of the Gospel, and to the welfare of my own soul!

"My dear children, since I came on board ship, I have been reading in 'Russell's Modern Europe,' and in other historical books. From these there is little instruction to be derived for the direction of one's conduct in ordinary life. The wickedness and misery of mankind, is very apparent from them; the dreadful evils arising from pride, ambition, and licentious indulgence. Pray, my children, for a spirit of contentment, humility, and the fear of the Lord. The histories by Gibbon, and Hume, and Russell, pretend to be very philosophical; and assume it as true, that Divine Providence does not control the affairs of men; and hence they mock at those who consider national calamities as indications of Heaven's displeasure; but how different is that idea from the tenour of the sacred historians, and the whole spirit of the Bible! Oh beware of false philosophy, which casts off the restraints of religion, and scriptural morality.

"Jan. 2nd.—To-day it is a calm in the lat. of 20° south, in the midst of the trade wind, and a heavy

swell from the south-west, from which it is conjectured that there has been a hurricane at the Isle of France or its neighbourhood.

"Jan. 4th, Sunday.—Preached a sermon to the ship's company and read prayers. Text, Luke xv. 7, 'Joy in heaven over one sinner that repenteth.' How valuable must the soul of man be! May the Lord grant to you, my children, and to me, repentance unto life; and that we may bring forth fruits meet for repentance.

"The other day a blue shark, swimming majestically by the side of the ship, was deceived by the bait suspended on a hook. It took the meat into its mouth—the hook entered its upper jaw, and the point passed out at one eye: it was drawn up out of the water struggling in vain against pain and death—so cruel, and deceitful, and destructive, are the pleasures of sin, which Satan, our great adversary, employs as baits to catch erring spirits. The cruelty and fraud practised in catching the shark, shocked my feelings, and forcibly suggested the moral I have drawn.

"Jan. 5th.—My birth-day anniversary. I to-day enter into my 42nd year. Twenty of these were spent in my father's house, in manual labour chiefly, and the rest in public service.

"I have for a few days past been engaged in writing a Domestic Memoir of your beloved mother, with extracts from her letters, for the use of my dear children, that you may imitate her piety and affection. The re-perusal of her letters affords me a melancholy pleasure, and force the tear of remembrance for those sufferings and endearments which have all passed away. May the Lord forgive me all my sins, and bring me eventually to heaven, where I trust my Mary is, enjoying ineffable bliss in the presence of

her Saviour, whose atoning blood cleanses from all guilt and defilement.

"2 Chron. xxvi. 5th, 'Uzziah sought God whilst Zechariah lived,' 'and, as long as he sought the Lord, God made him to prosper.' 16th verse, 'But when he was strong, his heart was lifted up to his destruction.'

'Deo juvante, nil nocet livor malus:
At non juvante, nil juvat labor gravis.
Post tenebras, spero lucem:'
Lady Jane Grey.

"Jan. 13th.—I recommend to you both, my dear children, the use of Crowther's 'Scripture Gazetteer,' when reading the Bible; it will help to fix upon your memories the events, as well as enable you to realize the scene of those events, in your own minds.

"It has occurred to me to write a small book, containing a history of China, for the use of schools; there being so little concerning China in the school-books at present used in England.

"Jan. 17th.—I began this projected book under the title 'China, its History, &c. A Dialogue for the use of Schools.'*

"Jan. 26th.—We now approach the Cape; if all be well, may arrive to-morrow. However, heretofore we have been much disappointed by calms and light winds. Yesterday, read prayers, and preached to the ship's company, on 'Jesus, a Prince and a Saviour.'

"Cape Town.—Jan. 27th, Tuesday, arrived at the Cape, and on Wednesday morning landed. Soon as

* It was published in 1824, and will be republished with a supplement and illustrations which were prepared by Dr. Morrison, before his last departure from England.

possible I found out the house of Dr. Philip. He was in the country, visiting the missionary stations, and to receive the king's commissioners on their tour through eth colony. Mrs. Philip was at home with her family, and four missionaries. Mrs. Philip is a very amiable, judicious, and pious lady. There appeared much harmony amongst them all.

"On Thursday evening I was to have preached in the mission chapel; but the whole of that day I had a most severe headache, and could not deliver a sermon; but Mr. Moffat read for me a discourse on missions, which I had drawn up on board ship. Mr. Faure, a Dutch clergyman, requested a copy of the discourse that he might translate it into Dutch, which was granted.

"Mr. Faure and a Mr. Pringle (formerly it is said the Editor of Blackwood's Magazine,) assisted by Mr. Fairbairn, are about to edit, in Dutch and English, alternately, a monthly periodical called the 'South African Journal.'

"At the request of Mr. Greig, the printer and editor of the Commercial Journal, I wrote a few paragraphs concerning China and missions.

"On the day we landed, Captain Alsager took me to the government house, in Cape Town, at which place the Governor, Lord Charles Somerset, does not reside at present. He is at Newland, about seven miles out of town. Captain Alsager and I dined there on Friday evening, the Captain drove me out in a curricle. The road was tolerably good, the air pleasantly cool, and perfumed by the surrounding plants. There were between thirty and forty people at dinner. I sat next to Dr. B——, his Lordship's medical attendant, a very little and eccentric man, who on account of his own health, never eats animal food nor takes any

wine. He was a great talker, and affected an extravagant hyperbolical phraseology.

"His Lordship spoke to me about Lord Amherst's orders to retrench, as being ill advised, inasmuch as men of higher classes in society would not accept the service, while inferior persons would have recourse to peculation, as was formerly the case, to enrich themselves.

"At Mrs. Philip's we had, on the first day I was there, a prayer meeting; and on two or three other occasions, we united in singing hymns of prayer and praise. The missionaries all showed an affectionate disposition to me.

"Near Government House there is a menagerie, in which are a few lions, tigers, hyenas, and jackals, and on the other side of the road, there is a very large tortoise.

"It blew hard from the south-east on the day we entered Table Bay. The mountain behind the town presents a magnificent, dreary, and forbidding spectacle. The town from the bay looked uninviting. Clouds of sandy dust were flying about. I was more reconciled to it after landing. The weather was not at all oppressive within doors. Every body wore woollen garments, and looked as robust and healthy as in Europe. Ladies were walking about the streets as late as eight or nine in the morning. The climate is much more European, than Canton in China, and the place altogether is anti-asiatic. Twenty oxen drawing one waggon, and that not a very large one, was a novel sight to me. The roads in the interior, are sandy and bad, and the streets in the Cape are very irregular and sloping.

"The houses are shut up so closely with glass windows, that the air smelt unpleasantly, on our entering them.

"There is at the Cape, a Mr. Hellet, who has a tolerable collection of stuffed animals, skeletons, &c. for sale. He had three young lions loose in a room, a few months old, with which the keeper played as with a little dog. He had a large stuffed hippopotamus.

"Feb. 1st.—I embarked on Saturday evening, January 31st, accompanied by Messrs. Elliot, Robson, Hughes, and Wright, missionaries and artisans, who came to see the Waterloo. We got under weigh in the morning, and proceeded at the rate of from seven to ten knots an hour till to-day, being 5th, Thursday, when we seem to be in the S. E. trade, going along very smoothly.

"Since I left the Cape, I have been reading the speeches at the May meetings in 1823, and looking over the late papers from England. On the one hand, how much to edify and console the mind; and on the other, how afflicting the quantity of vice and misery exhibited in the papers. Oh! my dear children, beware of the company of bad men and women. Let not passion, but reason and religion, ever guide you; look to Heaven for help to escape the snares beneath.

"Friday 13th.—St. Helena.—The last three day's calms and very light breezes have detained us.

"Yesterday the master's attendant, Mr. Brabazon, came on board, and brought to me a note from Brigadier-General Walker, inviting me to live at Plantation House, during my stay on the island. I went on shore and saw him at the castle, in James' Town; but having to leave that evening, I did not get so far as Plantation House where Mrs. Walker was. Mr. Welch, a Scotch clergyman, is tutor to General Walker's boys. He was very civil to me, and procured for me a 'sulky,' with two horses, to take me up to Napoleon's tomb. Mr. Vernon, the junior chaplain,

accompanied me, and pointed out the Briers where Buonaparte lived; Longwood, &c. By an order from the castle, I was permitted to take a slip of the willow which hangs over the grave of the Emperor, and I planted it on board ship. Three flat stones cover the surface of the grave; and iron rails surround it. A circle of wood paling describes a wider circumference round the whole.

"Mr. Vernon says some of the French attendants reported that Napoleon requested the sacrament, divested of the Catholic appendages, to express his belief in Christianity. Mr. V. considers the report doubtful.

"The senior chaplain, Mr. Boys, was civil to me: he appears a zealous minister of the gospel. Mr. Vernon also appears to be a real disciple. They have established schools on the island, and report that the religious and moral condition of the settlement is considerably improved during the last few (ten or fifteen) years.

"To Lieutenant A——, I sent the College Reports, &c. He is, I heard, a pious man, who rose from the ranks. With some of the Chinese who were working on the road, I conversed a while, and found that they were all from the province of Canton. They had several amongst them who could read. The Scriptures and tracts, which the clergymen had given to them in Chinese, had not produced any apparent effect. There are between four and five hundred of them, all supported by government, in which respect they differ from most of the other colonies, where they are left to their own exertions.

"St. Helena is the most barren land I ever saw. The rocks appear to have undergone the process of cineration. Such frightful precipices of barren cine-

ritious mountains I never saw before. The ascent by the sides of the hills was also new to me, having never travelled over mountains. I do not wonder that Buonaparte was horrified by the first view of such a residence; it is fit for nothing but a place of banishment. General Walker said to me, that when he first saw the island he wondered what could ever induce human beings to live there. Those born on the island are called 'yam-stocks,' or 'yam-stalks,' I know not by what allusion.

"Feb. 15th, Sunday.—Preached from Mark xii. 30, 31, 'Love to God, and love to man.' When the requirements of the divine law—the intenseness of the law of love, and the state of the human heart, so inimical, or so languid—are considered, oh how guilty does man appear!

"Feb. 21st.—To-day I have finished ten conversations concerning China, and break off there, that I may not make the subject tedious, nor the book too large for children.

"22nd, Sunday.—Performed divine service and preached from Romans vii. 14, 'The law is spiritual.' I think some improvement is observable on board. May the Holy Spirit of God convince and convert the souls of many.

"23rd.—At four o'clock this morning, a great noise on deck induced me to rise and go out, when I found the ship hove to, and the boat let down in search of a man who had fallen overboard—the life buoy was previously cut loose; but the boat returned without seeing the buoy, or hearing the man. Two blue lights were burned to enable the boat to see the ship and find her way back. The gunner gives the following account of the deceased.

"'Benjamin Hill, a young man about thirty-four

years of age, a native of St. Albans. He has one only sister living. The White Horse, Paddington, is the place at which he used to lodge. There is a man named Quirke, who has been five years shipmate with him, but knows nothing of his family. He fell from the starboard fore-yard, when reaching to the fore-top gallant stern sail tack. In his fall he struck the fore-chains. He has always been very timorous of the water, not knowing how to swim. He has but little clothes.' To-day there has appeared a want of seriousness that disappointed me. If a ship's dog had been drowned, there could not have been less.

"The last words of my sermon yesterday called on sinners instantly to flee to Jesus, and seek refuge from the penalties of a broken law. May the Lord help me and mine to be ready and prepared for the judgment day!

"Feb. 26th.—Finished a discourse on Amos iv. 12, 'Prepare to meet thy God.' Seventeen years ago, Feb. 26th, 1807, I took a last view of England. I pray God that I may see it again in peace; I thought then I should never again see it, which may still be the case. Oh God, my Saviour, prepare me to meet Thee in mercy!

"Sunday 29th.—Read prayers and preached. Had a headache all day.

"March 1st.—Blows fresh. Headache continued in the morning. The Captain expects to reach England about the 27th of this month.

"March 7th, Sunday.—The ship lay over much, and the wind blew unsteadily, which 'prevented the building of a church.' Headache. Crossed the tropic of cancer, in the latitude of Macao—thither my heart returns. I have spent in China the most interesting period of my life. My beloved, afflicted—

now blessed Mary!—thy memory is dear to me. Many were our sorrows, but the Lord mingled many mercies in our cup of affliction; and our sins, I humbly hope, He graciously forgave, according to his promises declared unto mankind, in Christ Jesus our Lord.

17th.—Yesterday I was again distressed by a headache, which prevented my reading or writing. We are now within sixty miles of the latitude of the Lizard Point."

The following letter from the Dutch clergymen at the Cape, contains the request mentioned in the journal for Dr. Morrison's sermon.

FROM THE REV. MR. FAURE.

"My Dear Brother, "Bury Street, Jan. 31, 1824.

"I hope you will excuse the liberty I used last night of taking, with Mr. Moffat's consent, your excellent sermon, for perusing it again at home. I should feel particularly obliged to you if you would allow me to take a copy of it, and have it printed in the Dutch language; being fully convinced that it will be a great mean, under God, of furthering the cause of Missions in this colony.

"Should you allow me that favour, I will not fail of having it copied immediately, and return you the original in the course of this day.

"I am, with best respects,

"My dear Brother,

"Your's, in the cause of our Divine Master,

"Rev. Dr. Morrison. "A. Faure."

Dr. Philip being from home when Dr Morrison

visited the Cape, upon his return he expressed his regret at this circumstance in the annexed letter :—

TO THE REV. DR. MORRISON.

"Cape of Good Hope, March 8, 1824.

"My Dear Brother Morrison,

"I cannot tell you how grieved I was on finding you had left Cape Town before my arrival. I received the intelligence of your being in Table Bay, several hundred miles from Cape Town, and I travelled at the rate of sixty and seventy miles a day on horse back to see you, but it appears to have been the will of Heaven, that we should not on this occasion have met. Accept of my best thanks for the valuable tokens of your esteem and confidence you left me. The box will be kept as a memorandum of you, and transmitted to my children, which they will, I hope, retain as an heirloom in the family. Your sermon you left for me, with the liberty of printing and publishing it, provided I approved of it, meets my entire approbation. There is nothing in it I am disposed to controvert, and several passages I feel strongly disposed to mark with my approbation. None, but one who has been long in the field of Missions, could have written such a sermon, and I am of opinion it should be published for more extensive usefulness. Owing to the liberty you have kindly granted me, it is my intention to have it published as soon as the present pressure of business is off my hands, and to accompany the sermon with notes, illustrating and supporting its chief positions. While I readily accept the office of being your editor and annotator, I must guard you against allowing any of your friends in England to filch a copy from you to have it published there. I shall send home copies,

and after it has been printed at the Cape, let them publish as many editions as they please. My disappointment in not having seen you has been great. I had so much to send home by you that I cannot communicate to any one else in the same manner; but what shall I say?—"The will of the Lord be done."

"If you possibly can come out by the Cape, do it. A few weeks' interview may be of great use to us both, and to the Missions in general." * * *

"I am, your's,

"My dear brother in the Lord,

"JOHN PHILIP."

The interview so anxiously desired by the writer of the above, took place before Dr. Morrison's departure from England, in consequence of the return of Dr. P. from the Cape on affairs of importance to the Colony.

MEMOIR,

&c.

PERIOD V.

FROM HIS ARRIVAL IN ENGLAND, IN 1824, TO HIS DEATH, IN 1834.

SECTION VIII.

FROM 1824 TO 1826.

Arrival in England.—Detention of his Chinese Books at the Custom House.—Object in bringing them to England.—Application to the Treasury to have the duties remitted.—Presented to George the Fourth.—The King's acceptance of a copy of the Bible in Chinese.—Reception by the Court of Directors.—Public Engagements.—Marriage.—Elected Fellow of the Royal Society.—Established the Language Institution.—Published the Chinese Miscellany, Parting Memorial, &c.—Departure from England.

The high reputation to which the subject of this narrative had risen in every department he filled as a public character, long preceded his arrival in Europe, and secured him a reception from all ranks of the community, corresponding to the just estimation in which his talents and labours were held.

It is to be regretted that there is no journal extant of this interesting period of Dr. Morrison's history; and that the state of his mind, and the results of his visit to his native land, can be but imperfectly illustrated by extracts from a correspondence conducted under the hurry and fatigue of travelling, or the excitement of public engagements, with which he was overwhelmed, upon his arrival in this country.

The event of his landing, and the cause of his detention in London, are briefly noticed in the following letter to the friend under whose care his son had been placed for education.

TO THE REV. DR. CLUNIE.

"York Street, London, March 24th, 1824.

"My Dear John,

"It is a very unexpected thing for me to write to you from London. O how different are the arrangements of Providence from our intentions and anticipations! I arrived here on the 23rd instant, about four, P. M. The ship 'Waterloo' conveyed me from China to England, *via* Cape and St. Helena, in a hundred days. At the Start Point, I disembarked in a smuggler, and landed at Salcombe, a small seaport town in Devonshire, from thence I proceeded towards London. On the 21st, being Sunday, and only five miles journey to Kingsbridge, I preached in the evening, at the Rev. Mr. Davis' chapel, to a crowded audience. My general health is as usual,—I still have headaches occasionally. Having brought home 10,000 *volumes of Chinese books*, for the landing of which, I must apply to the Lords of the Treasury, I shall not be able to go down to see John, Robert, and all of you, for some time yet. The cold winds rather hurt my eyes, and therefore excuse the brevity of this.

"Farewell,

"Peace be with you!

"Your's affectionately,

"R. Morrison."

Previously to his leaving China, Dr. Morrison stated to the British authorities there, his object in bringing

to England this valuable collection of Chinese books; many of which were obtained with great difficulty, as the Chinese government make it illegal for the natives to sell their books to foreigners; many of the works also were scarce and expensive, so that the cost of the whole amounted to upwards of £2,000: but with his characteristic liberality of mind, he proposed offering this library as a *gift* to either of the then existing universities, on condition of their instituting a professorship of the Chinese language, for the instruction of individuals desirous of studying it, for religious, or other purposes; this design being stated in a memorial to the Lords of the Treasury, a remission of the duties levied on foreign books was requested, Dr. Morrison remained in London for some time, in a state of uncertainty, respecting the result of his application; there having arisen some difficulty in making a precedent, by extending to an individual a privilege, which had hitherto been limited to benevolent societies; he was in consequence informed, that the library would be allowed to pass duty free, only upon an application from some public Body, for whom it was designed. With this condition, Dr. Morrison was not prepared to comply, as he had not then determined to what institution it should be entrusted; for if it were transferred to any institution where the public would be denied free access to it, his intention in bringing it to the country, would be entirely defeated; and to one who had effected so much for the interests of religion and literature, and who had devoted the largest portion of his small income to promote benevolent objects, it seemed a peculiar hardship that so liberal an effort for the public good, should not meet with the enouragement it merited, merely on the ground of its being effected by *individual*, instead of *associated* effort.

Dr. Morrison, therefore, concluded to let the matter rest; having other objects of importance to the cause in which he engaged, to accomplish, in the short space of time to which he had limited his stay in the country; besides, his contemplated visit to his children, and relatives in the north, whom he longed once more to behold, was already postponed beyond the time he proposed being with them. Many of Dr. Morrison's friends were, in the mean time, warmly interested in furthering his views, with regard to the judicious disposal of his library. Among these were the late Mr. Joseph Butterworth, Mr. Alers Hankey, but more especially Sir George Staunton, who did not allow the matter to rest, until by his zealous exertions, together with the friendly disposition of several of his Majesty's ministers, towards Dr. Morrison's person and labours: the books were finally allowed to pass *free of duty*. A selection from the correspondence on this subject, as well as that in connection with Dr. Morrison's introduction to His Majesty George the Fourth, will illustrate the above statement.

TO THE REV. DR. MORRISON, &c. &c.

"My Dear Sir, "House of Commons, Friday.

"I have just had a long interview with Mr. Wynn, and have had much conversation with him respecting you, the result of which is very satisfactory. He promises to apply to the Treasury to get your books delivered to you *immediately*, duty free. I had been before at the Treasury, and seen the letter on the subject, which they had then determined to write to you, and which you have no doubt received.

"Mr. Wynn has also very handsomely agreed to present you *himself* to the king on Wednesday, and to

consult with Mr. Peel, about the best mode of laying before his Majesty your translation of the Scriptures; under these circumstances it might not be necessary for *me* to go—but as you are a stranger, Mr. Wynn wishes me to accompany you, in order to ensure your finding him, and putting you at the proper moment into his hands,—and this I shall be happy to do, and shall therefore, as before settled, call for you, in Berners-street, on Wednesday, at half-past one. Remember, you are engaged to dine with me on that day at half-past six.

"I have also seen Mr. Murray respecting your Dictionary, the result of which I will mention when we meet to-morrow.

"You easily perceive that I should have been most happy to present you to his Majesty *myself*, but I thought it would be most for your advantage to have Mr. Wynn of the party if possible.

"Your's in great haste, most truly,

"GEO. THOS. STAUNTON."

"I enclose you a copy of a letter to Lord Liverpool, which I have just sent to his Lordship, and hope you will approve of what I have written, I have no doubt but that you will obtain the books free of duty; what I have written will, I trust, favourably dispose Lord Liverpool's mind to the subject."

At the appointed time, Dr. Morrison accompanied Sir George Staunton to the Levee; and, on being presented to the King, his Majesty recognised him in a manner, that was as honourable to himself, as it was gratifying to the friend who was chiefly instrumental in procuring for him this mark of distinction. The King's gracious acceptance of a copy

of the Sacred Scriptures in Chinese, and a map of Peking, was signified in the following communications from the Right Hon. Sir R. Peel, and the Rev. Dr. Sumner (now Bishop of Winchester).

TO SIR GEORGE STAUNTON, BART., &c., &c., &c.

"My Dear Sir, "Whitehall, April 12th, 1824.

"In laying before his Majesty the Chinese Bible, I have not failed to mention to his Majesty the very singular and meritorious exertions which have been made by Dr. Morrison to promote religion and literature in the East.

"His Majesty has commanded me to convey through you to Dr. Morrison, the expression of his marked approbation of that gentleman's distinguished and useful labours.

"I have the honour to be,
"My dear Sir,
"Your most obedient and faithful servant,
"Robert Peel."

TO THE REVEREND R. MORRISON, &c., &c.

"Sir, "Carlton Palace, April 14th, 1824.

"I have received his Majesty's commands to convey to you his Majesty's acknowledgements, and to express his sense of your attention in presenting, through Mr. Peel, a copy of your Chinese Bible.

"His Majesty has been pleased to direct me to take it into my particular care, as an important and valuable addition to his Library.

"I have the honour to be, Sir,
"Your obedient and faithful servant,
"Charles R. Sumner,
"Librarian."

FROM THE SAME.

"SIR, "Carlton Palace, April 19th, 1824.

"I have the pleasure to inform you, that I have had the honour of laying before his Majesty your letter of the 15th instant, and am commanded to acquaint you, that the King will receive with pleasure the Map of Peking, which you have intimated a wish of presenting.

"I am further directed to inform you, that this additional mark of your attention has been received very graciously by his Majesty.

"If you will have the goodness to send the Map in question to me at Carlton House, I shall lose no time in laying it before the King.

"I hope you will permit me to add, that I have had many conversations with my friend Gilbert Matthison respecting you; and that I shall take the first opportunity of my being in town, to request him to present me to you.

"I have the honour to be, Sir,
"Your obedient and faithful servant,
"CHARLES R. SUMNER,"
"Librarian.

"Rev. Dr. Morrison, &c., &c., &c.

Such honourable testimonials as were transmitted, from time to time, by the East India Company's representatives in China, respecting Dr. Morrison's services, could not fail of removing every apprehension formerly entertained, that his connexion with their establishment would be attended with detriment to their commercial interests; while by the despatches which took place at the time of his leaving China, he

was introduced to the Court of Directors in an official letter, from which the following extract was obtained:—

"Dec. 5, 1823. We cannot permit Dr. Morrison to depart from the situation which he has held for sixteen years in this establishment, with eminent advantage to the interests of the Honourable Company, without expressing the strong sense we entertain of the importance of his services, and of the perfect satisfaction we have derived from his abilities, and general deportment, during his residence in this country. We trust, therefore, we may be permitted to introduce Dr. Morrison to the notice of your Honourable Court, as a gentleman, meriting your best attentions."

To the above, which was signed by all the Members of the Select Committee, was added, a request that during Dr. Morrison's absence from China, he might receive the half of his yearly income,—a request which was most handsomely complied with. By the Court of Directors, as a body, and by several of its members individually, Dr. Morrison was received, and treated in a manner which shewed how highly they appreciated his character and labours; and as a public mark of respect, he was invited to a dinner given by the Honourable Court of Directors, where he was introduced to some of the most distinguished characters of the day. But matters of a personal nature, however gratifying in themselves, held a very subordinate place in the estimation of one, whose supreme object was to promote the divine glory, and the good of his fellow-creatures. The following note, written about three weeks after his arrival in England, illustrates the prevailing state of his mind.

"TO SIR GEORGE STAUNTON, BART."

"My Dear Sir, Berners Street, April 12th, 1824.

"I regret my absence when you twice honoured me with a call. Your attention to my concerns lays me under the greatest obligations to you—but I will not say all that I feel for your kindness, and liberal and essential services. * * * I am trying to stir up a little more zeal respecting China—its moral and spiritual affairs amongst my friends, who are but little acquainted with the state of society in the Eastern hemisphere; but not with very great hopes of success. Who knows (they say) any thing about China!

"I preached twice yesterday, and heard the renowned Mr. Irving in the evening. The discourse was good, but nothing very extraordinary.

"Your's sincerely,

"Robert Morrison."

It would appear that the pressure of public engagements at this time left Dr. Morrison little leisure for yielding to the wishes of private friends, or of gratifying his own desire for retirement. In reply to a correspondent, he says:—

"It grieves me that the importunity of London friends has so long prevented my having a moment's leisure, to answer your kind letter; my health is tolerably good, but if I be so much occupied, it is not likely that it will continue so. * * * * To-morrow I set off for Northumberland, to visit the tombs of my parents, and to see my sister, and some other early friends. How little did I once think of visiting these English shores again! but our purposes are not always those which Providence carries into effect—good is the will of our Lord and Master who is in heaven."

Accordingly, Dr. Morrison hastened to visit the scenes of his early and dearest associations; here his arrival was looked for with affectionate impatience by his surviving relatives—one of whom observed, "Never shall I forget the happiness of that moment, when I found myself clasped in the embrace of my best and dearest friend; his arrival among those for whom he had done so much, excited feelings, which words cannot express."

Dr. Morrison's visits to Newcastle were necessarily short. On the present and subsequent occasions, he preached several times to crowded congregations, so eager was the desire to hear him, that "hundreds could not get admittance." He arrived on the evening of the 18th of April, and left on the 23rd, on his way to Edinburgh; from whence he returned with his daughter to Newcastle again, stopping a few days there, and then proceeding to Manchester, in order to convey his son, who was there, to London, to be present at the meetings of the different societies which take place in May. On this occasion, his visit was not generally known, till it was announced in the public papers, that their "great and celebrated townsman, Dr. Morrison, was to preach in the High Bridge Chapel (belonging to the Church of Scotland), on the 21st instant:" afterwards he was waited on by the civil authorities, and invited to a public dinner, given in honour of his visit. In a letter addressed to Sir George Staunton, Dr. Morrison says, "My reception in this town is as kind as I could possibly wish. It is interesting to me to revisit the streets and fields, where I lived happily as a poor bashful boy, thirty years ago." But it was with no small degree of disappointment that he found little traces of the rural scenes so deeply engraven on his memory, owing to the dis-

figuring effects of coal-pits in the neighbourhood; and referring to this subject, several years after, he remarks, in a letter to his niece,—"I felt deep interest in travelling over again the walks of my boyhood: St. John's Church, the Forth, Maiden Lane, the river-side—once so lovely to me—now, the dirty new coal-shaft has disfigured all the high bank healthy walks, with the river between, and the wind-mill hills opposite: at four or five in the morning, winter and summer, have I sallied forth to the walks I have now alluded to—but, ah! how changed the circumstances. Holy Scripture, Prayer, the Sabbath, and the assembly of God's people, were then my delight—days never to return. But there is a better country, Hannah, and in China, I am as near to it as in England—oh, to be fitted for it."

The importunate solicitations with which Dr. Morrison was assailed, from all parts of the united kingdom, to advocate the claims of benevolent societies, or gratify the wishes of private friendship, were, although gratifying testimonies to his acknowledged merit, still scarcely regulated by due consideration, for the peculiar circumstances in which he was placed; hence we find him remonstrating with a friend, in reply to a request that he would preach two sermons, for some special purpose, on his return to Manchester; this letter is dated,

"Newcastle, April 20th, 1824.

* * "I arrived here on Monday evening. On Thursday, or Friday next, (if the Lord will,) I shall leave this place, and proceed to Manchester, and will try to preach one sermon for you; *two*, I think out of the question. It does appear to me inconsiderate of my friends, to expect, after so many years' study of a barren Pagan language, that I should,

the moment I land, amidst a thousand various avocations, which dissipate and weary the mind, forthwith ascend the pulpit, and preach charity sermons."

To another friend, who expressed disappointment at his not extending his journey two hundred miles farther, for the gratification of seeing him, he writes, on the eve of his leaving Newcastle, April 23rd:

* * * "I am labouring from morning to night, and from day to day, for my kindred, and for my children, and for the public; and sacrificing all personal considerations, and still I do not give satisfaction. My friends are most unmerciful, requiring of me more than I can do; and seeming offended because I do not perform impossibilities. From London to Newcastle is, by the route I shall travel, here and back, about six hundred miles, which I must perform with little intermission; and you, my dear M——, are displeased because I have not made it *eight* hundred! I have had no rest here, from five in the morning till eleven at night, and must set off tomorrow at five o'clock again. Do pity, instead of blaming,

"Your's affectionately,

"Robert Morrison."

It may seem superfluous to state, what would be inferred as a natural consequence, viz., that by every section of the Christian community, who could justly appreciate the labours of the first Protestant Missionary to China, his presence in their assemblies, after seventeen years of successful toil, was hailed with expressions of the most devout joy and thankfulness; that such feelings were not the mere result of

momentary excitement, the following extracts, from a numerous private correspondence, will serve to show:—

* * * "It is with unspeakable pleasure that I congratulate you on your safe arrival in England. How gracious God has been to you since you left it! And, though trials and sorrows have been strewed in your path, of how many mercies, and what distinguished honours, such as will never fade, have you partaken! I rejoice, my dear brother, that He who so pre-eminently blessed you with your heart's desire, in the translation of the Word of Life to the millions of China, will not suffer that inestimable boon to be conferred in vain. You may have 'sown in tears,' but you 'shall' yet 'reap in joy.' And, were you to die without beholding the ripened and plenteous harvest, you would not cease to believe, that his 'word shall not return unto him void.' Millions shall yet bless your memory, while they feast on the rich food which you were permitted to spread before them. I say not this to fan the spark of self-congratulation; but to excite the purest gratitude to Him 'who counted you worthy, putting you into' this 'ministry.' May the remainder of your days be equally honoured, and more abundantly blessed; and may your dear son rise up, and tread in your steps, *æquis passibus*,—and the God of Israel, who is the God of the whole earth, 'bless him, and make him a blessing,' to millions."

Another writes,—

* * * "I rejoice, and am exceeding glad, to hear of your return. I can truly say, that I have often pleaded on your behalf at the throne of Divine mercy. I cannot but greatly rejoice to hear how the Lord has honoured you, as an instrument in his hands,

and preserved your valuable life by sea and land, at home and abroad. As there are those still alive who told you, 'that the hot weather had turned your brain,' so I humbly hope and trust they are now constrained to see that you were in your 'right mind' then, as well as now. Well, my dear brother, you will unite with me, and give all the glory to Him, to whom alone it is due. Sanctified learning, under the influence of the Spirit, is a great blessing. I am far from falling in with a learned Doctor's maxim, 'that the grace of God makes a man a christian, but learning makes him a minister of Christ.' I acknowledge that the grace of God makes a christian; but that learning, added to the grace which he has received, makes him a minister of Christ, I deny; for then it would follow, that every learned christian is qualified to be a minister, and that learning is an essential qualification to preach the gospel. That learning, without grace, is deemed by some a sufficient qualification, to me, appears wonderful indeed. This assertion is certainly erroneous; *e. g.* I might mention a young man, whose parents intended him to be the most eminent and learned minister in the present age; they spared no cost or pains to accomplish their design; the young man drank in greedily the knowledge of all the languages, and made very great progress in every branch of literature. But, when he came to study divinity, he turned out an accomplished deist, &c. My dear brother, I thank God from the very bottom of my heart, and with all my soul, for giving you grace and learning also. You had great need of both. Your work has been arduous, as well as honourable. God has enabled you to do a great work, which will prove a lasting blessing to the world, till the final consummation of all things; and the good

accruing from it will last as long as the deathless soul, and the throne of God." * * *

Having visited his friends at Leith, Newcastle, and Lancashire, Dr. Morrison again returned to the metropolis about the beginning of May, in order to be present at the Anniversary Meetings of the different religious societies, which are held during that month, and in whose great designs for ameliorating the moral and spiritual condition of the human family, he largely participated. Among those in which he took a more prominent part on this occasion, were, the London Missionary Society; the British and Foreign Bible Society; the Religious Tract Society; the Prayer Book and Homily Society; and the Port of London Society—for all of which, he continued to be an efficient agent, until death terminated those labours of love. As there is not, perhaps, in the annals of these Societies, (especially the two first-mentioned), a circumstance recorded that appears to have called forth livelier feelings of delight than Dr. Morrison's presence in them, accompanied by the results of his labours, which were received with expressions of enthusiastic applause, and reverted to, in powerful and eloquent speeches, by several distinguished individuals present; an abstract of their respective reports may be interesting to the reader. The London Missionary Society's states—"Dr. Morrison, from China, presented to the Society a copy of the Sacred Scriptures of the Old and New Testament, translated by himself and the late Dr. Milne; and also a copy of the Chinese and English Dictionary. These were received by the Society with the warmest expressions of satisfaction."

On a motion of the Rev. J. Julien, vicar of Turnley, seconded by Joseph Butterworth, Esq., M. P.,—

"That this Meeting contemplates with sacred delight the completion of a Translation of the Holy Scriptures into the Chinese language, by the Divine blessing on the unwearied labours of the esteemed Missionary of this Society, the Rev. Dr. Morrison, assisted by the late lamented Dr. Milne, &c."

After some impressive and appropriate remarks by Mr. Julien on the subject, Mr. Butterworth addressed the Meeting; congratulating the Society on the success which crowned their efforts in every part of the world, but especially in what had been achieved in a language which, twenty years before, he had thought almost unattainable; when, at that time, passing through the British Museum, he observed a young man poring over some Chinese manuscripts, which he considered a mere waste of time: but now, added he, "What hath God wrought by his instrumentality! He has acquired a perfect knowledge of the language; he has formed a Grammar and a Dictionary of it; and the whole Scripture is translated into it: the table is loaded with his honourable labours, and the Christian world is deeply indebted to him. Dr. Morrison has also collected several thousand volumes of Chinese literature—an extensive library which, we hope, will induce young gentlemen to study the language, and qualify themselves to become the colleagues or the successors of our valuable friend."

In acknowledging the honourable mention of his services, Dr. Morrison reverted to the desponding feelings which existed in the minds of the Missionary Directors, with regard to the object so much desired, when he engaged in the work as a sort of mathematician—sent to gain, if practicable, a residence in China, with the faint hope that the language might be acquired; and then, from what had been effected

under various discouragements, he argued the practicability of accomplishing the entire object of their wishes, when, with the Divine assistance, the christian church would put forth efforts proportionate to the end to be attained.

The Meeting of the British and Foreign Bible Society was also rendered peculiarly interesting this year, not only by the addition of the Bible in Chinese, to its sacred stores, but also from the testimony of one of its noble patrons (the Earl of Roden) to the power of the truths contained in the Inspired Volume, in turning the heart from darkness to light, and from satan to God; as well as to sustain the mind, under all the trials and calamities which are common to men, as exemplified in his own experience; and this happy change, as his lordship stated, was brought about, in connexion with his accidental attendance at an Anniversary Meeting of the Bible Society! The Earl of Harrowby, Lord President of the Council, then addressed the Meeting; and, in a comprehensive review of what, through Missionary enterprise, had been effected in other parts of the world, took encouragement to hope, as it respected China; observing that, "although the impression made therein is hitherto but extremely slight, yet it is wonderful that the difficulties of the most singular language in the world have been so far mastered, that a translation of the entire Scriptures has been produced, which, sooner or later, under the blessing of that God who gave the learning necessary to make that translation, will effect its full impression on the largest mass of human beings known to exist under one government on the earth."

The impression produced on the Meeting by Dr. Morrison's presenting the Sacred Volume in Chinese, is so forcibly described by the Rev. T. S. Grimshaw,

that the compiler feels it would be an injustice to the subject, as well as to the sentiments of that elegant writer, to withhold any part of his interesting letter from the reader. It is as follows :—

" Biddenham, near Bedford,
Sept. 25, 1828.

" My Dear Madam,

" Your desire to collect whatever may throw light on the late Dr. Morrison's early predilection for the Chinese language, is not only a just tribute of respect to his memory, but involves a very essential link in the history of so distinguished a man. It is also an enquiry deeply interesting to every pious and philosophic mind, which delights to trace the first springs of human action, or to mark the manner of God's providential dealings. If in the arts and inventions of civil life, we are curious to know how difficulties were surmounted by human toil and ingenuity, and what were the progressive stages, from the first imperfect efforts of discovery to the last moment of final completion, with what ardour of curiosity must we enquire how a language was undertaken and finally attained, which hitherto seemed inaccessible to European zeal and talent, and yet on the acquisition of which, were suspended the spiritual and eternal interests of what has been justly called 'the largest associated population in the whole world.'

" The only fact which I can contribute to the elucidation of this enquiry is the following: may its interest atone for the brevity of the information that it conveys.

The late Joseph Butterworth, Esq., (a name which I cannot mention without recording my high sense of his firm integrity and unwearied philanthropy), de-

lighted to commemorate the Anniversary of the British and Foreign Bible Society, by bringing together men of different denominations, but animated by the same spirit. He cherished the hope that by affording the opportunity of discovering how much the points, in which they were agreed, exceeded those in which they differed, they might be led to cultivate the feelings of mutual love and forbearance, and learn, that if they were 'members of Christ,' they must be 'members one of another.' I beg to add, that the experiment always proved highly successful; nor can I avoid expressing the conviction, that if good men of all parties were to meet oftener together, asperities would be softened down, carnal divisions would cease, and it might then be said of the Christian church, in all its various sections, as was said of the vesture of the Redeemer, 'Now the coat was without seam, woven from the top throughout.'*

"The Anniversary, to which I more particularly allude, occurred in the year 1824. The day had been signalized by Dr. Morrison having presented to Lord Teignmouth, the President, before a crowded and distinguished auditory, the Chinese version of the Bible, executed jointly by himself and the late Dr. Milne. The undertaking was said to have been the result of twenty years' laborious toil and study, and justly considered to be an extraordinary monument of Christian piety and perseverance. Never shall I forget the deep interest of that impressive occasion. Dr. Morrison appeared in the front of the platform, holding the precious volume in his hand. Beside him stood his youthful son, brought forward, as it were, like another Hannibal, not indeed to stand pledged against his country's foes, but to be consecrated, on the altar

* John xix. 23.

of the Bible Society, against those of his Redeemer, and to share with his father in the honour of extending his everlasting kingdom. It was a sublime feeling of christian thankfulness and joy, mingled with many an aspiration of prayer, that the God of all power and grace would largely bless so noble a labour of love. The conversation afterwards naturally turned on this interesting subject.—Mr. Butterworth then stated the following fact: "It is now many years ago," he observed, "that in visiting the Library of the British Museum, I frequently saw a young man, who appeared to be deeply occupied in his studies. The book he was reading, was in a language and character totally unknown to me. My curiosity was awakened, and apologizing to him for the liberty I was taking, I ventured to ask what was the language that engaged so much of his attention?" "The Chinese," he modestly replied. "And do you understand the language?" I said. "I am trying to understand it," he added, "but it is attended with singular difficulty." "And what may be your object?" continued Mr. Butterworth, "in studying a language so proverbially difficult of attainment, and considered to be even insuperable to European talent and industry?" "I can scarcely define my motives," he remarked; "all that I know is, that my mind is powerfully wrought upon by some strong and indescribable impulse; and if the language be capable of being surmounted by human zeal and perseverance, I mean to make the experiment. What may be the final result, time only can develope: I have as yet no determinate object in contemplation, beyond the acquisition of the language itself."

"Little did I think," said Mr. Butterworth, in closing this interesting narrative, "that I then beheld the germ, as it were, of that great undertaking, the

completion of which we have witnessed this day; that such small beginnings would lead to such mighty results; and that I saw before me the honoured instrument, raised up by the Providence of God, for enlightening so large a portion of the human race, and bringing them under the dominion of the great truths of the Gospel."

"I need not add how fervently we all shared in these anticipations: one gratification alone was wanting, I mean the presence of Dr. Morrison himself, that we might learn, from his own lips, by what successive steps he had been enabled to surmount all the difficulties of so arduous an undertaking. * * * (He was that day the guest of Lord Teignmouth.) But the work itself, will ever remain a lasting and honourable record, of what human ingenuity and perseverance is able to accomplish, when God's glory, and man's eternal interests, are the grand animating motives; and that there is nothing, short of what is morally impossible, that religious zeal cannot effect, because the power that prompts it is divine."

During the following part of this year, Dr. Morrison visited France, Ireland, Scotland, and the principal towns of England, chiefly with a view to excite more interest, among the literary and religious circles, in behalf of the moral condition of the heathen; especially those inhabiting the regions of Eastern Asia, whose claims, on the sympathy and benevolence of the christian churches, he powerfully advocated; while the obligations of christians to meet those claims, were enforced by arguments, founded on the Saviour's commission to his disciples respecting the evangelizing of the world. One or two examples of the spirit and style of these public addresses, may afford the reader

some idea of the impression they were calculated to produce. Respecting the intellectual and spiritual condition of the Chinese, the preacher remarks:—

"To that people, the God of heaven has given an extensive territory, containing large portions of fertile, salubrious, and delightful country; and they possess a knowledge of the useful arts, to a degree which supplies all the necessaries, and most of the luxuries, of life. In these respects, they require nothing from Europe. They possess also ancient and modern literature in great abundance; and an unlicensed press, and cheap books suited to their taste. With poetry, and music; and elegant compositions; and native ancient classics; and copious histories of their own part of the world; and antiquities, and topographical illustrations; and dramatic compositions; and delineations of men and manners, in works of fiction; and tales of battles and of murders; and the tortuous stratagems of protracted and bloody civil wars. With all these, and with mythological legends for the superstitious, the Chinese, and kindred nations, are, by the press, most abundantly supplied. Nor is their literature destitute of theories of nature, and descriptions of her various productions, and the processes of the pharmacopolist, and the history and practice of medicine.

"What, then, do the Chinese require from Europe? —Not the arts of reading and printing; not merely general education; not what is so much harped on by some philanthropists—civilization: they require that only which St. Paul deemed supremely excellent, and which it is the sole object of the Missionary Society to communicate—they require *the knowledge of Christ.* For with all their antiquity, and their literature, and their arts and refinement, they are still infatuated

idolators; and are given up to vile affections, working that which is unseemly. Not liking to retain God in their knowledge, they worship and serve the creature rather than the Creator; they are haters of the true God, are filled with all unrighteousness, fornication, and wickedness. With all their civilization, still, envy and malice, deceit and falsehood, to a boundless extent—with a selfish, ungenerous prudence, and a cold metaphysical inhumanity—are the prevalent characteristics of the people of China.

"Their well-known backwardness to assist persons in imminent danger of losing their lives by drowning, or otherwise; the cruel treatment of domestic slaves and concubines in families; the torture both of men and women before conviction in public courts; and the murder of female infants, connived at, contrary to law; are the proofs I offer of the truth of the latter part of my accusation. Their principles are defective, and hence their vicious practice.

"The philosophy of their celebrated ancient sage, Confucius, acknowledges no future state of existence; and, concerning the duties of man to his Maker, presents a complete blank. It presents nothing beyond the grave, to the fears or hopes of the human mind, but the praise or censure of posterity. Present expediency is the chief motive of action. Of the great and glorious God who is infinitely above, and distinct from, the heavens and the earth, the teaching of Confucius makes no mention; it rises not superior to an obscure recognition of some principle of order in nature, which, when violated, induces present evil. There is, in ancient Chinese philosophy, something very similar to the unintelligible numbers of Pythagoras, which are introduced into the theory of the universe. Heaven and earth, it is said, assumed by the operation

of some internal principle, their present order, from a previously-existing chaotic mass; and a supposed *dual* or two-fold energy, co-operated in the formation of creatures and of gods; and *heaven* is now the highest power in nature, and superior to the gods. Even this clod of earth on which we tread, is the second power in nature, and superior to the gods. Heaven, earth, gods, and men, is the order in which the existences recognized by the Chinese are often placed: but at other times the gods are excluded, as their existence is, by some of the philosophers, considered uncertain; and then *heaven*, *earth*, and *man*, are the three great and co-equal powers. This atheistical theory, which is at the foundation of the public belief, and influences also the superstitions of the religionists of China, induces in the human mind great pride and impiety, even when superstitious observances are attended to. It is true, that in some of the most ancient written documents in China, which Confucius collected and edited, there is a more distinct recognition of the supreme God, than is to be found in any thing that he has thought as his own, or that the learned of China, in subsequent ages, have advanced; for I believe it is a fact that man, when left to himself, sinks into, never rises from, atheism or idolatry; and the written word of God is necessary to bring him back. Exclusive of the system of Confucius, there are in China two other systems, which make much more use of the gods than his, and which acknowledge a future state of rewards and punishments. These systems enjoin fastings, and prayers, and penances, and masses for the dead, and threaten the wicked with varied punishments, in different hells, in a separate state; or with poverty, or disease, or a brute nature, when they shall be born again into this world.

"The doctrines of *Laou-keun*, who lived at the same time as Confucius (or Kung-foo-tsze), are mixed with notions which he is supposed to have collected in the western parts of the world, about the era of Pythagoras. He makes the incomprehensible *Taou*, the eternal *Reason* or *Logos*, the supreme principle: and there are Europeans who suppose that when he says '*One* produced a *Second*, *Two* produced a *Third*, and *Three* produced all things;' he refers to opinions which he had heard concerning the *Triune* God of the sacred Scriptures. His followers represent him as having been often incarnate; as a teacher of mankind. They inculcate austerities and abstractions, for the purpose of attenuating the grosser part of human nature, and gradually rising to a sublime, spiritual, and divine state; and they have in different ages devoted themselves much to the visionary pursuits of alchemy, and an attempt to exist without food and without respiration, supposing that the breath could circulate round the system as the blood does; and so respiration would be unnecessary, and man immortal.

"These people, as well as the third class of religionists in China, the Füh-too, or Budha sect, which was, at the close of the first century, brought from India to China, believe the transmigration of souls. They both of them have priests and priestesses, who live as the monks and nuns of Europe, and who are licensed by the state; but none of them receive any emoluments from it. The sect of the Learned, who profess to be followers of Confucius, and who fill the offices of government, employs no priests. Fathers, and magistrates, and princes worship, and do sacrifice in their own proper persons, to the household gods, the district gods, the spirits of rivers and of hills, and the gods of the fire, and the winds, and the rain, and the

thunder, and the earth, and the heavens, and the polar star. They worship, too, the image of Confucius, who never professed to be more than a man, and who even declined the title of Sage, and who never taught the separate existence of the human soul; which doctrine indeed his disciples deny. These philosophists often laugh at the religionists of their own country, but still observe the rites and superstitions, and worship the idols of the other sects, as well as their own. The governors of provinces, and local magistrates, often visit the Budh temples, and fall prostrate before the cross-legged image of woolly-headed Budha; and subscribe largely for the support of the priests, the repair of the temples, the making of new gods, and the cleaning and ornamenting of old ones. And his Tartar Majesty of China frequently confers new titles and honours on the gods of the land. Oh, how absurd! Man creates and dignifies the gods that he worships! Alas! my brethren, how long shall the millions of eastern Asia continue to inherit lies, vanities, and things wherein there is no profit? When shall they come from the ends of the earth, as the prophet speaks, and acknowledge their folly, and abandon their idols?"

On benevolent regard to the affairs of others, as inculcated in the gospel, he remarks,—

"Universal benevolence, then, is a scriptural idea; and to cherish such a sentiment a Christian duty. And how wonderfully comprehensive is the precept that requires this duty—Be ye imitators of God and of the Saviour! The *natural* perfections of the Deity are indeed inimitable; we cannot imitate omnipotence and create a world; nor can we imitate omniscience, and, therefore, should not affect to judge the world: but we are commanded to imitate the

moral perfections of God Almighty, Father, Son, and Spirit;—to be just as God is just; to be holy as he is holy; pure as he is pure; merciful as he is merciful; and in benignity and charity to resemble him; to forgive as he forgives us; to be patient as he is patient to us; and every one of us to look on the affairs of others, as Christ Jesus looked upon ours;—with similar mercy, and with similar exertions; to bear with others; to labour for others; to suffer deprivations and insults; and, if necessary—death for the sake of others.

"Be ye imitators of God, and like-minded with Christ.—Oh, what a rule of christian ethics is this! and how gloriously *peculiar* is our holy religion in this! Neither ancient nor modern pagans could say to the people, 'Be ye *imitators* of your gods,' without saying with the same breath, 'Be ye vicious, or impure, or cruel;' nor can the priests of Mahommed tell the Mussulmen to *imitate* their prophet without implying the same absurdity. * * * But, to descend to a lower standard than an imitation of Jesus, how few of the spiritual Christians, to accomplish their object, emulate the enterprise of the secular merchant; or the fortitude, courage, and perseverance of the ambitious! How few do as much for the spiritual interests of men as the celebrated Howard did to alleviate the temporal sufferings of guilty criminals! In yonder eastern regions how many Britons are there who, for the sake of temporal support, or the acquisition of a fortune, endure an exile of twenty or thirty years, and all the discomforts of a foreign land, and of insalubrious climates; and most of these young persons go from the families of the comparatively opulent in this country. The love of self enables them to do all this: but how disproportioned are those whom the

love of Christ their Saviour carries forth, and keeps there. No! of the churches, our text reversed is yet true—Every man looks on his own things, and few, or comparatively few, regard the things of others."

In several parts of the United Kingdom a very considerable degree of interest was awakened by these public addresses, as well as by the communications made in private circles respecting the social condition of a people of whom, till then, comparatively little was accurately known. The result of this interest was evinced, by several young men of piety, talent, and learning, devoting themselves to the service of the Redeemer, both in China and other pagan lands. Some of them still continue efficient labourers in the Missionary field, while others were early called to their reward before they had borne the burden and heat of the day. Besides the Association at Manchester, in aid of the Anglo-Chinese College, which was at that time commenced, the formation of others for the same object, was contemplated in Liverpool, Newcastle, &c.;* but either from want of zeal to carry the intention into effect, or from the object not being sufficiently appreciated, the design was subsequently relinquished, though several private subscriptions were, for a time, continued in aid of the funds. These have also entirely ceased, probably from an opinion entertained by many pious people, that colleges, or seminaries of learning, were not *directly* calculated to promote the object of Missions: experience has, however, happily shown the reverse of this to be the fact, when the communication of Divine truth is made the primary object of importance, as was the case, and still continues to be so, in the Anglo-Chinese College;

* In Newcastle, and other places, Ladies' Working Societies were formed, in aid of the College.

in proof of which, the following extract from a statement of the general proceedings of the Chinese Mission, so early as 1824, may be the means of removing any prejudice which may yet exist towards that Institution on the ground referred to. The Missionaries observe,—

"The instruction of the rising generation being, in our estimation, an object of primary importance in every country, but more particularly in those countries where the gospel is not known, and where the people are prejudiced in favour of their own system; it is, therefore, with pleasure we state that our prospects in this department of labour are encouraging. The students in the Anglo-Chinese College are the first that claim our notice in this respect—their studies on Sabbaths are wholly confined to religion: the first class has, during the past year, translated from Chinese into English a Catechism, containing the leading doctrines of Divine Revelation; ten Dialogues on the Christian Religion; an Essay on the Principal Religions in the known World; a Tract on Idolatry; a history of the First Ages of the World, from the Creation to the time of Abraham; and twelve Village Sermons. Of the four first of the above, they have written the translations in English. They have also made a translation from English into Chinese of the Rev. T. Brown's (of Haddington) first Catechism. They read the Holy Scriptures every day in their own language, and have written several essays on moral and religious subjects, some of which evince considerable knowledge of good principles. Although we dare not say that any of these young men have been truly converted to God, yet it gives us pleasure to state that several of them pay great respect to the truths of the gospel, and give us encouragement to go forward in

the strength of the Lord. The other classes in the College also read the Scriptures, and commit to memory Catechisms on the great principles of the christian religion. All of them attend morning and evening worship; and on the Sabbath evenings, after worship, we have a prayer-meeting with the students, when each one of themselves prays in rotation. May God grant his blessing on these means!"

It will be remembered that Dr. Morrison proposed returning to China early in the year 1825; consequently the time to which he limited himself for accomplishing various plans, in connexion with the object of his visit, did not admit of his gratifying the wishes of his friends or himself, by a lengthened stay at any one place; hence he remarked, that for several months after coming to England, he "lived mostly in stage-coaches and inns." His letters, under such circumstances, necessarily partake of the hurried character of his movements, yet, as they are the chief source of information accessible, respecting this period, a few selections from them must serve to connect the narrative.

At the end of May he writes to Dr. Clunie,—"I have been, and am still much hurried by too many out-door avocations, but the Lord is gracious and merciful in continuing me in tolerable health. On the 31st of this month I think of quitting London, going to Southampton, and from there to France. * * * Let my beloved children want for nothing that is really for their comfort and improvement: you will not only have my thanks, but I hope a prophet's reward, for your care of the children of a—what shall I say?—not of a prophet, but, in one sense, an apostle." * * * *

According to the above arrangement, Dr. Morrison proceeded to France, being furnished with letters of introduction from Sir George Staunton and other friends, to persons of consideration in Paris; he proceeded thither immediately, in company with Lord and Lady William Bentinck, whom he met with in the packet to Calais: although till then personally unknown to them, they no sooner learned who their fellow-passenger was, than they showed him every mark of polite attention that a stranger could require, taking him to their own hotel, and procuring him the services of an intelligent person, who acted as guide and interpreter, during his stay in Paris. With Lady W. Bentinck's religious sentiments, Dr. Morrison expressed himself highly gratified; and her deportment in the influential station which she filled shortly after, when Lord William was Governor-General of India, fully justified the favourable opinion he had formed of her character. Previously to quitting London, Dr. Morrison had the gratification of receiving the following communication from Sir Geo. Staunton respecting his Chinese books, which still remained in the Custom House.

TO THE REV. DR. MORRISON.

"Devonshire Street, Monday Morning.

"My Dear Sir,

"I have seen the Chancellor of the Exchequer, Mr. Wynn, and also Mr. Herries of the Treasury, about your Library, and have the pleasure to inform you that the matter is *settled*. There has been a difficulty in point of form, but no want of disposition to attend to your wishes. You will probably receive a note on the subject from Mr. Peel in the course of

the day; and Mr. Herries told me that he would be happy to explain every thing to you, if you would call on him at the Treasury. I understand Mr. Peel was very warm in your cause.

"Your's, my dear Sir, most truly,

GEO. T. STAUNTON."

"House of Commons.

"I have the pleasure to inform you, that the *order* for the delivery of your books, duty free, is *made out*, and will be sent down to the Custom House *to-morrow*."

It was not, however, until his return from France, that Dr. Morrison was put in possession of the information, that the books were fully *liberated*, and deposited in the house of the London Missionary Society, who liberally appropriated a room for their reception; and granted free admission to all persons requiring access to them, according to the wishes of the owner.

On his return to Southampton, Dr. Morrison addressed several brief but characteristic letters to friends descriptive of his reception by the Parisian *literati*, of which one or two may be interesting.

TO SIR GEO. T. STAUNTON, BART.

"MY DEAR SIR, "Southampton,—June 14, 1824.

"The letter you kindly gave me to the Baron Humboldt, produced the most polite attention from him, and an introduction to the National Institute; at the annual meeting of which I was present, and received much gratification.

"The Baron came also to Remusat's the evening I dined with him, and in company with Klaproth, and

an English lady, who was invited, made up a very pleasant party to talk about Chinese, excepting when the Baron ran off at considerable length on his favourite topic.

"At the Bible Society of Paris, I had the satisfaction of seeing Baron de Stael, and Professor Kœfer, &c. And at the Asiatic Society, I was introduced to de Saci, and others who were present that evening. My stay was very short in France, but I fortunately was enabled to do much in a little time. I now think of proceeding through Wales to Liverpool, Ireland, and Scotland, before I return to London, in which case, I shall not be able to go and see you in July at Leigh Park, which I sincerely regret; had you been at home now, I should have gone to your country-seat. Accept of my grateful acknowledgments for your continued kindness to me, and believe me with sentiments of respect and esteem,

"Your's very sincerely,

"Robert Morrison."

To his brother, from the same place, he says:—

* * * * "At Paris, I saw all the external sights of palaces, gardens, museums, churches, cemeteries, &c., &c., which were to be seen: I also had the pleasure of being introduced to Baron Humboldt—to the Institute de France, at whose annual meeting I was present. And the same day I was introduced to the Asiatic Society, and saw the Chinese Library which I went to see; I dined with the Chinese Professor, &c. I heard the Protestant minister preach in French,—I was at Mr. Wilks' place of worship, and attended service in his own house, also the prayer-meeting for the missions on the Monday evening, &c., * * * * * I arrived on Saturday

here, and preached twice yesterday: one discourse produced a spontaneous contribution for the Anglo-Chinese College of about twenty-three pounds. I pray that the Divine blessing may rest on that Institution." * * *

Previously to his departure from Southampton, on his way to Ireland, Dr. Morrison wrote to Sir G. Staunton, as follows:—

"My Dear Sir, "Southampton, June 18, 1824.

"Yesterday I had the pleasure to receive a letter from you, in answer to my note of the 14th instant. I now have the satisfaction to inform you that I have at length obtained my Chinese Library and curiosities from the baggage warehouse, free of all duties and charges, and also free of freight.

"The Court of Directors has behaved most liberally to me throughout, in reference to Chinese; and I trust that it will afford satisfaction to you, Sir George, that your efforts in my behalf, not only in China, but in England, have produced the desired effect, and that I am not altogether insensible of your kindness, nor ungrateful to you.

"It was only yesterday that I received the welcome tidings of the actual liberation of my library. The London Missionary Society has appropriated a room for my library; but if any of our National Institutions felt an interest about Chinese, and desired to possess this library, the transfer is practicable; but at present, I see no probability of good to arise from my forcing the books on Institutions, which deem them *useless*. A young gentleman has accepted the office of Librarian; and will, I hope, do the needful in facilitating access to the books, whenever it is desired.

I do not know that I shall go beyond Dublin, where a gentleman has offered me a temporary home; and Lord Roden has requested me to visit him, on my way to the North of Scotland, whither I think of going to visit the orphan children of Dr. Milne.

"I shall keep in mind your kind invitation to your country-house; and, if possible, will avail myself of it.

"I remain, my dear Sir,

"Your's very truly,

"Sir Geo. T. Staunton, Bart. "R. MORRISON."

On his way to Ireland, Dr. Morrison made short visits to friends at Bath, Bristol, and Liverpool,—in each of these places, he preached to crowded audiences. By the various religious denominations in Ireland, he was received with the liveliest demonstrations of respect, which soon ripened into a lasting friendship with several individuals, who took a deep interest in advancement of the Redeemer's kingdom; indeed the ardent piety, and absence of all party or sectarian spirit, which characterizes the evangelical circles in Ireland, afforded him so much gratification, that he often spoke of his visit to that country, as one of the most interesting circumstances connected with his return to England. The following extracts from his letters will afford a sort of journal of his proceedings at this time. The first is addressed to Dr. Clunie, from Rosstrevor, near Newry, dated July 27th, 1824.

* * * "In Dublin I preached twice, and attended four public meetings. The christian friends received me with great kindness; and several of the Episcopal ministers showed me particular attention. I mention this to you, as you take an interest in all that concerns me. There is, amongst several persons

of rank and influence, as well as amongst those who have neither rank nor influence, a very devout and zealous spirit; and Ireland is not so destitute of religion as some fear. * * * *

* * "On Friday and Saturday last, I went down into the county of Wicklow, to see the Devil's Glen, and the vale of Ovoca, which places are considered the best specimens—or amongst the best—of Irish scenery. Rosstrevor, where I am now residing, contains some very beautiful residences.

"In a day or two more, I purpose going to Lord Roden's, which is seventeen miles from this place; and then I shall proceed to the coast, for the purpose of crossing over to Port Patrick."

To his brother he writes from Paisley,

"My Dear Brother, "Aug. 7, 1824.

"I arrived at this place to-day, and am living in the house of Mr. Carlisle, Provost of the town. After leaving Dublin, I proceeded northward to Newry and Rosstrevor, where I remained at the house of Mrs. Ross, whose husband, a general in the army, was killed in America. On quitting Rosstrevor, I went onward to Lord Roden's, at whose mansion of Tullymore Park, I remained two days; and then advanced to Belfast, where I preached in the church of Dr. Hanna; as I had done in other places, Dublin, &c.

"From Belfast I went to the Giant's Causeway, and the Moravian settlement at Grace Hill: and on Friday morning, the 6th instant, I left Belfast in a steam-boat, and arrived, about half-past ten at night, at Greenock; from thence I came to Paisley to-day in a post-chaise.

"My general health has been as usual: yesterday I had a very severe headache and sea-sickness. I have much reason to be grateful to God, whose gracious Providence has kept me from evil; and I am humbled by the kindness of many christian friends. I have been long in writing to you, but I have often thought of you.

"Pray for me—and may the Lord bless you and keep you from evil. I begin to feel melancholy as the time of my departure from England arrives. I have already spent *four* of my *eight* months' stay in Europe. My purpose is to hurry on to Aberdeen, and from thence to London. I believe by the western side of the Island, and will perhaps call at Manchester or Liverpool on my way to London;—I may perhaps go through Wales. * * *

"If you have any very important letters to send to me, address them to me, to be left at the Post Office, Aberdeen, immediately, on receiving this.

"Farewell! The Lord preserve and bless you, for Jesus' sake.

"Your affectionate brother,

"Robert Morrison."

Taking Edinburgh, Glasgow, and Perth, in his rout, he proceeded to Aberdeen, for the purpose of seeing the late Dr. Milne's children, who resided there, and in whose welfare he took an affectionate interest; always enjoining his own children to cherish towards them a fraternal regard. Besides attentions from other persons of celebrity in Scotland, Dr. Morrison received a polite invitation from Sir Walter Scott, but was unable to accept it, being obliged to hasten to London, on an affair of importance to the Anglo-Chinese College, which is explained in the following letter to the Rev. Dr. Clunie.

"London, Sept. 6th, 1824.

* * * "The gentleman (Lord Kingsborough) whom I came to town to see, has changed his mind, as to the fellowship in the Anglo-Chinese College; and has, instead, made his donation up to *fifteen hundred pounds;* requiring a certain Chinese Grammar,* written by a Jesuit, to be printed out of the first proceeds of interest; and then, the accruing interest to be applied to the general purposes of the College. He has actually given the money, and will leave town to-morrow; so that I may consider the affair terminated. I dined with him on Saturday evening, and he goes to see my Chinese Library to-day; he has also given to the College about three hundred volumes of valuable books.

"Yesterday morning I preached a sermon to Dr. Waugh's people; and the venerable old gentleman told me, that his understanding and heart approved of every sentiment; and that if I would leave it with him when I went away, he would print it."

* * * * *

The different religious Bodies, which had heretofore derived the benefit of Dr. Morrison's co-operation in carrying their respective objects into effect, were not backward in availing themselves of the opportunity, which his presence afforded, to obtain such suggestions and information, as they were confident his knowledge and experience qualified him to give, respecting the extension and perpetuating of those objects. From the following letters to the London Missionary Society, and others, his views in regard to these subjects, may be ascertained and judged of.

* See a notice of it, by Professor Kidd, at the end of the Volume.

TO THE CHINESE COMMITTEE OF THE LONDON MISSIONARY SOCIETY.

" GENTLEMEN, " London, Sept. 15th, 1824.

" I beg leave to submit to you the following considerations:—

" China, and the surrounding countries which read its language, constituting at least one-fourth part of the human family, for whom it is the duty of the christian church to care, the object is confessedly great, and the London Missionary Society has, for the reformed churches, first entered the field, with a degree of success which, though not great, may serve to invite onwards to greater exertions, if a sense of duty should fail to impel them.

" The field of labour being the greatest that our Society has entered on, the efforts should be proportionable; and no means, sanctioned by Scripture and christian prudence, left untried.

1st.—" I have suggested to the Society, school-mistresses and school-masters to reside at Malacca or Singapore.

2nd.—" Some zealous christian laymen, to aid in the general concerns of the Mission.

3rd.—" And I now beg leave to suggest, that our Society, or an association, in connexion with it, cause one or two persons to study Chinese in England, in order to co-operate with the Missions abroad.

" There is throughout the land a complaint of ignorance amongst the christians concerning China. This arises, not from a want of information in Europe; but from the books containing that information being in the Chinese language, which none can read; or

contained in large and expensive European works, in possession of but few persons; and also from none of the zealous christians paying any great attention to Chinese affairs.

"Did our christian society cause the language and literature of China to be studied for *Missionary purposes*, it would not only reflect honour on our Institution, but so inform and stimulate the public mind as to secure, with God's blessing, the efficient co-operation of the christian public in this great cause, for generations to come. About two hundred pounds annually would support two students. A native teacher if sent home, his passage not included, and a complete collection of European books concerning Chinese, at the commencement, would cost a small sum.

"Hoping that our great God will in mercy direct to fit means, I leave these suggestions with the Chinese Committe at home, whilst I return to China and labour there.

"I am your's obediently,

"R. MORRISON."

TO JOSEPH TARN, ESQ., SECRETARY TO THE BIBLE SOCIETY.

"DEAR SIR, "London, Sept. 26th, 1824.

"Permit me to send to you an extract from a letter just come to hand from Malacca, mentioning that parts of the sacred Scriptures in Chinese had been sent in considerable numbers to Cochin-China. Those that were taken from the Anglo-Chinese College, in 1823, when I was there, and which are referred to in the letter, were also taken by Government vessels, which happened to be at the Straits of Malacca, and which intimates that there is not in Cochin-China

any prohibition of the Bible. The nations in which the Chinese language is understood, contain a *reading population*, which is a great encouragement to a liberal distribution of christian books. Scatter abundantly the good seed. He that soweth sparingly, shall reap sparingly. As there are no Protestant Missionaries in Cochin-China, it is not practicable to ascertain, by actual observation, the effects produced by the Scriptures on individuals or families; but the day of final retribution will reveal it. * * *

"Your's obediently,

"R. MORRISON."

P. S.—"There are in Cochin-China a considerable number of professed Roman Catholic christians, who will probably receive the Scriptures with avidity when carried there.

TO JOS. REYNER, ESQ., TREASURER OF THE TRACT SOCIETY.

"MY DEAR SIR, "London, Sept. 1824.

"I beg leave to submit to the Tract Society an extract from a letter, which I have received from the Anglo-Chinese College at Malacca, from which Institution Bibles and Tracts are issued, in the Chinese and other languages.

"It is gratifying to a pious mind to be able to send forth, to an immense reading population, the treasures of divine Truth, in parts of the world, where living teachers of christianity cannot go.

"The press did not exist in the Apostolic age, and therefore their employing only oral teaching and epistolary writings, can be no argument against the use of it in the present age. I hope the Tract Society will be encouraged to continue their past exertions in reference to the ultra Ganges nations. And I may

be allowed to mention, in connection with this subject, my desire to see a Book Society established, to encourage by premium, or otherwise, the translation of christian books, or the composition of original ones, in all languages—but especially in the Chinese.

"I am, my dear Sir,

"Your obedient servant,

"ROBERT MORRISON."

To those who are in any way interested in the diffusion of divine truth in those benighted regions, the statement above referred to, will not be read with indifference. The Missionaries remark, respecting the "DISTRIBUTION OF THE SCRIPTURES AND TRACTS"—This is a means which we consider admirably calculated to promote the diffusion of christian knowledge, particularly amongst the Chinese, who are a reading people. This being our opinion, we regularly visit the Chinese settlements around Malacca, and distribute our sheet tracts, portions of the Scriptures, and other tracts. Since May, 1822, there have been distributed, either in Malacca, or on board of vessels in the harbour, or sent to the countries and islands around us, 272 complete copies of the Bible in Chinese, 160 single books of the Old Testament, 972 Testaments, and 14,100 Tracts, including a considerable number of the first Homily of the Church of England, translated by Dr. Morrison, and several hundreds of a Magazine published by the Rev. W. H. Medhurst, of Batavia. Besides these, there have been distributed upwards of 25,000 sheet Tracts, one of which is printed every two weeks. A very considerable number of the above, has been sent to Cochin-China, through means of natives of that country who lately visited Malacca, and came to us themselves, earnestly

begging for the books. When they first arrived in Malacca, they did not know where we lived; but they had obtained some of our books in their own country, and were told that these came from Malacca. It would have afforded pleasure to the friends of Missions, to have seen these interesting heathens walking through the streets of Malacca, with a Tract, or portion of the Scriptures, in their hand, pointing to the book, and inquiring of those they met, if they could inform them where books of the same description were to be obtained. When once they knew where we lived, they visited us every day while they remained in Malacca. One of them, after reading a portion of the Scriptures, exclaimed, "This is an excellent book! he that knows the truths contained in this book may be called a man: he that does not know them cannot be called a man." Several hundred Tracts, and some copies of the New Testament have also been sent into China, by natives who were returning from these parts to their own country. Is there a believer in Jesus who will not follow these Bibles and Tracts, with his sincere prayers, that God may accompany them with the influence of his Holy Spirit. There have also been distributed, during the past year, 6 Malay Bibles, 343 Testaments, 300 of the Gospel by Matthew, and 985 Tracts, 60 Portuguese Testaments, 10 Dutch Bibles, 50 Testaments, and several hundred Tracts, also 300 Tamul Tracts; and a considerable number of English Tracts. We are happy to add that the Chinese, Malays, and Portuguese, have in very many instances called themselves, and begged for the books. There are at present in the store ready for distribution, 270 copies of Genesis, 120 of Deuteronomy, 333 of Proverbs, 60 of the Psalms, 180 of Daniel, 160 of the Minor Prophets, 200 New Testaments, and 9465

Tracts; but we have no complete copies of the Bible on hand.

These statements will add weight to the following letter from Dr. Morrison, giving his reasons for desiring attention in this country to the language and literature of China, addressed to the Rev. J. Dealtry.

"My Dear Sir, "69, Berners Street, Feb. 7, 1825.

"On Tuesday morning last, I had to regret that indisposition prevented your meeting us at Mr. Wares, for the purpose of conversing on the introduction of the Chinese language into one or both of the Universities. The desirableness of such a measure may be made apparent to three different departments of the community. First, the knowledge of Chinese language and literature required by the christian philanthropist, for the communication of revealed religion to China, Japan, Corea, Loochoo Islands, and Cochin-China, which countries contain a population equal at least to one-fourth of mankind. As all these nations read the Chinese language, there is an immense reading population, with, I believe, scarcely any other than Pagan books to read. I believe that it is practicable to acquire the Chinese language in this country sufficiently well, to write in it christian Chinese books, for the instruction of all those nations.

"In the next place, as the British possessions in the East gradually approach the Chinese empire, and the territories of Cochin-China, and there is a very valuable commercial intercourse with China, which will probably require the attention of Government at no distant period; a knowledge of the Chinese language seems desirable to his Majesty's Government. The

French Government, although it has no immediate connexion with China, has established in Paris, a Royal Professorship of Chinese. Again, to the literary part of the British public, the knowledge of one of the most ancient languages of the world, in which is found a great variety of ancient and modern publications, is surely a desirable acquisition. The philosophy of language is incomplete if it exclude the Chinese.

"These, my dear Sir, are the thoughts which I have to suggest, on the reasons for attending to Chinese in this country. It is my opinion, that more attention, on the part of christians generally, to the literature of Pagan nations, which possess any, would facilitate greatly the diffusion of christian knowledge amongst them. I shall be happy to furnish any further explanations, either by personal interview or otherwise, that may be in my power. " Your's sincerely,

" To Rev. J. Dealtry. " ROBERT MORRISON."

From the country Dr. Morrison writes about this time: " I have, in public as well as in private intercourse with pious people, been pleading the cause of China and the surrounding countries, and I hope some impression favourable to the good cause, will remain. The war with the Birmans is an occurrence that excites a variety of hopes and fears in my mind. Oh, that Divine Providence may over-rule all for the furtherance of the Gospel."

As the time of his intended departure approached, Dr. Morrison began to turn his attention to subjects connected with, and preparatory to, that event. Having left his Chinese servant in London to make out a catalogue of his books, which he proposed laying before the public, with an account of the contents of each work,

by himself, he repaired to the metropolis for that purpose, about the middle of December; accompanied by the writer of this narrative, with whom he had been united in marriage the preceding month. His two children, who had been placed at school in Lancashire, were by his desire sent to London.

Being settled in a temporary residence with his family, Dr. Morrison found himself surrounded by an extensive circle of friends, all eager to pay him those attentions which proved that his social intercourse was not less valued, than his public character was respected; and by none was his society more assiduously sought, than by those who had most frequent opportunities of enjoying personal intercourse with him; of this number, were several persons, as distinguished for rank and talent, as for piety and high intellectual attainments; and to whose honour it should here be recorded, that they were ever ready to give their influence and support to any plan which he originated for the diffusion of christian principles.

The disposal of his Chinese Library was a subject of consideration with Dr. Morrison at this time, as owing to some cause which cannot now be satisfactorily ascertained, he was obliged to relinquish the hope of seeing a Chinese Professorship instituted in either of the Universities.

The accounts from Singapore also, were such as tended to confirm his apprehensions, that under the new administration, Sir Stamford Raffles' benevolent plans did not meet with the support they merited; although the Earl of Amherst, then Governor-General of India, did not appear individually adverse to the measures adopted, as the following letter from his Lordship would indicate.

TO THE REV. DR. MORRISON.

"DEAR SIR, "Calcutta, 22nd January, 1824.

"I received, shortly after my arrival here, your letter of the 24th of July, and I return you my best thanks for your congratulations on my appointment, and for the good wishes which you form for the success of my administration.

"The measures adopted by Sir Stamford Raffles with respect to the Singapore Institution have come officially before the Government. I acknowledge that I regard with partiality an undertaking in which you take an interest. The Government here has confirmed, as far as it thought itself authorized to do, the acts of Sir Stamford Raffles. What appeared to be beyond the discreet exercise of its authority, has been referred to the Court of Directors.

"I hear that the difficulties* which you anticipated with the local authorities at Canton have been temporarily got over; but I do not feel sanguine that they may not be renewed in the ensuing season.

"My son desires to be remembered to you. He is acting under the capacities of my military secretary and aid-de-camp.

"Believe me with great regard, dear Sir,

"Your humble servant,

"AMHERST."

The various subjects of a public nature, which occupied Dr. Morrison's thoughts at this time, may be learned from the following brief extracts of a letter to his friend Dr. Clunie, dated

"Berners Street, January, 1825.

* * * Speaking of the desirableness of diffusing christian knowledge, he remarks:—

* This allusion is to the "Lintin affair" which was revived the next year.

"To a reading population, such as exists in the five Chinese nations, christian books are most important. At present, hundreds of millions of our fellow-creatures who read, have nothing scarcely but Pagan books to peruse:—may God's blessing rest on the Chinese College and the press.

"Sir George Staunton has given us two hundred pounds *more* for the College, and is Patron.

"I have determined to take the children to China, and devote them to the Lord's service among the heathen. * * * *

"The Secretaries of the four Missionary Societies,* have requested me to write on establishing a society to cultivate all the living languages of mankind. We dine with Sir Stamford Raffles this evening, and shall have some conversation concerning the Singapore Institution." * * * *

The request alluded to in the preceding letter, was the result of a proposal made by Dr. Morrison, respecting a project which he had long considered as an essential step to the universal diffusion of christianity. The following paragraph, extracted from his notes on the subject, will afford the reader an idea of the comprehensiveness of the plan in his own words.

"So long since as 1818, it occurred to Dr. Morrison that associated effort on the part of christians to promote the study of the *language of mankind universally*, was a *desideratum*. In his view, there was still wanting in this great metropolis, a society, which should be a centre of union for all philologists throughout the world; duly reserving one clause in the project—viz., that the bearing of this Universal Philo-

* The London, the Church, the Baptist, and the Wesleyan Missionary Societies.

logical Society, should be undeviatingly kept to the diffusion of christian truth; but still, that it should not deny its *aid* to any of the useful pursuits of mankind, connected with the present life." These suggestions having been submitted to the respective Missionary Societies for consideration, their importance was fully admitted by all; and the Directors of the London Missionary Society urgently requested Dr. Morrison to postpone his departure for another year, in order to carry into effect the plan contemplated.

Although various considerations operated to render Dr. Morrison desirous of returning to the sphere of his more immediate labours, at the time he had proposed, besides the pecuniary loss his protracted absence from official duties would necessarily incur, yet they were not suffered to interfere with the claims of a higher object, which the sacrifice was likely to promote; he therefore yielded to the wishes of his friends; and without loss of time, prepared to lay before the public his proposed plan for a more extensive diffusion of Divine truth, by means of a society, which should promote the cultivation of all the languages of mankind; and "afford to those benevolent persons who leave their native country, with the view of imparting to the heathen the knowledge of christianity, every degree of assistance *before* they quit their native shores." It also comprehended the collecting of information relative to the customs and opinions of Heathens and Mahomedans throughout the world, the formation of a suitable library, and the delivery of lectures by Missionaries returned from foreign service, who could describe what they had themselves witnessed, as well as by other competent instructors; to which were added other points of minor weight.

The Rev. Henry Townley, then recently returned from his Missionary labours in India, with several other friends of Dr. Morrison, entered warmly into these views, and united with him in forming a society to be designated the "Language Institution," in aid of the propagation of christianity throughout the world. This society was immediately established, under the high patronage of the Earl of Roden, Lord Calthorpe, Lord Bexley, the Right Hon. Sir G. Rose, M.P., Right Hon. Sir Alex. Johnstone, Sir R. H. Inglis, Bart., M.P., Sir Geo. T. Staunton, Bart., M.P., Sir T. S. Raffles, and W. Wilberforce, Esq., who held the appointments of President, Vice-Presidents, &c.; besides a Committee of twenty-four laymen, of whom one-half were members of the Established Church, and the other half members of other religious denominations—clergyman and ministers, who were members of the Society, being entitled to attend and vote. The society held its first meeting in the City of London Tavern, June the 14th, 1825—W. Alers Hankey, Esq. in the chair: but afterward, when sufficient funds were raised, a suitable house was taken in Bartlett's Buildings, Holborn, where the business of the society was conducted, according to the regulations which were formed for its goverment. Missionaries, and Missionary students, were to participate in its advantages gratuitously, and irrespective of difference of opinion on points of doctrine or discipline.

With his accustomed liberality, Dr. Morrison granted the society the use of his Chinese Library and Museum; and opened the Chinese department himself, by giving a course of lectures for three months; at the close of which, he made the following report, which is perhaps the best record of the proceedings of this Society.

"I have finished the course of lectures in Chinese which I engaged to give in the rooms of your Institution. There have been on the whole thirteen students, seniors and juniors; four of these are devoted to the propagation of the Gospel in the Indian Archipelago; two will soon sail for Malacca, and the other two will remain one or two years longer in England; they are competent to teach the principles of the Chinese language, and to initiate those who may desire to peruse the Chinese classics, &c., &c."

The following testimony of two of the students, subsequently transmitted to the society, might have afforded sufficient encouragement to its friends to persevere in an object so well adapted to secure the desired results. They are extracted from the minutes of the Society.

"Read a letter from the Rev. J. Tomlin, dated Singapore, Sept. 21st, 1827, (formerly a student of this Institution) stating, that he hopes the Institution is kept up with spirit, and that many are participating in its benefits, as he feels persuaded of its becoming an important auxiliary to Missions, an opinion which his own experience abundantly confirms."

"Read a letter from Mr. Tarn, dated Islington, March, 4th, 1828, stating, that his son-in-law, the Rev. Samuel Dyer, who attended the Chinese lectures at this Institution, in a letter from Penang, dated July last, mentions that Mrs. Dyer* and himself had found the advantage of having attended to the study of Chinese while in this country; that in six or seven weeks after their arrival, they were enabled to converse with the people, and Mr. Dyer preached in that language so as to be well understood. This information

* One of a class of ladies who studied Chinese with Dr. Morrison.

Mr. Tarn conceives, it will doubtless give the Committee much pleasure to hear."

In the Bengalee language, the Rev. H. Townley gave instruction to several Missionary students; and Mr. Johnson, of the East India Company's College, at Haileybury, with a liberality highly honourable to himself, gave occasional instruction to four students in the Sanscrit language. Dr. Morrison continued his attendance at the Institution three days in every week, until near the time of his leaving England. This brief sketch of the proceedings of this short-lived society, may serve to show how well adapted it was for effecting the object contemplated by its originator; yet scarcely had he left the country, ere it was suffered to languish, and its final dissolution took place in little more than three years from its formation.

In consequence of his concluding to remain a year longer in England, Dr. Morrison removed with his family to a retired residence in the village of Hackney, near London; but did not thereby secure to himself a greater degree of leisure for study, or social intercourse, than he had previously possessed; for besides attending three times a week at the Missionary Rooms, in Austin Friars, to give instruction in Chinese to a class of young men who were preparing for Missionary labour; he also taught a class of ladies at his own house, on the other three days, who were studying the language, for the purpose of engaging in the education of Pagan females;—this was an object which Dr. Morrison had much at heart, and which he strenuously laboured to promote, from the consideration, that the female character can only be elevated to its proper position in the scale of moral and social existence, by the communication of christian principles; hence, he urged the formation of a society, for promoting female

education, throughout Pagan and Mahomedan countries, in connexion with Missionary labours; but the proposal at the time, not meeting with general acceptance, it devolved upon one or two individuals, possessed of zeal and enterprize, to make the experiment, which at least proved that much might be effected by associated effort, and eventually lead to the formation of a society, which is now diffusing the light of Divine truth, and useful knowledge to a considerable extent, in Pagan and Mahomedan lands.

At this time Dr. Morrison employed the short intervals of leisure he could gain from various public engagements, in circulating, through the medium of the press, valuable information concerning the language, religion, and philosophy of the Chinese: on these subjects, several papers appeared in the Evangelical Magazine, for 1825. He also compiled and published a philological treatise, entitled "The Chinese Miscellany;" conducted a varied epistolary correspondence; and composed sermons on special occasions, which were afterwards published under the title of a "Parting Memorial." It may seem scarcely credible to many, that these various literary occupations, with the exception of sermon composition, were carried on in the society of his family, undisturbed by the amusements of his children, or the entrance of occasional visitors, who supposed, from his abstracted manner, and the rapidity with which his pen moved over the paper, that he was wholly unobservant of what was going forward, until, to their surprise, he would ask a question, or make a remark, which showed the degree of interest he took in the conversation.

During the present year Dr. Morrison was elected a Fellow of the Royal Society, without any application on his part. In reference to it, he remarks to a friend.

"Your last kind letter came to hand, congratulating me on honours conferred; these, my Brother, are of little value in this life—how much less at the hour of death!"

About this time Dr. Morrison's public labours were suspended for a while, in consequence of an attack of illness, which was supposed to arise from too great mental exertion, which, in connexion with the unusual heat of the weather, during the summer, caused great prostration of strength, and excited serious apprehensions on his account. His medical friends recommending relaxation from study, and change of air, as necessary to the restoration of his health, he was induced to accept the repeated invitations of Sir George Staunton, to spend a few days at his seat in Hampshire. This excursion proved highly beneficial to his health, and gratifying to his feelings; his description of the localities of the neighbourhood, as given in a private letter, will afford the reader a respite from public details.

The day after his arrival he writes:—

"Leigh Park, Wednesday Morning, Sept. 21, 1825.

* * * "After quitting you yesterday morning, the coach passed through the whole of London westward, and it was half-past nine before we got on the high road. There were inside a profane Scotch colonel, and a cockney medical doctor, belonging to a regiment in Cornwall; a sea-captain, with a sextant on his knee all the way, and your humble servant.

"We passed through Guildford, to Petersfield, where we stopped ten minutes to dine, it being four o'clock. Six miles further on, at a place called Horndean, I quitted the stage-coach, and took a post-chaise to

Leigh Park, well known in this neighbourhood as the seat of Sir George Staunton. Here I arrived about half-past six, and heard the dinner-bell ring as I approached the house.

"Sir George was surprised and pleased to see me, and asked immediately if you were with me. Mr. Manning is the only visitor. Sir George, M. and I, kept on talking till eleven o'clock. * * *

"This morning, although rather damp, I walked over Sir George's grounds before breakfast. They extend to 1200 acres. I passed to a beautiful temple on the top of a rising ground, in the midst of a clump of firs, where he has placed a marble urn, in memory of his father, mother, and private friends, deceased since 1780. Among the number are several whom we knew in China. This house and park are delightful. I am fully repaid for the fatigue of coming, and only regret you were not able to accompany me. * * *

"Yesterday, after closing my letter to you, Sir George took Manning and myself in a pony phæton to the sea-shore at Hayland Beach, across a bridge newly constructed over an arm of the sea, from the main land at Havant, to the Island called Hayland. It was a fine day, and we had a very pleasant rural drive through the farms of the island to the beach. This beach is the property of the Duke of Norfolk, and is being made use of as a watering-place by several speculators, who are building houses, and erecting bathing-machines, &c. Sir George has an estate on the shore, and is building a house upon it.

"The Independent church at Havant heard of my being here, and sent a request for me to preach before I left; but I declined. Sir George has a gardener, a member of Havant church, who preaches to the vil-

lagers. We visited his, and many of the cottages on the estate this morning.

"There is a national school being formed, where it is proposed that the children should be allowed to go with their parents to chapel on Sundays. Last evening we argued long in favour of liberal conduct in such cases.

"Before knowing that I would leave on Saturday, Sir George invited a party of Admirals, &c. for that day. He has kindly pressed me to give him at least one week, but I have begged him to let me off on Saturday morning. My health seems to improve, but, under present circumstances, I am anxious to return."

* * * * *

This was the longest interval of rest from public service that Dr. Morrison allowed himself to indulge in, during the two years of his sojourn in England; all other friendly invitations, which would interfere with his immediate avocations were declined, with the exception of a short visit to the late Mr. Wilberforce, in company with Sir Stamford Raffles; and one to Cambridge, to see the Rev. Mr. Simeon, and to take part in a public meeting.

Although contrary to the established rules of the London Missionary Society, with regard to their foreign agents, the Board of Directors nominated Dr. Morrison a member of that body, during his stay in England. On the communication being made to him by the Treasurer, he expressed his sense of honour done him, and his sentiments on the subject, in the following letter addressed to that Gentleman;—

"My Dear Sir, "Grove Hackney, Sept. 14, 1825.

"I have been favoured by a note from you, in the capacity of chairman to the Board of Directors of the

London Missionary Society, informing me of my having been chosen one of their members. I beg you to return my thanks to the Gentlemen in the Direction for the honour designed me; which (although I am perfectly satisfied with being merely a Missionary, and have no ambition to direct the affairs of others) I do not decline; because I think it Scriptural, that messengers of the church to pagan lands, should, when returned from their duties, and unimpeached, have *a right* to be heard as equals, in the Missionary councils of christians at home; and I hope this proceeding will lead to the adoption of a general principle in favour of Missionaries being eligible to the office of Directors; I think the good resulting to the christian cause, would be great: at the same time I am compelled to say, that the state of my health, and having to prepare for a very long, and perhaps a last voyage—my being much engaged in teaching Chinese, and in what I consider appropriate Missionary duties, will not probably leave it in my power to be a frequent attendant at the Board.

" I remain, with respect and esteem,
" Dear Sir, your's sincerely,
" W. Alers Hankey, Esq. " R. MORRISON."

The principal object for which Dr. Morrison prolonged his stay in this country was now in some degree accomplished; an Universal Language Institution was formed, and brought into operation; and so far as there was opportunity of judging, the result was likely to prove successful; while from the catholic principles on which it was based, and the patronage it had obtained, there was every reason to hope for its continuance. Throughout the religious community in general, there seemed more interest awakened towards

that portion of the human family, which hitherto appeared to lie beyond the reach of their sympathies; probably from the supposition, that the exclusive character of the Chinese government rendered the people inaccessible to the efforts of christian Missionaries. But this error was, in a great measure, dispelled by the statements recently brought before them; and Dr. Morrison was led to hope that the christian churches would at length recognise their obligations to extend their benevolent exertions to this vast, but hitherto neglected field of labour: as by his zeal and industry materials had been prepared for its cultivation, and liberally placed within the reach of every section of the christian church; so he earnestly wished for, and invited the co-operation of all who held the great principles of christianity, in disseminating them as widely as possible—love to the Saviour, and devotedness to his cause, being, in Dr. Morrison's estimation, more satisfactory evidences of discipleship, than high claims to orthodoxy, or adherence to any particular mode of church government.

Since novelty, as well as utility, characterized the extended field of literature, which Dr. Morrison had now rendered accessible to Europeans, it might have been supposed, that the literary portion of the community would have hailed his labours with approbation; and that, through its patronage, combined with the exercise of christian philanthropy, the Chinese language would have been deemed worthy of permanent cultivation in England; not only, as affording the most favourable opportunity of investigating the general principles of symbolic language, (then a subject of much attention) which it might be supposed, would shed interesting light on other ancient, and probably kindred tongues, still but little known; but also, as

the medium of disseminating among the nations to whom it is vernacular, various philosophic and scientific knowledge, which, in subordination to the authority of Divine Truth, might have operated most auspiciously on their moral interests. However the history of the Language Institution, and the comments made by writers in the influential periodicals of the day, present a striking contrast to such pleasing anticipations. It has been stated, that the efforts made to communicate instruction, in Chinese and other languages, were after a short time discontinued, from want of zeal and assistance; while the coldness and indifference manifested towards the object, by the literary community generally, seemed to evince a disposition to depreciate labours, however distinguished, if their author's purpose in effecting them, was avowedly religious. The following extract from a provincial publication, while its author exhibits a laudable exception to this charge, will at the same time confirm and illustrate its general application.

"We have heard it well remarked, that a man of talents and learning, who devotes them to the cause of religion, is, in the present day, situated something like the first heathen philosophers who embraced the faith of the despised Nazarene—he is frowned upon, and contemned by his brethren of the schools. If the projects and performances of Dr. Morrison had originated with some sapient professor, too enlightened to discern the inferiority of Confucius to Christ, is there a man upon earth who does not believe that, long ere now, every Review, every Magazine, every Newspaper, would have sounded his praises all over the civilized world? * * * *

"Quickly as we must hasten on to a conclusion, we cannot refrain from looking back at what has been

done. Here is the Chinese language acquired; here are tracts in that language compiled; the Holy Scriptures translated into it; a Grammar and Dictionary of it composed, filling six quarto volumes; several other works, written, or translated, in that most difficult of all tongues; the great scheme of a College formed and brought into active operation; and all this, by the labours of Dr. Morrison, and a colleague acting under his directions! Is it possible not to feel astonished at such achievements of individual talent and industry? Why, we place in the highest rank of men of letters, we describe as a 'Colossus of literature,' the great English Lexicographer, Dr. Johnson; and he deserves it at our hands:—We venerate the scholars who accomplished the translation of the Scriptures into their, and our, native tongue; and we do no more than what is just. But how much less than justice shall we do, if, professing to desire the extension of christianity, or even literature, we fail to regard with high reverence, and to help with hearty co-operation, the man who, almost without assistance, has reduced to a system for foreigners, and enriched, with an entire translation of the Bible for natives, the language of the greatest empire in the world.

"While the stores of Persian, and Arabic, and Hindoo literature have been, in some measure opened to the nations of the west, we have known scarcely any thing of the treasures which exist in the language of China. For centuries, indeed, European merchants have trafficked with the Chinese, and a few Catholic Missionaries had resided amongst them; but the business of the former was to acquire gain, not to increase knowledge; and to the latter, with a few honourable exceptions, it had been a life's labour to attain the power of making themselves, even in a very imperfect

degree, understood by those to whom they were sent. * * * To all enterprise and investigation in China, there exists a great obstacle in the jealous character, and exclusive spirit, of its regulations respecting foreigners. But the grand obstacle has been its *language*. Difficult as are the languages of the East generally, they are easy as our mother tongue compared with the Chinese, which has scarcely a single characteristic in common with any other spoken under heaven. It is not a language with an alphabet, a knowledge of which alphabet makes you understand perfectly the component parts of every word, and leaves you nothing to study but the modes of combining those parts. It is *a language of characters* only; characters in number, like the stars, and in variety, like the flowers of the field. What wonder, therefore, if, of the people who speak this language, and who amount to a third of the human race, the most enlightened men amongst us know almost as little as they do of the beings that inhabit the moon?

"Now this is an ignorance confessed and lamented. Might we not suppose, therefore, that the man who should form and execute plans to banish this ignorance—might we not account it certain that he who should, after labours the most stupendous, succeed in abating, to a surmountable size, the difficulties in which it originates—would be hailed, by every man of letters, with the highest applause and distinction. Yet such a man there is; though, through few of its great oracles has the literary world heard his fame published, or even his name uttered. There are hundreds of journals, of different sorts, all established and conducted for the advancement of literature, all compassing sea and land for something new; yet, as far as our observation has extended, scarcely one of them

has informed the world of what has been done by the efforts of Dr. Morrison!"

It must not, however, be supposed from these remarks, that any other feeling than that of regret at the impediments thus thrown in the way of public usefulness, was cherished by Dr. Morrison—so far as mere private consideration went, he had every gratification that the most ardent aspirant for fame could reasonably desire; not only in possessing the friendship of several distinguished literary characters, but also in having attracted the attention of learned and scientific bodies in Europe and America, who gratuitously, and unsolicited on his part, conferred on him those honorary distinctions which are attached to his name: and that he possessed the undiminished confidence and esteem of the various benevolent societies, and celebrated individuals, who had ample means of judging of the value of his past labours, the following selections from numerous letters addressed to him, previously to his departure from England, bear gratifying testimony.

"Mission House, Austin Friars, London, April 24th, 1826.

"Dear and Esteemed Brother,

"Although we have solemnly committed you to the care and favour of our Heavenly Father, both in a public religious service, and at an ordinary meeting of our Board, we cannot allow you to depart from us, without putting into your hands a more durable memorial of our affectionate christian regard. We congratulate you, our Society, and the churches of Christ, on what you were enabled, by the grace and providence of the Head of the christian church to effect, during your former residence in the land to which you are

again on the eve of departing: and we trust that, sustained and directed by the same grace, you will be enabled to carry on to further efficiency the labours to which you have devoted your life. May it appear, by the future dispensations of God, in the administration of his kingdom on earth, that he designed for you the exalted honour of being one of the earliest, most distinguished, and successful messengers of the genuine Gospel, to that vast portion of the human race. In all your labours be assured we wish and pray that God may make you prosperous, and crown them with his own efficacious blessing.

"We trust that you will by no means have to regard the two years just spent in your native land, as a blank in your life of service to the cause of the Redeemer. You have, we hope and believe, been instrumental in calling the minds of christians in it, more forcibly, to the religious state of the multitudinous population of China and its surrounding parts. Your literary and other labours, in reference to the language therein prevailing, have not only shown that the difficulties of acquiring it, for religious purposes, are not insuperable, but you have left behind you means which (if preserved, as we trust they will be, especially through the instrumentality of the Language Institution) will be adequate to facilitate the preparation of future labourers for that vast field, when Providence shall have opened the door to it.

"Be assured that, on our part, we feel the importance of that portion of the world, as a sphere for the exertions of our Society in propagating the Gospel of Jesus Christ, too strongly to admit of our neglecting those opportunities of promoting that work, which Divine Providence may afford us, according to the means which the churches shall put in our hands. As

you are aware, some individuals are preparing for uniting in the labours of those already engaged in the work, and others will no doubt be provided as need requires. The important object of forming a fount of metallic Chinese types will, we doubt not, be cultivated by the individuals who have taken it in charge; and it will afford the Directors pleasure to promote it, by contributing towards the expense, and by such other means as shall be within their power. * * *

"We earnestly pray, for the protection of God to be afforded to you and your family on the voyage;—that the health of yourself, Mrs. Morrison, and children, may be fully preserved; that your children may be blessed of God, and rise up, under your paternal care, to satisfy the best wishes and hopes of your heart: and with these sentiments, and every other proceeding from the most affectionate and pure regard, we subscribe ourselves, on behalf and by order of the Directors, "Dear and esteemed Brother,

"Your's most affectionately,

"Wm. Alers Hankey, Treasurer.

"Geo. Burder, Secretary."

"To the Rev. Dr. Morrison, &c., &c., &c.

FROM MR. TARN.

"Bible Society House, Earl Street, March 21st, 1826.

"My Dear Sir,

"I have the pleasure to inform you that the British and Foreign Bible Society have voted an additional grant of 1000*l.* to you and your associates, for the purpose of printing and circulating the Scriptures in the Chinese language.

"The Rev. Mr. Brandram will correspond with Messrs. Humphreys and Collie upon the subject.

"I last evening received your letter respecting a grant of Hebrew Bibles and Greek Testaments, which I will, with pleasure, submit to our Committee on Thursday next, if you will favour me with a line *by return of post*, stating what number of each you desire, and the purpose for which they are intended? Also, whether the languages of which you request a single copy, should be only European, or embrace Oriental ones also?

"Waiting your answer, I remain,
"Your's faithfully,

"Rev. Dr. Morrison. "JOSH. TARN."

At Dr. Morrison's suggestion the Bible Society adopted the following measures, which he was authorised to carry into effect.

"January 13, 1825.

"First.—That this Society employ an agent to visit the numerous Chinese colonists residing under European governments, for the purpose of circulating the Holy Scriptures among them, either by sale or otherwise, for which purpose it would be necessary that he previously learn the Chinese language, of which he might, with diligence, acquire a competent knowledge in about fifteen months.

"Or, Secondly.—That the Society encourage Missionaries, or other persons already acquainted with the language, to make such occasional tours at the charge of this Society, as their other avocations may allow, for the above purpose.

But Dr. Morrison more especially urged the adoption of the former measure; as the field for the operations of such an agent is free from obstruction, and of

such vast extent, that he might well occupy his whole life therein.

"Resolved, That it be recommended to the General Committee to authorize the Rev. Dr. Morrison to employ such persons as he may see fit in occasional journies for the distribution of the Chinese Scriptures, at the expense of this Society."

FROM M. REMUSAT.

"SIR, "Paris, 1st Nov. 1825.

"I have received with much pleasure and gratitude your new work, as also the letter you did me the honour to send with it: accept for both my sincere acknowledgements. Be assured the literary world at large, as well as your countrymen, ought to feel indebted to you for the numerous services you have rendered to Chinese literature. If I can glory on any one account it is on this, that I was amongst the first in our country who publicly rendered justice to your great and important labours.

"I learn, with some degree of pain, your intention to absent yourself again from Europe. It seems to me that your presence in England would be attended with greater benefit to the cause of literature. * * * I hope you are not yet about to depart; I wish before you return to our *common friends*, you could once more cross the channel and visit those whom you have on this side of the ocean. I should have much pleasure in indemnifying myself for the disagreeable* day you spent with me. All the interviews I could have with you would at all times prove highly honourable and precious. Be pleased to accept of the assurance of this, and at the same time confide in the expression of

* Dr. M. having had one of his acute head-aches.

the sentiments of high esteem and distinguished regard with which I remain, dear Sir,

"Your very humble and very obedient servant,

"J. C. ABEL REMUSAT,

"Sec. of the Society, and Member of the Royal Institution of France."

"Rev. Dr. Morrison, &c. &c. &c."

FROM LORD KINGSBOROUGH.

11, Duke Street, St. James's, 8th Mar. 1825.

"Lord Kingsborough presents his compliments to Dr. Morrison, he is much obliged to him for his note of yesterday, in which he informs him, that he has been persuaded by a society to postpone his return to China for a year: this alteration of his intentions so speedily to leave England, Lord Kingsborough is glad to learn, as he is convinced it will be highly beneficial to the interests of Eastern literature in this country, that Dr. Morrison should remain longer in it, and give a course of lectures on a part of learning in which he is so skilled, and which others are so incompetent to teach. He regrets that Dr. Morrison is not so sufficiently well provided with books treating on subjects connected with his intended lectures as might have been desirable: it will be a pleasure to him to offer for Dr. Morrison's acceptance a work in his possession, (a copy of which he before gave to the Chinese College) which amply discusses the most curious subjects connected with China, and is the production of men who had spent their entire lives in that country, and is a work Dr. Morrison would find great difficulty in procuring either in England or on the continent; he will be so good as to let him know when he shall cause this work to be sent to him; he has also some other books, which he wished, as his last tribute to so useful an institution, to offer to

the Chinese College. The Notitia Sinica, by Father Premare, the MS. of which exists in the Royal Library of France, is now transcribing; he hopes that no accident will befal this copy before it reaches its destination, as it has cost him sixty guineas to have it copied out. M. Abel Remusat was the person who found, among his Chinese pupils, a person qualified for that task. This MS. consists of 250 leaves, or 500 pages: it is written in Latin, is divided into two parts; the first of which lays down rules for the composition of Chinese in the ancient classical style; the second, for the composition of the modern style. The justness of the rules are verified by innumerable examples taken from the most approved writers, ancient and modern; hence the book abounds with Chinese characters. M. Abel Remusat has composed an index for the whole: the labour of making that index required a length of time, and as it will be a great advantage and addition to the work, Lord Kingsborough promised that it should be duly acknowledged in the pages of the work, &c., &c. He ought now to apologize to Dr. Morrison for writing at such a length to him; he has however dispatched the subjects of two or three notes in one:—when completed (in a few months) the copy of Premare's work will be sent to Dr. Morrison; and he thinks the Chinese College, by the publication of a work of this learned Jesuit—confessedly the most profoundly versed in the genius of the Chinese language of the Roman Catholic Missionaries who visited China—will be doing a thing useful to the friends of science, and creditable to themselves."

"To the Rev. Dr. Morrison, &c., &c., &c.

FROM THE BISHOP OF LLANDAFF.

"My Dear Sir, "Carlton House, April 27th, 1826.

"I write in hopes that this letter may reach you

before you take your final departure from England, because I should be much pained not to have an opportunity of returning you my warmest thanks for your truly christian congratulations on my late appointment. I accept with much thankfulness the good wishes of those whom I esteem; but I also beg most earnestly to bespeak a place in their prayers, that I may not be raised for a short space in this life, only to mere worldly honours, but that I may be made an humble instrument in the hands of Him who can strengthen the weakest for the performance of his own purposes.

"I hope I do not deceive myself in expecting that I shall be sometimes remembered in your prayers in this spirit; and in return, I can assure you with great truth, that I shall not fail to watch, with much interest and hope, the progress of the knowledge of the Gospel among that people to whom you are again about to dedicate, under God's blessing, your strength, and time, and talents.

"That you, and yours, may be prospered in your undertaking, is the sincere prayer of, dear Sir,

"Your obedient and faithful servant,

"Rev. Dr. Morrison. "CHARLES R. SUMNER."

FROM THE REV. DR. ADAM CLARKE.

"Eastcott, Middlesex, March 19, 1826.

"REV. AND DEAR SIR,

"I am sorry that I have not had the privilege of seeing you before your departure: but I have been confined to the house ever since the morning of New-year's day, when I caught a cold, which brought an inflammation into my face and eyes, from which I am but slowly recovering.

"All the *Commentary* is printed off; and as far as

the letter R, of the *General Index;* and I should not wonder, if the remaining sheets should be ready by the time you propose, God willing, to sail. At any rate, you shall have all the sheets that may be ready at that time; and should there be any behind, I will order *duplicates* to be sent to you by *separate conveyances*, that you may have the whole complete. One thing you must indulge me in, else you will put me to pain. For some time, I have purposed to beg your acceptance of a copy of this work, for your own library. I am sorry it is not a *large paper* copy, but there is not one of them left—they have been *long* out of print. I present this, out of high respect for your labours, and affection to your person. I have ordered it in good *boards*, for it could not (a few parts excepted) be *bound* without being spoiled; as the ink of the latter parts, not being sufficiently *dry*, would *set-off*. Your prayer for me, at the conclusion of your note, is worth a thousand copies of my work. I return you mine, in your own words: "May the power of Christ *rest* upon your person, your family, and your abundant labours!" You had two lovely children—I think the finest I ever saw—I have carried them on my knees; kissed them often, and have borne them in my arms. It is many years since I saw them, and they can have no remembrance of me: please to tell them, however, that they have an old man's blessing and his heartiest prayers.

"When you sail, may His presence go with you, and give you rest. Amen.

"I am, Reverend Sir, your's affectionately,

"Rev. Dr. Morrison, &c. "ADAM CLARKE."

FROM THE REV. C. R. PRITCHETT.

"Prayer Book and Homily Society, March 29, 1826.

"MY DEAR SIR,

"Be pleased to accept the very affectionate thanks

of our Committee, for the kind present of books which you have sent us. We have felt great pleasure in times past in receiving communications from you, in lending you the little help which lay in our power, and in numbering you among our coadjutors. We were gratified by seeing you in this country, and by the assistance which you kindly contributed at two anniversaries. We still hope to be your correspondents, and to enlarge our Chinese publications by printing such of the Collects, and other portions of our Liturgy, as you shall find time to translate. May the blessing of God our Saviour go with you on your way, and abide with you when you shall have reached that distant land.

"Believe me, my dear Sir, your's very sincerely,

"Rev. Dr. Morrison. "C. R. PRITCHETT.

"Secretary."

At a Meeting of the Committee of the Religious Tract Society, on the 18th of April, 1826,

Thomas Pellatt, Esq. in the Chair,

It was resolved unanimously,—

"That this Committee cannot permit the Rev. Dr. Morrison to leave this country without presenting to him their cordial thanks for his past efficient and disinterested services to the Institution, in connection with the Missionaries at Malacca, in the publication of Chinese Tracts. They beg to remind him, that the sum of three hundred pounds remains to the credit of the Missionaries, from which they can from time to time draw; and that this Committee will at all times feel the greatest pleasure in co-operating with them in advancing the cause of the Redeemer, through the medium of the christian Chinese press. The Committee will feel obliged by the Missionaries regu-

larly forwarding to them copies of all new publications, and also reports of their circulation; it being highly important for the interest of this Society, to be able to state to the public the extent of its efforts in foreign lands. And this Committee desire to assure Dr. Morrison, that they feel deeply interested in the success of all his future labours, and most fervently implore the Divine protection on him and his family during their voyage, and the constant bestowment on them of all temporal, spiritual, and eternal blessings.

(Signed) "THOMAS PELLATT, Chairman.
"WM. JONES, Assistant-Secretary."

"Language Institution, London, April 4, 1826.

"DEAR SIR,

We are directed by the Committee of the Language Institution to transmit to you the accompanying Resolutions, founded upon the contents of your letter of the 28th of February.

"The Committee must ever regard you, dear Sir, as one of the principal instruments, under Divine Providence, in the formation of their rising Institution; and after it had been formed, your exertions were among the first and most efficient to carry its design into effect. Your labours here being now completed, you are departing from us for a season; but not before you have prepared two youthful successors, to carry on the work that you have so nobly begun. The subjoined Resolutions will show, we trust, that the various intimations suggested in your letter have not been disregarded, and will not be forgotten. We are resolved, God helping us, to carry them, as far as may be, into effect.

And now, dear Sir, we commend you to the Divine keeping, in your long and perilous voyage across the mighty deep; and in the prosecution of your labours

after your arrival at so distant a destination. And if any account of our proceedings should afford you a measure of encouragement and consolation, as you seem to anticipate, be assured that we shall esteem it an honour and a privilege to be partakers in your joy. "We are, dear Sir,

"Your very sincere friends and fellow-labourers,

"T. P. PLATT,
"WM. WALFORD, } Secretaries.

"The Rev. Dr. Morrison.

"Resolved,—That the cordial thanks of this Committee be presented to the Rev. Dr. Morrison for the important assistance which he has rendered in promoting the objects of this Institution. * * *

3rdly.—"That the Committee fully enter into the importance of Dr. Morrison's suggestion, for taking measures to perpetuate the study of the Chinese language in this country; and will gladly avail themselves of every opportunity which may be presented of giving it effect."

FROM THE REV. W. A. HALLOCK.

"New York, May 27, 1826.

"RESPECTED AND DEAR SIR,

"Herewith I forward you a copy of the Tracts which have been issued by the National Tract Society established in this city, one year since, which we beg you to accept as a token of our unfeigned christian regard, and the high sense we entertain of the very important service which you have rendered to the cause of Tracts. What you have publicly uttered on this subject in England, has been borne, as on the wings of the wind, in every direction, through our christian community. The Lord ever be on your

right hand and on your left, and render your influence as unbounded as the desires of your heart. We forward copies of the New York Observer, containing a summary view of all our anniversaries lately celebrated in this city. "With great respect,

"Rev. Dr. Morrison. "W. A. HALLOCK,

"Cor. Sec., American Tract Society."

The following communications reached Dr. Morrison while at Gravesend, waiting for the sailing of the vessel which was to convey him to China.

"Great St. Helens, April 28th, 1826.

"MY DEAR MORRISON,

* * * "I was at the Language Institution Meeting this morning; it was better attended and carried through with more spirit than I had expected. The President was prevented by duties at the House of Lords from being present. Sir G. Staunton took the chair. He introduced the business of the day with some sensible and unaffected remarks. Your name was kindly and honourably introduced more than once in the report, and at different times by different speakers. The room was pleasantly filled. A small collection was gathered at the door. The speakers were Sir R. Inglis, Lord Calthorpe, Mr. Burder, sen. Mr. Pearson, Professor Lee (a cordial, good speech), Mr. Latham (Church Missionary and Bengalee student), and others. The meeting closed at three o'clock, and broke up with evidently good impressions, and feelings of the importance of the work. A vote of thanks was passed to yourself and the other gratuitous instructors.

"Mr. Houston will add a line;—Every blessing on your young people—kind love to Mrs. Morrison.

"Very affectionately your's,

"Rev. Dr. Morrison. "H. TOWNLEY."

"MY DEAR SIR, "Devonshire Street, Apr. 28th, 1826

"I had the pleasure of attending the Anniversary Meeting of the Language Institute this morning, at which every thing was admirably conducted and supported, saving and excepting, that—owing to the unavoidable absence of Lord Bexley upon public business—they had unfortunately no better *chairman* than your humble servant. I however met with every attention and favourable indulgence from the meeting; and was glad to have had an opportunity of giving my testimony to the unwearied zeal, consummate ability, and sound discretion, in the great and good cause to which he had devoted himself, of a distinguished promoter or rather founder of the Institution, whose absence we lamented, and with whose acquaintance, (and I venture to add friendship,) I had for seventeen years been honoured.

"I shall send you my papers while you are at Gravesend; and will thank you to give the *Morning Post* to Urmston, and the *Representative* to Davis, when you arrive at your journey's end.

"I am happy you like the little inkstand, which I was hard pushed to get finished previous to your departure. "Believe me always, most sincerely your's,

"Rev. Dr. Morrison. "GEO. T. STAUNTON."

"Gravesend, 23rd April, 1826.

"REVEREND AND DEAR SIR,

"I feel it incumbent upon me as a duty, before I leave this place, to apologise to you, in behalf of Mr.

Pritchett, for not having himself personally replied to your kind letter, signifying to him your leaving this country. Permit me to assure you that nothing but overpowering engagements would have caused him to have committed to me the duty of replying to your letter. Both Mr. P. and the Committee of the Prayer Book and Homily Society, duly estimate your christian love, which has been so especially manifested by your translations of the Liturgy, and some of the Homilies, into the language of the Chinese; and be assured, dear Sir, that they will ever appreciate your co-operation and correspondence with them.

"Our Committee were pleased, at their last meeting, to grant 400 Homily Tracts for your gratuitous distritribution, in addition to those forwarded to the Missionary House, by order of Mr. Pritchett; and be assured that they will ever be ready to act with you, in any way, according to their means, whereby they may assist you in the prosecution of your valuable labours.

"That the Lord may in mercy long spare your life, and crown your efforts with abundant success, is the fervent prayer of your most respectful, affectionate, and humble servant,

"THOMAS SEAWARD,
"Assistant-Sec. of the Prayer Book and Homily Society."

BRITISH AND FOREIGN SEAMEN'S FRIEND SOCIETY.

"Committee Room, No. 18, Aldermanbury,
London, 27th April, 1826.

"MY DEAR SIR,

"Herewith I send, by the unanimous vote of the Committee of the British and Foreign Seamen's Friend Society and Bethel Union, a Bethel Flag, and the Sailor's Magazines from the beginning of last year, with six spare ones for the present month, which six

you will, if agreeable, distribute among the seamen of the Orwell.—If I should have an opportunity, I will send also a few for May—they are not yet printed.

* * * "The Committee will not lose sight of your suggestion about a Floating Chapel at Whampoa, where British and American seamen may unite together on the Sabbath for prayer and praise; and I hope in some future letter to inform you that a subscription has been commenced for this most noble purpose. * * *

"Now, my dear Sir, I commit you to HIM whom you love, and serve.—May HE, who holds the winds in his fist, and the waters in the hollow of his hand, waft you safely over the mighty ocean to the scene of your labours, and may HE make you most eminently useful in the conversion of numbers of the Chinese, who shall meet you hereafter before the throne of God and the Lamb, where both your and their songs shall be of redeeming grace and dying love, through the countless ages of eternity. There may the unworthy writer, with numberless seamen from all parts of the world, meet you, where sin and death shall be known no more.

"Adieu, my dear friend—may the blessing of Jehovah attend you, is the earnest prayer of, my dear Sir, "Your's very sincerely and affectionately,

T. PHILLIPS,

"Secretary."

"Perhaps you will permit us to add your name to our Committee.

"Rev. Dr. Morrison, &c., &c., &c.

As Dr. Morrison had determined on taking the whole of his family with him to China, in the hope of his children devoting themselves to the service of the heathen, he relinquished his original intention of

returning by way of Bengal, which would be attended with additional expense and delay, as the India ships were then taking out troops for the Burmese war; he therefore decided upon obtaining a passage direct to China, and for this purpose fixed upon the H. C. ship Orwell, on account of the commander being reported favourable to religion, though in other respects the Orwell presented fewer advantages for passengers than most ships of that class.

According to the established etiquette, Dr. Morrison signified his intention of returning to China, and requested the permission of the Court of Directors to resume his duties in their Factory; and also that the different members of his family might be allowed to accompany him. He therefore only waited their reply, in order to make the necessary arrangements for the voyage, not anticipating any disappointment to arise from a quarter, where so lately the most friendly disposition had been manifested towards him; and consequently he was not a little surprised on being officially informed that he was permitted to return to his duties in the Company's service "for the term of three years"—but, that permission was not granted for his two elder children to accompany him to China!

In what light soever this extraordinary proceeding may have been viewed by Dr. Morrison's friends or others (for no reason was assigned), by himself it was borne with his usual equanimity; and although he embodied his thoughts on the subject in a Memorial* to the Court of Directors, in which he recorded the services he had rendered to the Factory in their intercourse with the Chinese Government on various occa-

* This Document will be referred to by Mr. Kidd in the Appendix.

sions, during the space of sixteen years, and his sense of the unmerited disapprobation which was implied in the limited period to which his services were restricted; yet, on further consideration, this memorial was never presented, chiefly from the apprehension that in granting its prayer, any compromise of his missionary character might be required. On being advised to urge his claims to be placed on an equality with the Company's covenanted servants, by which he would be entitled to a retiring pension and other privileges, he remarks, with his characteristic disinterestedness :—" I do not feel inclined to plead my own cause with the Directors, I would rather retire back on my ministerial and missionary character, than importune them even to do me *justice*." * * * Clouds begin to gather as we approach the evening of life; but the light of the Divine countenance will, I trust, shine upon our souls and cheer our hearts in distant lands."

As Dr. Morrison had originally accepted a civil appointment, with a view to the more effectually securing a residence in China, for the purposes already stated:—viz. the compiling a Dictionary of the language, and translating the Bible; so now, that these objects were accomplished, it is evident he did not feel himself justified in seeking its continuance, merely on the ground of private advantage; and, therefore, although the communication alluded to, might have damped ordinary ardour in the prosecution of its duties, and have had a discouraging effect on his future services for the church and the world, yet he still resolved, in accordance with the simplicity of motive by which he had always been actuated, and in humble dependance on Divine aid, to commit himself and his family to the care of his heavenly Father, and

again to resume his labours in China. The subsequent history of his life bears ample testimony to the disinterested liberality of principle, and untiring zeal which animated him on his return, in the discharge of his official duties, and in carrying forward that series of philanthropic labours which he had so successfully begun, not only without pecuniary reward, but under the painful conviction that his public services for so many years, might not command for the surviving members of his family even the usual provision, should he be removed at an early period. But although Dr. Morrison had only the brief term of three years in prospect, when he left England, yet in the arrangements of Divine Providence, no interruption was permitted to take place in the discharge of his official duties, till the close of the East India Company's Charter, and the commencement of the administration of his Majesty's Government, under which he consented to accept an appointment. Indeed there is reason to believe, that such a restricted term as the Company had prescribed, was more in accordance with official precedents, than from any intention of dispensing with Dr. Morrison's services during their own period of government; while their subsequent conduct in granting a pension to his family, is an honourable testimonial of their "sense of his merits and services."

To occurrences of a public nature which were calculated to excite a depressing influence on Dr. Morrison's mind in connexion with his anticipated departure from England, was added a severe domestic trial, in the threatened loss of a beloved child, who in apparent health was suddenly seized with a dangerous illness, from which, though partially restored, yet apprehensions for his safety were not entirely removed, till he reached a milder climate. Under such circum-

stances the natural tenderness of Dr. Morrison's character was particularly displayed, though modified by a firmness of principle, founded on his unshaken confidence in the wisdom of that overruling Providence, without whose permission not even a sparrow can fall to the ground; but whose superintending care over His people is displayed in rendering apparent evil conducive to their real good. The union of these qualities, may be observed in the following extracts from private correspondence at this period.

Upon his return, after leaving his family at Brighton, Dec. 30th, 1825, he writes:— * * *

"On my arrival at the Grove I found all hands at home. Ann had unshipped the couch covers, and the study was dreary—being *empty;* but she soon got a fire lighted, and produced supper. No letters, but committee summonses, and a proof of the "Memorial*," had arrived. When the Memorial appears, I shall be thought quite heterodox on the *devoteeism* of Missionaries. That we should be devoted, and endure hardships, as good soldiers, is manifestly true; but it is not these things that will convert the Heathen; but the *Truths of the Gospel.* * * * Pray for me that I may be faithful till death as it becomes a good Missionary of Christ—to whose blessed name be glory for ever! * * * *

"Saturday, Dec. 31st.

* * * In reference to past events of a domestic nature he remarks:—"We are all under the benignant government of Jehovah—His servants—and he is our Father in heaven, reconciled through the merits and intercession of our elder Brother—Jesus our Saviour. I am anxious for you all whenever I forget God; but resigned and tranquil when I remember

* "Parting Memorial," then in the press.

him. O that He may put His Holy Spirit into the hearts of the children, that they too may fear Him, and serve him till their sojourn on earth be finished—then we shall all, I trust, meet among the blessed in heaven. What the next year may bring forth, we know not. We have a great change as to *place* and circumstances in prospect—but you know, our God and Father is equally present, and equally powerful, by sea or by land, in England or in China. May He be to us every day, and every hour, the strength of our souls, the support of our minds—fear not—only believe on him! * * * After sending off a letter to you this morning (having walked to town), I travelled to Paternoster Row, to the booksellers; from thence to the Language Institution, where a draftsman is making some sketches for the 'Dialogues.' From thence, by a long round, I proceeded towards Sir Stamford's—called on Mrs. W——, who is ill; next went to the Royal Asiatic Society, and conversed with Sir Alex. Johnstone—to Sir Stamford's house, and found that he does not return till February.—I was now hungry and wearied, and went into an eating-house near Berners-street, where I got boiled beef, one plate; three potatoes; a piece of bread; a pint of porter; pepper, salt, mustard, and a penny for the waiter, all for one shilling! I then hied to Mrs. A.'s, to pay a visit by proxy for you—here all "charmingly," so glad to see me, &c. From there to York-street—all much as usual. Then down by a Paddington stage, got all the magazines, and hied home to Hackney, being tired, and very solitary: have been looking them over till now, half-past eleven.

"Sunday Evening, January 1, 1826.

* * This morning I attended public worship at Dr. Smith's, and remained the communion with his

church. I remembered you and the children, and implored God's blessing on us during the ensuing year. Let us ever remember what our Saviour endured for our redemption. He gave himself a sacrifice for us. I have been writing on the text, "We are strangers and sojourners." God grant us a strong faith in his precious promises, and a clear perception of eternal realities—a joyful anticipation of *home*. Rejoice with me, and may our children rejoice with us, in the assured hope of eternal life. * *

Respecting the indisposition of his youngest child, he says, "Do not anticipate evil concerning Robert: medical opinions are so uncertain, they should neither depress, no, nor inspire confidence. Daily, hourly, trust in God."

Tuesday, I rose with headache, and it has grown worse since. I went to the Language Institution; and had thoughts of going to the India House to tell you what had occurred, but my head was too unwell. * * Took this to town yesterday; but between the Austin Friars' meeting and Sir Alexander's dinner, I forgot it, till it was too late for the post. We had a Captain M* *, a Mahratta scholar, Professor B* *, a French Sanscrit scholar, and a Cingalese, with lady J. and daughters. Called at Dr. Waugh's—all in their usual health."

Alluding to separation from his family in the event of sickness, Dr. Morrison observes, "There is in my character a mixture of the softest affection, and of stern severity when duty calls. In the day of battle, I cannot be the coward that would stay at home. Heaven help me, and do you * * encourage me to behave valiantly in the good cause we have espoused; to do so, will, I am convinced, my love, soothe your mind in suffering and in death. Much happiness will arise

from the interchange of thought, and the reciprocity of tender affection and love, whatever our external circumstances may be. Trials we may anticipate, for who is without them? but reciprocal confidence, blended with ardent attachment to each other, and to the Saviour's cause, will I trust enable us to sustain trials with fortitude and with cheerfulness. We undertake a great work in going forth to the heathen—do you help me, and remind me of my duty. Your approbation will encourage me—and your defence and happiness shall be my constant study, subordinate to nothing but Heaven's high commands."

Some extracts from letters addressed to different friends, will furnish a continuation of this narrative, with little aid from the compiler, farther than to arrange the subjects, so as to avoid unnecessary repetition; the same circumstances and incidents being communicated to several correspondents, little variation is observed in the relation of them; and all minute detail is avoided, as it will be remembered, that Dr. Morrison's more important pursuits allowed but little time for the very extensive correspondence he carried on. The following paragraph was addressed to Dr. Clunie.

* * * "Since I saw you, two of my kindred have departed this life; may we be prepared for a change of worlds! The uncertainty of life has for several years been much on my mind, and I desire to be found watching. 'We should always,' the Chinese say, '*cherish* fear,'—a kind of awe, and seriousness of mind,—and especially in times of prosperity and high health. 'We should suspect some danger nigh, when we possess delight. A pious delight in the Saviour and his religion, does not indicate evil, but worldly joy usually does." * * * * * *

"From having to go about town so frequently, I have less time for study and correspondence than I had in China; and being hurried from one public meeting to another, has prevented my writing to you lately. We shall be glad to see you and Mrs. Clunie in our cottage here; it is small, but if you will honour us with a visit, I could show my recollection of the attention I received from you and M—— at Leaf Square."

Jan. 30, 1826.

"I have deferred writing to you, in consequence of the delay of the East India Company, in returning me an answer to a second application concerning the children. They have now, however, replied to me, and granted me permission, after a consideration of all the circumstances, to take M. R. and John R. with us to China. The ship must be at Gravesend on the 22nd of March, and in the Downs on the 27th of April. When we shall embark is not yet fixed; but, I shall presume, before the Orwell leaves Gravesend. To-morrow, I am going, (if Providence permit) to see the ship, and decide something about the manner of fitting up our cabins.

"I shall continue to teach Chinese at the Language Institution, and to the ladies, till the end of February; and after that, devote myself entirely to the necessary equipment for our long voyage, and bidding a *farewell* to England." * * * "Perhaps we shall not meet you any more.—May every blessing be granted you from the Father of mercies, and the God of all consolations! If spared to reach China, it is my purpose to devote myself to explanatory writing for the benefit of the Chinese. I have gone to more than a thousand pounds expense for the books, to assist me, whilst abroad, in the public service.

"Should any friends enquire after us, give our kind regards to them. Pray that the "*power of Christ*" may rest upon us." * * * * *

A valedictory service having been appointed by the Directors of the London Missionary Society, to be held at Hoxton Academy Chapel, for the purpose of publicly commending Dr. Morrison and his family to the Divine protection; there was present, besides several other ministers who engaged in the service, the venerable Dr. Waugh, who, in an affecting manner, expressed the deep interest and affection that was cherished towards the person and labours of the distinguished individual, of whom they were then to take a last farewell. The following address was then delivered by Dr. Morrison.

ADDRESS AT HOXTON.

"In standing up to take my leave of you on this occasion, I would invite your attention to two passages of Scripture.

"'By faith Abraham, when he was called forth to go out into a place which he should after receive for an inheritance, obeyed, and he went out, not knowing whither he went,' (Heb. xi. 4.) 'And now, behold, I go, bound in the spirit, unto Jerusalem, not knowing the things that shall befal me there.' (Acts xx. 22.)

"My Christian Friends,—Holy Scripture is rich in examples suited to all cases and circumstances of the christian's experience. I have selected two passages, as peculiarly applicable to him on whose account this meeting is assembled.: of course, I mean to apply them only to circumstances, and presume not, in all particulars, to resemble Abraham and Paul. But if Abraham obeyed the command of God, and went forward in the

exercise of faith in the Divine presence, and humble dependence on the Divine care; should not the Missionary, who is called by the churches to go forth in the name of the Lord, imitate him in obedience and faith? If Paul, bound in the spirit, went forward, though he knew not what might befal him, is it not the duty of the christian Missionary to go forward, imitating his example, under the probability of dying abroad? Abraham went forth, 'not knowing whither he went;' but he went to the land which was promised him for an inheritance. Here, I trust, there is a spiritual resemblance; for the heathen are given to Christ for an inheritance; and the Missionary goes forth in the name of the Lord, and shall with the Lord share the inheritance. Abraham went at the express command of God; *we* have received no express commission from him: but we regard the voice of the church, as the voice of God: we disclaim all sufficiency: we may say, with Moses, without his rebellious spirit, 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?' Who are we, that we should go to the kings of heathen nations, and attempt to deliver the people from heathen bondage? We have no authority from princes, or from kings; we are not eloquent; we have no diplomatic finesse or chicanery; we are not men of address; and if we had all these things, we should renounce all dependence upon them. But we rely on the presence of that God, who said to Moses, 'Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.' God's presence is our hope; else we should say, 'If thy presence go not with us, let us not go hence.' We have not the miracle-working rod of Moses; but we take the Bible, and we say

to the heathen, 'Jehovah reigneth;'—'thus saith the Lord'. Whether they will hear, or whether they will forbear, it is not for us to know; but to obey, is a duty we owe both to God and to man.

"We are surrounded by a great cloud of witnesses. They had not received the promises, but they were 'persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.' 'And thus Abraham, when he was called, went out, not knowing whither he went.' 'These all endured affliction and reproach for the sake of Christ Jesus;' and 'through faith they subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, waxed valiant in fight, turned to flight the armies of the aliens.' Seeing we are surrounded by so great a cloud of witnesses of faith, both active and suffering, we desire to look to 'Jesus, the author and finisher of faith.' We desire to take the faith of Abel, of Enoch, of Noah, of Abraham, of Sarah, of Jacob, of Joshua, and others for our example; but, above all, we desire to look to him who 'endured the cross, and despised the shame;' 'resisting unto blood, striving against sin;' and, is now raised again; 'Head over all things to the church,' having 'all power in heaven and in earth.' To every one of his faithful servants he says, 'I will never leave you, I will never forsake you.' When we pass through rivers and through fires, he who of old was with his people, and guided them as a flock, and said, 'touch not mine anointed, and do my prophets no harm!' he will be with us, even Jehovah Jesus, 'the same yesterday, to-day, and for ever.'

"These are our hopes, and views, and feelings in the prospect of going forth among the heathen. You

see we trust not in our arm of flesh, but in the living God. He is the same as when of old he said, 'Fear not, Abram, I am thy shield and exceeding great reward.'

"A voyage to China is one of the most distant that is performed. The variety of climate through which we shall have to pass is very great. From a place where the leaves are scarcely on the trees, we shall, within a month, reach a part where nature is always green. In another month, we shall pass the Cape of Good Hope, but which some very properly call the Land of Storms. In July, we expect to be in a part which is cold and frigid, where the sea runs, almost literally, mountains high. As we approach China, we expect to encounter a sort of hurricane; in a part where the wind blows from every point of the compass almost at once, chopping round continually. Here, some of the best ships are dismasted, and sometimes destroyed. An immense number of vessels of various descriptions are wrecked in the river of Canton; and the Chinese endeavour in a variety of ways to propitiate the god who presides, as they pretend, in these tempests. In September, we expect to arrive at Canton! This is our hope—but God only knows whether it will be realized!

"Europeans are allowed to live only on the frontiers of China—at Canton and Macao. In these places are a vast number of catholics and pagans. Each have their processions almost continually passing through the streets; the one seeming, as it were, to mock the other. Amongst these is to be our residence. Europeans are not allowed to go any great distance from the suburbs of these places, and then they must be unaccompanied by their families. Canton is wholly

given up to idolatry, to gain, to dissipation: Sunday and Saturday are alike. The sound of merchandise —packing and unpacking of goods—the chinking of dollars—the firing of maroons to salute vessels going out and coming in—the ringing of bells to awaken sleepy gods, &c., are heard every day alike. There is no such thing as rest to a Chinaman; all is bustle and fatigue, except for a few days at the beginning of the year, when rich and poor, old and young, men, women, and children, all purchase some new garment, repair to the temples of their idols for worship, &c. And then eating and drinking, drunkenness and debauchery ensue, till the wants of the poor, and the fatigue of the rich, call them to engage again in their various pursuits. Now, do not your fellow-christians, resident in China, require your prayers? Malacca is twelve hundred miles from Canton, and of course a long journey must be taken, if we wish to see our brethren there. If the monsoons set in, we are six months before we can get letters from them. And if our friends here, do not write to us before they hear of our arrival in China, it will be about two years before we hear from them.

"And now, brethren, I know not on what topic to address you as the last; whether on the trials of time, or the prospects of eternity. Both have their interest. The trials of families are great, especially in a foreign land. But these our afflictions are 'light'—light in comparison with the gnawings of a guilty conscience —in comparison with human deserts. Ah! let us ever be silent as to our afflictions. Let us call to mind the sufferings which Christ endured, and then our trials will appear light!

"We ought to have partaken of the Lord's supper to-night; then our strength would have been refreshed;

for his 'flesh is meat indeed,' and his 'blood is drink indeed.' Let us look to Christ—to Christ in all his love, and mercy, and mediatorial work. Let this ever dwell in all our hearts. So shall we be cheered in every bereavement, and find ourselves at home in every clime! Farewell!"

Dr. Morrison's departure from London is noticed in the following letter to Dr. Clunie.

"Hackney, Middlesex, March 13th, 1826.

"My Dear John,

* * * "The time of our departure is near. On Friday last, we and Townley visited the Orwell, in the East India Docks, destined, (if God will) to carry us to China. At present, there is great probability that we shall be one short of our complement. Dear little Robert has been ill ever since Friday last of croup. * * *

"There are good accounts from the College. Collie has sent home some good specimens of his attainments in Chinese. Milne's Commentary on the Ephesians, in Chinese, and Collie's Tracts, have been received—all in the first style of Chinese printing. I know you will rejoice at this. * * * April the 16th or 20th we must be on board. We have many preparatory arrangements to attend to. Robert is—(oh, God pity us!) to live or to die." * * *

"Falcon Inn, Gravesend, April 21st, 1826.

* * * "We have now all of us quitted Hackney on our way to China. To-day, about eleven o'clock, a party of friends, Revds. G. and H. Burder, Townley, and others, knelt down and commended us

to God's gracious care. From this room, our ship the Orwell, is in sight; and next to her, another China ship, the General Harris, which will sail before us. In her, Sir Wm. Fraser goes as passenger. He is an old acquaintance, and is to be our chief authority in the English Factory. The day of our sailing is still undetermined." * * *

Instead of embarking immediately, as was expected, Dr. Morrison was detained at Gravesend until the 1st of May, in consequence of the difficulty of getting the ship manned. The Orwell being in bad repute with the sailors, the commander was at last obliged to sail without the usual complement of men. This period of detention at Gravesend was exceedingly exciting—daily expecting to embark—while friends and relatives, who heard of the delay, were anxiously availing themselves of it, to enjoy a parting interview with one, whom the more they knew, the more painful was the thought, that they should see his face no more.

Happily the necessary preparation for a family embarking on so long a voyage, kept the mind too much occupied to admit of painful anticipations.

Among other tokens of friendship received by Dr. Morrison on the eve of his departure from England, was one, which from his high esteem for the donor, afforded him peculiar gratification. It was a beautiful and valuable inkstand, bearing this inscription:—

"TO THE REV. ROBERT MORRISON, D.D.
From his affectionate friend, George Thomas Staunton."

It is acknowledged, with other marks of attention received at that time, in the following notes.

"My Dear Sir, "Gravesend, Falcon Inn, Apr. 29, 1826.

"I have received the beautiful Inkstand which you have sent me, and done me the honour to inscribe with your own name. In China, and in England, you have for twenty years condescended, I may say, (considering my humble circumstances) to favour me with your friendship. This last token of your kind regard shall be preserved in my family as a memento of your goodness to me. Accept, my dear Sir George, of my sincerely grateful thanks for all your kindness; and for your substantial aid to the cause of our holy religion, through me, its humble servant.

"And accept of my best thanks for this parting expression of your 'affectionate' friendship. May the divine blessing of God our Saviour rest upon you!"

* * * *

TO THE SAME.

"H. C. Ship Orwell, under weigh down Channel, May 5, 1826.

"My Dear Sir,

"I was much gratified to find that you filled the chair on the first anniversary of the Language Institution, and were supported by Lord Calthorp, and others of high reputation for good principles. To assist in means so simple and catholic for the extension of our common christianity, will, I am sure, afford you heartfelt satisfaction in your gravest moments.

"To-day I received from you, by way of Deal, the Morning Post for the 1st of May, and the John Bull for the 30th ult. * * *

"In the Orwell we are well supplied with room; but our ship is not fitted up in the style of some Bengal and China ships.

"We have a fine breeze to-night, and I hope to be

off the Isle of Wight by day-light to-morrow morning. As I have no intention of a speedy return from China, I must now bid you, dear Sir George, a long farewell! May the Divine blessing rest upon you; and may we finally meet in heaven, through the merits of our Lord and Saviour Jesus Christ, who died for our salvation. Farewell!

"Your's, gratefully and affectionately,

"ROBERT MORRISON."

"Sir G. T. Staunton, Bart., &c., &c., &c.

Section IX.

FROM 1826 to 1834.

Embarkation.—Engagements on the Voyage.—Landed at Madeira.—Mutiny on Board.—Landed at Anjier.—Visit to Singapore.—Met the other Trustees of the Institution.—Arrival in China.—Continuation of his Ministerial, Literary, and Official labours.—Public and private Correspondence.—Printing commenced at Macao.—Press interdicted by the Portuguese Government.—Illness in 1833.—Departure of his Family for England.—His return to Canton.—House at Macao given up.—Dissolution of the East India Company's Establishment.—Dr. Morrison's return to Macao.—Arrival of his Majesty's Commissioner Lord Napier.—Dr. Morrison accepts an appointment under Government.—Accompanies Lord Napier to Canton.—Engaged in Altercations with the Chinese Government.—Last Illness.—Death.

Having now to enter upon the last, and, in many respects, not the least eventful period of this narrative; it is with great regret that the writer feels compelled to curtail much that is of an interesting and instructive nature, rather than extend the work beyond the limits she had originally prescribed. Not indeed that there is any one work to be recorded of equal importance to the Dictionary, or the Translation of the Bible; but, apart from pressing official duties, there remains to be noticed Dr. Morrison's persevering exertions to carry on the comprehensive system of moral renovation, of which he had laid the permanent foundation—his unabated zeal, as manifested in the numerous plans of usefulness he was ever intent on devising—the correctness of his views, respecting the moral and political state of China, and the sound discretion he displayed in the use of appropriate,

though hitherto untried means for its regeneration—the influential impression of moral responsibility, and christian obligation, which led him to subordinate all his temporal interests to the Divine authority—the deep humility, and habitually devotional spirit, he maintained under all the counteracting circumstances of worldly intercourse, official discussions, and the study of pagan writings—his patient fortitude under domestic affliction, declining health, and in the prospect of death; which, if less splendid and imposing in the eyes of the world, are yet not less calculated to illustrate the power of christian principle, and the influence of Divine grace, to which he ascribed whatever he had been enabled to effect for the glory of God. Dr. Morrison and his family, having bid adieu to esteemed friends and relatives—many of whom they were to meet no more on earth, embarked for China, on the 1st of May, 1826; and with a favourable wind reached the beautiful Island of Madeira about the 12th. Here they were delighted to land for a few hours, and enjoy a respite from indisposition, which distressed the whole party, more or less. According to his usual habit of conformity to present circumstances, Dr. Morrison soon established a routine of study and recreation, which continued during the voyage, with only occasional interruption from passing occurrences, some of which are briefly noticed in the following letters.

"H. C. Ship Orwell, South lat. 10 deg. East long. 105 deg.
August 2nd, 1826.

* * * * *

"On the 2nd July last, being in S. L. 36°, 15′, E. L. 20° 30′, I wrote to you by the Sarah, Captain Hill, a south sea whaler from the coast of Japan, bound to London. In that letter I informed you of

our having spoken the Alexander, with the Madagascar Missionaries on board: of our main-top being found rotten off the coast of South America: of our danger from fire, during a heavy gale from the N.W. on the night of the 30th of June; and of our having broken the fore-yard in the midst of terrible lightning and squalls, on the night of July 6th. Our circumstances were serious and alarming, but we were enabled to possess our souls in patience and hope—not insensible of our danger, nor careless, nor affrighted; but calm and resigned to our heavenly Father's will.

"We continued in high latitudes from 38° to within a few miles of 40° south, till July the 15th, when we passed, about daylight in the morning, the islands of St. Paul's and Amsterdam. During the whole of our making east, the ship rolled distressingly night and day. On the 18th of July we got up a new fore-yard, instead of that which was carried away on the 6th, and began to go slowly to the northward.

"On Monday, the 24th instant, about half-past two, P.M., whilst reading in the cabin with Mrs. Morrison and the children, I heard in the cuddy the clashing of swords, and noise of fire arms, which I supposed were brought out to be put in order for the Straits of Sunda and Java seas, which are infested with piratical Malays; and I sat still for some time. However, in stepping out, as dinner-time approached, I found the cuddy all in confusion, occasioned by persons busily employed in loading pistols with powder and ball. A mutiny had broken out in the fore-part of the ship, and preparations were making to reduce the mutineers by force. I returned to Mrs. Morrison and told her the facts; for I never practise the concealment of danger or of distress.

"I will not enter into all the detail of circumstances

which led to this most distressing occurrence; the men alleged that they had grievances, harsh usage, and tyranny, to complain of; and some bad spirits availed themselves of these complaints, and enticed a few to take an oath on the Bible to stand by each other, to resist oppression, as they said: but probably with a final intention to murder the officers, and seize the ship; for, one of the mutineers has confessed, that the first pistol that should be fired towards them, should be the signal for every man to draw his knife and rush on the officers. They talked also of turning aft two of the great guns and firing upon us; those that were not murdered, were to be sold to the Malays as slaves.

"A sort of parley and preparations for conflict went on till about five o'clock. The loaded pistols, ammunition, &c., were huddled together in the captain's cabin adjoining our's, by which we were in as much danger by accident as from design. Early in the day one of the pistols went off, agitated by the roll of the ship, and sent a ball through the upper works. And in the midst of a consultation in the cuddy, to which I was called with the captain and officers, before proceeding to the last extremity, two pistols went off, and completely shattered to splinters the bones of the gunner's foot, which has since been amputated, at the risk of his life, in this hot climate. Before proceeding to extremities, I went, with the captain's permission, to the forecastle among the mutineers to reason with them; and I succeeded in persuading them to obey orders to work the ship. They left the forecastle, and were going to their duty, when one of the ringleaders held an iron weapon in a threatening attitude before the chief officer's face; he was immediately seized, tied up, and flogged; and the mutineers being sepa-

rated, did not venture a forcible rescue, but three, who returned to assist their companion, shared the same fate, and others were put in irons. Two of these men are placed over our heads, and we hear the creaking of their irons night and day. There have been in some minds, serious apprehensions that another rising would take place, but thus far we are still in peace. It was generally acknowledged that my reasoning with the men prevented the shedding of blood. * * *

"The gunner has been awakened to the most serious concern for the salvation of his soul, and is, I hope, a true penitent. I have visited, prayed with, and read good books to him daily, at his own desire. He has seen many wicked companions cut off in their sins; and although he has lost a leg, blesses God that he was not shot dead on the spot. The blessed Saviour's free and full salvation 'without works' has afforded peace to his mind." * * *

FROM DR. MORRISON TO W. A. HANKEY, ESQ.

H. C. Ship Orwell, Straits of Sunda,
August 7th, 1826.

"My Dear Friend,

"To-morrow will make one hundred days since we embarked on board this ship at Gravesend. Mrs. Morrison and the children have, at different times, been a good deal indisposed; and I was, under a vertical sun, affected a little in the same way as during the last summer in Hackney. Still, on the whole, our general health has not materially suffered; the infant in teething, and without milk of kine, (for our milch cow was tossed to death by the rolling of the ship,) has suffered most. His nurse too has been frequently un-

well. But our minds were prepared for such things when we left you: we do not repine. The object of our voyage—the communication of the Gospel of Christ to the heathen, is worthy of suffering and dying for. From the elements we have had to endure considerable difficulties. The high seas off the Cape, and down as far as a hundred degrees east, in the latitude of 39½°, shook our stately ship alarmingly, and carried away some of our largest spars. We are now in smooth seas, but to the leeward of our port, Anjier roads, and have not advanced to it more than about twenty miles the last three days. But neither our personal indisposition, nor the violence of the tempest, has given our minds so much uneasiness as the wickedness of some of those around us. Our people in authority were too fond of punishments—the seamen rebelled and mutinied; our lives were in danger from the violence of the two conflicting parties; and our hearts pained by the accidents and floggings that ensued. Our gunner had his foot shot through with two pistol balls, in the cabin adjoining our's, and his life is still in danger, after having had his leg amputated. Mrs. Morrison and the children, who shed no tears for their own safety in the most perilous gales, when our bark reeled on the billows like a drunken man, wept when they heard the screams of the men subjected to the cutting lash. And last night our souls were lacerated by two of the prisoners, confined in irons over our heads, having succeeded in disentangling themselves, and casting themselves on the life buoy into the sea, with the hope of reaching the Sumatran shore. But they were, I suppose, twenty miles from it; and if they do reach it, are likely to perish among the thick jungle, or by the *Kris* of the Malays: they hailed us, as if frightened, when they fell into

the sea; but after the first cry were never seen or heard more.

"These ships, from giving very low wages, are manned with some of the refuse of sailors, and profligate landsmen; and some of them are governed by tyrannical profligate officers. They load the men with abuse and curses; the sailors sometimes reply; altercation ensues; and it is construed into disrespect to their officers, and floggings, by the dozen, follow.—Oh, for the prevalence of the blessed Gospel, to tame and humanize savage malevolent man—for the peace of this world, as well as for the happiness of the next.

"We are now very near our brethren at Java, Singapore, and Malacca. I have written letters to them all. I am not indifferent to the welfare of the Malay Mission; but think it right to devote all my strength and resources to the Chinese, because they are, on the whole, very feeble, and would be utterly powerless, if divided. My judgment is in favour of Missionaries to any given people, confining their labours to that people, as long, at least, as the number of labourers are so few. I should be glad that the Malay Missionaries should confine their labours and resources to the Malays. We have never desisted from our religious exercises on board. The gunner seems brought to true repentance. Oh, may the Holy Spirit give power and efficacy to the word! Farewell.

"R. Morrison.

* * * *

"August 10.—We have arrived safely at Anjier Roads, and have seen Medhurst, who proposed a Missionary tour to Borneo and Siam, of which I have approved: he is in tolerable health, but somewhat depressed from the idea that he has 'laboured in

vain.' We are likely to go to Singapore, which will, I fear, make us too late for a favourable voyage up the China sea."

The Missionary voyage referred to in the preceding paragraph, was afterwards relinquished in consequence of some domestic affliction.

"Ship Orwell, on the Line, E. Long. 107°.
* * * * August 18, 1826.

"By the care of Divine Providence, we have been preserved amidst the dangers of the sea, and the violence of wicked men, and brought in safety to this distant region. On the 8th inst., for the first time since we left the British shores, we let go our anchor. The place was Anjier in the Straits of Sunda. Whilst in the high Southern latitudes, from 38° to 40° S. we had a tremendously high sea, and a heavy rolling ship, which kept us in continual alarm and discomfort. We lost some masts and spars, and rolled some things loose in the gun-deck, and elsewhere, which occasioned considerable danger the first night it occurred; for *oil* and *turpentine* vessels were broken, and an alarm of fire created. After we had gotten into milder regions, and were approaching Java head, a mutiny broke out in the ship, which threatened destruction in a form not less distressing than the tempest."

* * * "In the midst of all our discomfort, we have had public worship on Sundays; and morning and evening prayers every day. The wounded gunner has, since his accident, evinced serious repentance. I have left at Java letters for the Missionary Society, and H——, with detailed accounts of our voyage. At Anjier, Mrs. Morrison first set her foot on Asiatic ground; and visited the huts and houses of the Malay and Dutch inhabitants. The little canoes of the poor

natives surrounding our ship, with poultry and sparrows, yams, cocoa-nuts, monkeys, &c. &c., for sale, was a novel, and from the apparent poverty of the half-naked Malays, not a very pleasing spectacle. Anjier abounds with turtle. * * *

* * * "Medhurst, the Chinese Missionary in Java, was waiting at Anjier to see me; his family resides at about eighty miles from thence. He practises chiefly speaking about Jesus, to Chinese, and Malays, from house to house; but he mourns over the hardness of their hearts. They will not come to Christ, that they may have life. I have approved of his taking a tour among the Chinese settlers on Borneo, Banca, and at Siam, during the year 1827. * * * *Our* College, Clunie, remains at Malacca, by the latest reports. We are going to call at Singapore, and I hope to give you more information, after I reach China." * * *

In the above brief recital of the painful occurrences of the voyage, the writer but slightly notices the effect his own influence had in averting the threatened calamity. The mutineers had refused to accept any conditions but those proposed by themselves; they defied threats; the gunner was disabled, and they were the strongest, and most numerous party. The period of deliberation granted them had expired. The most dreadful apprehensions were entertained by the passengers, consisting, besides Dr. Morrison's family, of a military officer and his wife, who always spent their evenings in his cabin, and were there on the present occasion. With a full impression of the awful circumstances in which they were placed, Dr. Morrison maintained his usual composure and self-possession, which, in times of difficulty and danger, were calculated to inspire those around him with a portion of his fortitude. In this moment of suspense, the

chief officer entered with a request from the captain, that Dr. Morrison would go to the fore-part of the ship, where the mutineers were assembled, and try what could be effected by reason: to this proposal he immediately assented, notwithstanding the entreaties of his family to the contrary; but their fears on his account were happily groundless; for as he intrepidly approached the exasperated party, they evinced no hostile disposition towards him, but listened with the greatest respect and attention, when he stated his object in going to them, and while he expostulated with them on the folly and unreasonableness of their proceedings: he then appealed to their better feelings, and urged them to return to their duty; and he had the satisfaction to see all go off peaceably to their work, except the ringleader, who, as already stated, was seized, with two or three others who went to his assistance, and were punished, though contrary to the promise Dr. Morrison had been authorized to make them, which very much disconcerted him; but he prudently refrained from any remonstrance on the subject, never deeming it advisable for passengers to interfere with the management or discipline of the ship. This prudent forbearance, in connexion with his unobtrusive efforts to promote the best interests of those around him, was not unattended with benefit to some, while it insured to himself the esteem and respect of all parties.

On the 20th of August, the Orwell anchored in the straits of Singapore; and Dr. Morrison's family were conducted to the residence of Captain Flint, of the Royal Navy, brother-in-law to the late governor, Sir Stamford Raffles: here they were most kindly received, and they continued, for about a fortnight, enjoying the agreeable change afforded from the con-

finement of the preceding four months. This visit to Singapore also gave Dr. Morrison an opportunity of ascertaining, by personal observation, how far his own, and Sir Stamford Raffles' plans were likely to be realized; and the result was most unsatisfactory. A large proportion of the funds had been expended in erecting the Institution building, which was not half finished; while the Malay Professor was receiving his salary, without having entered on the duties of his office! A grant of land, which had been made by the late governor to Dr. Morrison, and on the cultivation of which, he had laid out a large sum of money, was also neglected by the agent who had been entrusted with the management of it. The Chinese settlers were allowed to re-open the gambling-houses, which had been prohibited by Sir Stamford; and every thing wore a discouraging aspect in the moral atmosphere of this interesting settlement, on which nature lavished perpetual verdure and salubrity. Previously to leaving Singapore, Dr. Morrison made arrangements for carrying forward the plans contemplated by Sir Stamford and himself. He secured the assistance of the chaplain, the Rev. Robert Burn, who by his talents and piety, was well qualified for this important object. He became one of the trustees of the Institution, and entered with zeal into the views of the founders for its success. Dr. Morrison also purchased, at his own expense, some land which was contiguous to that part of the town occupied by the Chinese settlers, in order to secure an advantageous station for the Mission. The following brief notices of this visit, in Dr. Morrison's memoranda, are all that appear on record. —"August 23rd. Arrived at Mount Sophia, the beautiful residence of Captain Flint. 25th. Visited 'Glen Morrison,'—met the trustees of the Singapore Institu-

tion—delivered six thousand ounces of silver to Johnston & Co. 27th. Attended the Malayan chapel, Mr. Burn preached. Greatly gratified, and edified. 29th, Meeting of the Institution—conference with Mr. Thompson. Sept. 1st. We dined at Napier's with Sir Ralph Rice, &c. 2nd. Meeting at the Institution. 3rd. Preached in the Malay chapel, for the Rev. Mr. Burn. 5th. Met the Malayan trustees for the College — Evening, embarked on Board the Orwell, Messrs. Presgrave, Flint, &c., accompanied us to the shore. Tuesday, Sept. 19th. Landed at Macao, God be praised!"

Dr. Morrison had as little reason to be satisfied with those who had the charge of his property in China, as at Singapore. He found his house and furniture in such a state of delapidation, as to render it necessary for the former to undergo a thorough repair, and the latter, to be entirely renewed. His books also were nearly destroyed by the white ants, and other insects peculiar to Asiatic climates. Having made arrangements for the comfort of his family, he accompanied the other members of the factory to Canton, in the beginning of October, to enter upon the various avocations, of a religious and secular nature, which there awaited him.

By the first ship that was despatched for England, after his arrival, Dr. Morrison communicated the following information respecting the state of the Mission, to the treasurer of the London Missionary Society, and other correspondents.

"My Dear Sir, "Canton, China, Oct. 24, 1826.

"Being spared by the Divine mercy, and preserved by the power of our Lord, I am in this distant coun-

try again, seated in the same room, and at the same table, from which, during a long period of years, I formerly addressed you. God graciously supported all the members of my beloved family and myself, amidst the dangers of the sea, and the tumults of the people. Of the circumstances of our voyage I have already written to you.

"On the 6th of September we left Singapore, and on the evening of Tuesday the 19th, landed at Macao. All my former native domestics, and my old Chinese teacher, were waiting to receive us. The next day the native christian Leang-afă, made his appearance; and in social prayer we returned thanks to God our Saviour for his kind preservation of our lives, and that our minds were still kept looking to Jesus. The following Sabbath I recommenced the religious services in which we were formerly used to engage.

"Afă* presented me with a small Chinese volume, containing explanatory notes on the Book of Hebrews, which he had composed during my absence. It is designed to communicate to Pagans those views of religion which he derived from the late lamented Milne. I have read a part of it, and, considering the few advantages Afă has had, the work evinces that he has made the Bible his study, although some parts of his composition receive a shade of colour, in the phraseology, from his recent paganism.

"He wrote also a small Essay in favour of the christian religion, which he entitled, 'The true Principles of the World's salvation:' in which he asserts the character of the Eternal God the Creator of the universe, in opposition to demons and false gods: he inculcates the necessity of a Saviour from the dominion

* Afă is Leang-afă abbreviated.

of sin, and from the puuishment of guilt; he declares, that Jesus has made an atonement for the sins of men, and points his countrymen to the Bible, which European christians have, he says, at large expense, caused to be translated into Chinese, printed, and given to the people. * * * *

"He also wrote a short account of several conversations he had with his countrymen, on the subject of religion. One conversation took place in a passage-boat: Afă happened to be reading the Evangelist Mark. A fellow-passenger took up the book and cast his eyes on the 9th chap. 9th verse, where these words are found, 'Till the Son of Man be risen from the dead:' the enquirer asked, 'What the rising from the dead meant?' Afă declared the death and resurrection of Jesus to make atonement for the sins of men; confessed his own faith, and preached salvation to all them that believe the Divine testimony contained in the Holy Scriptures. He spoke also of the benevolent miracles of Jesus. His companion scoffingly asked if he had *seen* these miracles with his own eyes? His answer was, 'No; but they are related in the sacred books, which were published in the land of Judea, situated in the western world, and many nations believed them to be true.'

"Have you never read, said his opponent, what the ancient philosopher Măngtsze said, 'It would be better for mankind to have no books, than to believe every thing contained in books.' Although the western nations believe these books, it is not necessary that we Chinese should believe them. Do you believe?' To this Leang-afă replied: 'Although I never saw the things recorded, I most firmly believe the principles and doctrines contained in the Bible. I know that I have been a very wicked man; and, if there be no Saviour to

make atonement for sin, it would be impossible for me, either in this life, or in that to come, to escape the righteous judgment of God, &c.'"

* * * "Nov. 5th.—I have now around me the same people that I formerly had; others, not in my employ now, still come to my Scripture-reading, and exhortation on Sundays. He who first assisted me in writing out the New Testament for the press, acknowledges that his convictions of the truth are deepened; and in other cases, I hope, the seed of the word has been growing in the hearts of those who heard it. In a land like this, full of idols, and crowded with idolators, where persecution is carried on from the throne to the cottage, against the disciples of Jesus, we must not be surprised if many resemble Nicodemus; or be what the church-historian Milner has called 'pagan-christians,'—i. e. christians of imperfect knowledge, and a timid, or rather concealed profession. * * *

"The gentlemen of the Factory here have, as an act of personal kindness to me, made an unsolicited subscription for the College; two of my former friends have given a hundred pounds each. These benevolent aids increase the weight of responsibility which I feel lying heavy on me.

* * * "I am again sitting at the same table, in the same room, from which I addressed you many years successively.

"During my absence, I think the influence of Divine truth on the minds of those who formerly heard me, has deepened. But the appearance of christianity in a country where it is hated and persecuted, in families and neighbourhoods, courts and palaces, must be very different from its appearance in a country, where the utmost freedom of religious profession is enjoyed,

and attention to it honoured. Even in Israel there were many, in persecuting days, unknown to each other as true worshippers, but known to Him who sees the heart.

"China is a good deal convulsed at present, chiefly by a Mahommedan rebellion in western Tartary. I think it very likely the time is nearly arrived, when the ruling dynasty will be shaken to pieces. If so may it make way for the Gospel to run in a free course, and be glorified.

"I have commenced my Commentary on Holy Scripture. Notes, explanatory of persons, places, historical facts, &c., are very much wanted, to enable the heathen students, and also new converts, to understand the Bible generally.

"The gentlemen of the Factory have received me again kindly; and have, unsolicited by me, subscribed nearly five hundred pounds to the College, as a mark of regard to me, in opposition to the court's frowns. What will be done at the end of my three years' service, should I live, it is impossible to say. Many friends, who knew my labours in former days, have died off, or gone away.

"Our chaplain leaves this season. I long to preach to the sailors and others; but my whole strength is required for Chinese. My small property suffered much by neglect, during my absence: God help us my brother, to lay up treasure in heaven."

* * * * "16th.—Canton presents to my mind a melancholy blank,—so many old friends, English and Chinese, who have either deserted this land, or quitted for ever this state of mortal existence. A year or two more, and there will not be *one* member of the Factory whom I found here on my first arrival.

"There is a great influx of new commercial agents, especially for opium, that disreputable smuggling commerce. The sale of this drug, it is said, has much increased, and with it, there is a great increase of crime. The Banditti increase in every province; the Meaou-tsze are troublesome, and the Mahommedans in the neighbourhood of Cashgar, have risen in open rebellion. The grand army is put in motion at a vast expense. Formosa has been in a state of insurrection for some months past. Canton has voted one million, two hundred thousand taels, towards the expenses of the wars, of which the Hong merchants have subscribed half.

"The avenger of blood, the son of the man slain at Lintin, still cries for vengeance, and appeals to his own government. They want to be certified from England, that the murderers were identified, and executed. The ghost of this affray rose up immediately on my arrival." * * *

"Mrs. Morrison and our children are in tolerably good health. Johnny is in Canton with me, learning Chinese.

"I remain, my dear Sir, your's very sincerely,

"ROBERT MORRISON."

TO THE CHAIRMAN AND COMMITTEE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

"GENTLEMEN, Canton, Nov. 7th, 1826.

"Having been heretofore honoured by your patronage, in connection with my late lamented colleague, Dr. Milne, in our endeavours to translate the Holy Scriptures into Chinese; I take the liberty of addressing you, on my return to this country.

"The distribution of the Scriptures has been car-

ried on by my friends at the Anglo-Chinese College in Malacca, where also the printing of them is superintended, during my absence. And in pursuance of the discretion you were pleased to rest in me, I have recommended a tour to Borneo, Rhio, Siam, &c., for the purpose of circulating the Holy Scriptures, to be performed by the Rev. W. H. Medhurst, whom I saw in Java, as I passed the Straits of Sunda, and who is well qualified for this work, by his knowledge of the Chinese and Malayan languages, and his experience among the natives. The tour is to be performed during the year 1827. To supply him with Bibles and Testaments, I have sent down to the College paper and printing materials, to Messrs. Humphreys and Collie, to have a sufficient number printed.

"I make it my daily study to find out and correct the Chinese version of the Scriptures; and my brethren of the Ultra Ganges Mission, are requested to note down whatever may occur to them as an error, or imperfection in the translation. These are sent to the College and preserved, or immediately employed, as may appear best.

"The Society will not, I hope, be discouraged in their labours by the common objections made to translations into pagan languages. To a pagan, unacquainted with Jewish antiquities, European ancient history, and christian doctrine, and who casually reads a page or two of Holy Scripture, there must be much that he cannot understand. But I have evidence, that to such a reader, there is much in Holy Scripture that he can understand. When I left China, I presented to the superior of a large Budh temple, containing two hundred priests, a copy of the Bible, and a Chinese version of the English Prayers for morning and evening worship. I have seen him

since my return. He has read in these books, and praised them to me. A native christian, converted to the faith, by the late Dr. Milne, has shown the sacred writings to many persons—some learned graduates—and they have read awhile, saying, there is in that book much that is easy to understand; there are inverted phrases—and there are parts that I don't understand the subject treated of. The native christian says the same—but he has read the whole several times, and finds that the connection of the Old and New Testaments reciprocally elucidate each other. The careless, profligate, and proud, in every land, will despise the Bible. But the enquiring mind, the anxious spirit, the young convert, and the aged christian, will esteem it as a 'pearl of great price.' With it, may it be your happiness to enrich all nations. Farewell! "Your obedient servant,

"ROBERT MORRISON.

TO THE TREASURER AND COMMITTEE OF THE RELIGIOUS TRACT SOCIETY.

"GENTLEMEN, "Canton, China, Nov. 7th, 1826.

* * * "Thousands of religious tracts, containing the words of eternal life, have been sent forth among the Pagans and Mahommedans of Eastern-Asia, by the assistance afforded by your Society. But the seed sown by this means, and all the other means which have been employed, during the last few years, have not amounted to more, in comparison of the vast extent of ground to be cultivated, than a handful would be, if cast on the mountains of Lebanon. Let us water the seed with prayer for the influence of God's Holy Spirit, and believe the promise, 'My word shall not return void,' saith Jehovah. 'The wil-

derness shall rejoice and blossom as the rose.' We, the servants of the churches, have gone forth from you to these lands, with tears, bearing precious seed. We may not live to do it, but future labourers shall return rejoicing, bringing their sheaves with them.

"The brethren, in these parts, have agreed on a tour to distribute Bibles and Tracts, in Chinese and Malayan, among the inhabitants and traders on the Island of Borneo, at Rhio, Siam, and other places in the Chinese Archipelago. The Rev. Mr. Medhurst, who is well acquainted with the Chinese language, and the dialects of the settlers in the places just named, and who also understands the Malay language, has been, by his own consent, fixed on to perform this work. He has had about ten years' experience in these parts of the world, and is well qualified for the service. For his use they are preparing a quantity of tracts, formerly sanctioned by your Society; and to print them, I have sent down Chinese paper and other materials. We propose that the expenses of the travelling be defrayed by the Bible, Tract, and Missionary Societies.

"Some of our sanguine and intemperate friends have discouraged us much, by impatience to see the fruits of our labours here. We are not entirely without fruit; but, indeed, we cannot yet rejoice in an abundant harvest. Despise not, my brethren, the day of small things. To be able to send abroad the Truths of the Gospel in this vast Pagan empire should excite gratitude to God.

"Your's faithfully,

"R. Morrison."

Although Dr. Morrison kept up a regular correspondence with various religious bodies; and also with

individuals interested in the extension of the Redeemer's kingdom, to whom he transmitted faithful statements of the progress and results of the various means employed for the diffusion of Divine truth, among professed christians, as well as among the heathen; still in such communications, he seldom extended his notices beyond the immediate subject of interest to the Society, or individual, addressed; partly from want of time, but chiefly from that characteristic modesty, which led him to avoid every thing like egotism or display, in regard to his own actions; it is therefore presumed, that among persons generally, a very inadequate estimate has been formed of the amount of gratuitous labour which he performed, in reference to the final object of his Mission. With a view to rectify any misapprehension on this point, and also to bring to light those shades of character, which were not discernible by remote or casual observers, the writer felt it a duty she owed to the subject of these Memoirs, to furnish, from the *private* sources she possessed, evidence of those excellencies of character, which were only fully known and appreciated by near and intimate connexions. From these sources, she had compiled a journal of a large portion of the last ten years of Dr. Morrison's life; but, as has been already stated, it is found necessary to contract it within a very small compass, rather then extend the work to another volume, which the journal would at least occupy; however, it is hoped that the portion of it here introduced, will, in some degree, answer the end intended; at least, it will afford the reader a glimpse of the peculiar circumstances with which Dr. Morrison was daily conversant; the nature of his occupations and studies; interspersed with traits of character, anecdotes, quotations, and reflections, &c.,

which evince his solicitude for the well-being of all around him.

It will be remembered, that Dr. Morrison's official duties, in connexion with the British Factory, as well as the affairs of the Mission, required him to be absent from his family five or six months every year. From the arrival of the first of the Company's ships, in August, until the last was despatched in February, or March, all commercial affairs were transacted in Canton—during that period, ships were arriving from every part of the world—and bringing on passengers, letters, and visitors, which rendered the winter season exceedingly exciting to the foreign residents, and more or less interesting, according to circumstances. Dr. Morrison's regular pursuits were greatly interrupted by such occurrences, and his time a good deal occupied in transacting business, no way connected with his own department. Canton being the great emporium for that part of the East, friends in India, and especially in Penang, Malacca, and Singapore, annually, sent commissions for a variety of domestic articles, such as furniture, wearing apparel, plate, jewellery, &c., &c., which Dr. Morrison's disposition to oblige and serve, made him willing to execute—though, as he used to remark, he "had no great *tact* in such matters, but did the best he could." In the department of Missionary labour, it necessarily devolved on him, to procure all the materials for printing—besides books, teachers, workmen, &c., which involved him in considerable anxiety; as the Chinese government prohibits alike the emigration of its subjects, and the exportation of Chinese literature. He was also referred to by the Missionaries for advice on subjects connected with their several stations; and for the management of the pecuniary affairs of the

College, &c., &c. This explanation will enable the reader to understand several allusions in the following journal, which commenced in October, 1826.

* * * * *

"Canton, 16th October, 1826.

"I find here the same disregard of my pecuniary affairs, that I have had to complain of at Malacca and Singapore, during my absence.

"I believe those things which are past must be suffered; and for the future, I must not trust others so much with my affairs in my absence; but wind up every thing as much as possible, whenever we may have occasion to remove. All mankind are eager after gain—and it is not for me to enter into any question that is disputable on such matters.

"A visit from Chung-qua, the security or Hong-merchant, who is a great talker, has increased my head-ache. His father died during my absence—I have been interrupted again by another of the merchants, Mow-qua.

"19th.—My head aches, and my mind was anxious in getting off the Malacca commissions, in which Afă was concerned; there is so much 'envy and malice' in the pagan mind, one is never sure of some pretext to annoy, even when engaged in things most innocent. Whilst passing through these necessary concerns of the present life, may we never omit a proper concern about the coming state of everlasting existence. May we live for eternity!

"I have written to T—— and to B—— at Singapore; and to J—— on business; to H——, and C——, and K——, and M——, at Malacca; and to B——, at Penang; accompanied with various bills of parcels, letters of advice, receipts, counsels, &c., &c. I have said you regard them all kindly. Having nearly

got rid of the Malacca Straits, letters &c., I must now turn my attention to England.

"I have set to my Commentary on the Holy Scriptures in Chinese. I sometimes wish to be wholly devoted to my spiritual duties."

"21st.—Respecting an application to the Court, I have withdrawn it. Finding my services almost indispensable, has been the only reason for employing me hitherto; and when that ceases, I do not suppose I shall be retained. I do not, moreover, think it quite right in me to be a suppliant for secular employment. If it come, well—and if it goes, well. Entire devotedness to my religious pursuits, would be, in some respects, better. Therefore we will leave our cause with a gracious Providence." * * *

"Yesterday I sent off to you a letter. In the morning, the packet of the ship, Lord Amherst, direct from England, arrived. In the Asiatic Journal there are several extracts from my Dictionary: Klaproth is censured for his abuse of Arrowsmith the map-maker, and occasion taken to say a word respectfully of me and my labours. * * *

"Evening.—All this day I have been writing a Chinese discourse on John xvii. 3. 'This is eternal life,' &c. Oh, that we may increase every day in the knowledge of the only true God and Jesus Christ our Saviour! Heaven bless you!—I long to see baby, and carry him in my arms—kiss him for me. * * *

"Sunday morning. John learns every morning a few verses out of Scripture Lessons; then we read the same in the original language; and next in the Chinese Bible; after that he reads a hymn, and we pray. The verse for this morning was Genesis xxii. 18, 'In thy seed shall all the nations of the earth be blessed;' i. e. in Jesus: this is our encouragement,

my love, to use means. In times of persecution, such as exist in this country, experience does not warrant us to expect an open profession: several of my people would, I doubt not, under other circumstances, avow their belief in the Gospel—but they are afraid. * *

"As to * * *'s remarks, they are not of importance. My most numerous and weighty engagements are, I fear, despised by him. It is difficult and not necessary to reply to his scoffing. Our religious object, and my studies and labours, are things which the world despise; and hence my secret labours, writing at this table from morning till night, are not known to exist by superficial and casual observers. * * * * indicated a superciliousness of manner towards me, and therefore I am not surprised at the conversation you relate: but we have sources of comfort in our holy religion, and the love of our Saviour, which should elevate us above the world's neglect, or even man's scorn. Let us endure hardness, endure afflictions, as good Missionaries of the churches of Christ."

"8th.—I have been reading on 'Beware of Covetousness,' Luke xii. 15. Covetousness, implies discontentedness: I thought of preparing an English sermon from these words; but I am afraid it may be too pointedly applicable to those who may be my hearers.

"I met this morning with this little Chinese story:—Hoo-shaou was a very poor man, yet he daily thanked heaven for pure bliss. His wife said to him: 'We have daily only three meals of greens, rice, and water. What do you call pure bliss?' He replied: 'Happily we live in times of peace, and experience none of the miseries arising from conflicting armies; happily there is nobody in our family suffers from hunger and cold; and happily none of us are laid on

a bed of sickness, nor immured in a prison; if this be not pure bliss, I know not what is.' Though this is a pagan story, I think it, as you will, a very edifying one; we have to thank heaven for all that Hooshaou had—and a great deal more."

"9th.—The birth-day of the empress of China—all the officers of government, in every province, put on their court dresses, and repair to the Imperial Hall, one of which is found in every provincial city; there, before a tablet, make the nine prostrations, as usual with the Tartar dynasty, as if her Imperial Majesty were present."

"10th.—I have been writing and fagging all day, and am now almost wearied out—but I cannot close without a word to you. I sent you a packet of letters from myself, Johnny, and the Sandwich Islands to-day: I have not been able to write much in Chinese —my chief work stands still. Oh, for an entire devotedness to it; devoted I *am*, but the affairs of this life, and secular correspondence, engage too much of my time; still my letters are chiefly to those who aid the Gospel.

"I have written to Lord Amherst and Lord Kingsborough." * * *

"14th.—To-day I have set to my *great work*, (as I shall consider it,) Notes on Holy Scripture in Chinese. It required a good deal of experiment and trial to decide which is the best form of the page, and how all can be brought most conveniently before the reader. I left off to translate a paper concerning the Lintin affair." * * * *

"These letters are so full of mere chit-chat and local daily trifles, I fear you will not find them interesting hereafter. I write much in the hope of enlivening your solitude. Our situation requires the

exercise of religious principles—faith, and hope, and a constant regard to Divine Providence. I trust that through the merits of Jesus the Son of God, admission will eventually be granted us to the mansions He is preparing in heaven for all his true disciples. We are strangers and sojourners on earth—we are literally aliens in this land; much to be grateful for, both to Providence and our fellow-creatures; still we are not at home, this is not our rest, we look for a better country. The Lord bless you, my beloved, and grant you always to experience the consolations that are in Christ! I am turning my thoughts and reading to the Commentary, and I perceive that it will require all the time and strength that I possess: when I take this view of it, I am induced to relinquish entirely my design of preaching in English: let me have also your opinion.

"I have just received the daily paper. There is to be a review of the troops to-morrow, by the governor and deputy-governor. On Monday, the Hon. Mr. Kin is to be married to Miss Tang, &c., &c.; and on the second of next month, Mr. Wăn is to be espoused to Miss Sin, &c. I don't ever remember to have seen such things noticed before. The parties are all the sons and daughters of mandarins.

"There is mentioned a very destructive inundation in the province of Hoo-nan. The water entered the principal town, to the depth of ten feet, and multitudes perished. The troops in the regions of Eastern Tartary, about the river Amour, are ordered away to Western Tartary to oppose the Mahommedan rebels. I am wearied, my dear love, but still I must write to you.—I long to return; but the king's service requires my absence. Oh, for gratitude to Him, and zeal in His service! * * *

"We are trying at lithography. The carpenter has delayed us long; but, in a few days, I hope to be able to tell you that we have succeeded. John is the principal—Atsow is the painter. I am afraid to try with any writing that makes sense, such as I could wish; and therefore we are trying with 山 水 'hills and water'—'landscapes.'

"I sat down to study a sermon; but I have been so much occupied and hindered, that I have not written a line. If I prepare for English preaching, Chinese must be much impeded; there is the dilemma. Politics blacken in the north. The rebels have advanced: they have cut off old General Yang-yu-chun, who was never defeated before, having been always victorious: he advanced with a chosen band in the van of the main body of his troops; but he was surrounded—cut off—and, as it is supposed, slain, for no message has been received from him, nor any account of him.

"Sung Tajin, the friend of Lord Macartney, and of Sir George Staunton's father, who long survived them both, has, at last, paid the debt of nature: he died absent from home on public service. The Hong merchants have written to England for eight large mirrors for his imperial Majesty. He had better be thinking about something else than looking-glasses. * *

"20th. * * * By accounts from Tartary, the plot thickens there. The rebels, as they are called, are from one to two hundred thousand strong—three hundred troops are going from this province all the way to the northern frontier, to fill up the place of those who have advanced into Tartary. Oh, let us remember our Creator, Preserver, and Redeemer. May the great topics of our holy faith elevate, and cheer, and strengthen our minds—grace and peace be ever yours.

"Nearly all the subscriptions to the College have been paid to me; they amount to about two thousand dollars. Toone, without letting me know previously, has subscribed four hundred dollars, and obtained others to the amount I have already mentioned."

Personal regard to Dr. Morrison, as well as a desire to promote the important objects of the Anglo-Chinese College, induced many of the Company's representatives in China to render liberal aid to that Institution; among whom was J. H. Toone, Esq., who commenced the subscription above referred to, and sent it to Dr. Morrison, with the following note.

"DEAR MORRISON,

"I send you herewith a paper, which will explain itself; when you have looked at it, be so good as to return it, as perhaps more additional signatures may yet be obtained. "Your's truly,

"J. H. TOONE."

"Dec. 3rd. * * * Yesterday, I was prevented writing to you, in consequence of a very severe headache; last night the pain was most acute; I am this morning relieved, but not well: at ten o'clock I performed divine service, and preach a sermon on Gen. i. 1, 'In the beginning God created the heavens and the earth.' My mind was led to it from reflecting on the idolatry around us. Our God, my * * * is the former of all things; may he be our portion now and for ever: what can we want beside." * * *

"3rd, 1, P.M.—Worship began at ten o'clock to-day. We then had the Colonel, Presgrave, and some Captains —the responses were read according to usage. I endeavoured to set forth the Scripture-character of God as the great Creator, which is so often alluded to in

Holy Writ. I pray God's blessing to rest upon the means of increasing the knowledge of himself—the necessary preparation (for English sermons) would, for the sort of audience I should have, with my secular and domestic duties, and extensive religious correspondence, be nearly equal to all my strength and time, and Chinese would be neglected. Yet your opinion, and the Colonel's opinion, and my own wishes, are in favour of it. But we came hither for the *sake of the heathen*—their religious instruction is our object. May the Lord direct us, and assist us." * *

"I have been engaged with my Chinese writing to-day, but have not effected much.

"I am attempting the work which is greatly required, but which is not easily performed. May He preserve me, if it be His will, to finish it. My head is not well to-day. Sir W. sent his two hundred dollars for the College; and in my note, in reply, I have offered to read prayers and preach, without pecuniary reward, till the Company send out a chaplain. An unwillingness to see public worship discontinued in Canton was, I told him, my only motive for volunteering contrary to my feelings. John is busy copying maps for my Commentary, and making a Chinese gazetteer, which prevents his writing—he sends his duty and love." * * *

To Dr. Morrison's offer, the following answer was given by Sir W. Fraser, President of the Select Committee.

"Dear Morrison,

"I have mentioned to my colleagues the purport of your note, and they coincide in opinion with me, that we are not authorized to accept your kind offer, which

I am well assured was only made from the best motives and wishes for our welfare.

"I remain your's faithfully,

"Rev. Dr. Morrison, &c., &c. "W. FRASER."

* * * * *

"It is a lamentable state of religious or irreligious feeling, that in the true spirit of popery, under no circumstances (except reading prayers over the dead) will they have communion with any who will not bow down to absolute authority, and yield an implicit uniformity. If such persons '*believe*,' they don't act upon the article in the Creed, 'Communion of saints.'

"26th. * * * My beloved * * *, I have just returned from preaching in Mr. Olyphant's room. This morning my mind could not be at rest without making an effort to speak to others of the Lord Christ. I did not like to stay away from public worship, and I did not like the idea of a minister of Christ being a hearer, whilst worship was led by a secular man—(I supposed Mr. P. would read)—I thought it unworthy of me, I therefore wrote to Olyphant to collect as many as he could. We had a congregation of twenty and upwards. I began with my small Chinese congregation, and then went to Olyphant's at eleven. A testimony for the truth is much wanted here; I feel as if I could not relinquish it. I will send you the sermon which I preached this morning. Grace and peace be your constant portion. I long to see you all." * * *

"9, P.M.—I have now, my love, finished the labours of the day—at six, I exhorted the Chinese—and about seven, our friends. Olyphant, the Colonel, M'K——, and a Mr. ——, a young man from America, come to read the Scriptures and pray. I request every one either to read a chapter or a hymn, so that all take a

part in the service. To-morrow, being the first Monday in the month, we propose meeting for Missionary prayers—O. is pleased with the idea of a chain of such meetings going on round the world. Not a *simultaneous* prayer-meeting, (some of our friends at home mistake this matter,) but a *consecutive* series. Perhaps, in the circle, we in China should begin; as the sun of *Jĭh-pun* (Japan), literally, the 'source of day,' first rises on us. * * *

"27th.—It is now about ten, P.M.—Our friends, with Johnny and myself, assembled about eight to read the Scriptures, and pray for the conversion of the heathen, and the restoration of the Jews. It is the first monthly prayer-meeting that ever was held (I believe) in China. May such meetings never cease till China be evangelized!"

"I was mortified the other day by reading, in the Peking Gazette, of a military man, who was ordered to join the army in Tartary, who esteemed the imperial command so great an honour, that he lost for a time the power of utterance. Alas! how coolly do christians feel for Zion's King."

"I should like to hear that M. B. is learning a little Chinese, together with her other acquirements. I wish my whole family to have a regard to, and spend a portion of strength in aid of, the Mission. It will not be reputable for her to remain totally ignorant of Chinese. How much easier it is to stint one's self in England, and give a little money to Missions, than to give a little instruction, and a little exhortation to Pagans in a pagan land! * * *

"Jan. 28th.—'Oh, that I had wings like a dove,' &c. Ps. iv. 6. Hăn pŭh năng fun ke urh fei keu yay, 'Regret that not can from earth start up and fly away.' I was struck with the sameness of thought

in the ancient Chinese ode: a wife says it in reference to her absent husband.

"On the importance of *female* education, they say, Kwei mun wei fung hwa che yuen, 'The ladies' apartment is reformation's source;' i. e. a good or bad female education corrupts, or reforms, the manners of a country. * * *

"With respect to the servants, I am at a loss what to say, it is a great trial of patience. The pagans of this country are proud and unprincipled, and hence it is, that we are come among them to try to do them good. To get well-principled and strictly faithful servants, who will not try to overreach and make money, is not practicable; therefore, the general sentiment for us to adopt is to expect little, and bear much. Benevolence has brought us here to do them good; and we must do the best we can."

"Kidnapping is much practised in China, often with the design of getting the reward for the lost child; and on one occasion, the child of European parents was enticed away from Macao."

* * * "Ahăng says, that the more cultivated servant-women will not go into the service of foreigners: you now see, my love, what must have been my troubles, when unassisted, discountenanced, and without money, I had to find my way to the Chinese, and associate with them as I have done, to learn from them what I have learnt; in order to teach them what is of more value than all the money that was ever made in China." * * *

"May the Lord help us to take serious and believing views of death, judgment, and eternity; then the comparatively trifling ills of this fleeting existence will be as nothing; and the caprices, and the chicaneries, and the little petty money frauds, or the still

more distressing moral deceits, where money is not concerned, will appear in their true colours. Let us work, my * * *, while it is day, for the night cometh when no man can work."

"This is the 8th.—A few days more and I humbly hope to be permitted to visit you. I long to see and talk with little R——. I long to see you all. I regret Achan's ill-behaviour, for I wish to see all around us happy." * * *

"From preaching on 'Redemption,' I came home with symptoms of head-ache, and found my little Chinese flock, (oh, that I could better instruct them!) waiting for me. There were present, old Domine Le, Domine Ko, Ahëen, and some others. I explained the 103rd Psalm, and Ahëen read the sermon. After the service, when I went into my Chinese study, I saw lying on my table two parcels and a letter. They appeared to be from England, and the letter was sealed with black, and while I opened it, I dreaded some news of death among our kindred; but on reading it, found it contained nothing of the kind: I enclose it to you. I received nineteen magazines for June, and four numbers of the Cottage Bible; the 'Memorial' is slightly noticed by the editor of the Evangelical Magazine—he praises me rather than the book!—gives me the credit of 'unbending integrity'—but says, some surmised my measures were dictated by 'Obstinacy.' I suppose he means returning to my labours here: you see, my love, how candid my friends are!"

* * "I write much, my dear * * *, in hopes of amusing, and interesting, and edifying you—preaching up to you my *favourite* virtue, *humility;* of which some of our friends in England deemed me destitute—but of course *unjustly*. I was going to criticise the

Congregational Magazine, but I must reserve it till we meet, as you did L.'s remarks on my sermon." * * *

After returning to Canton, Dr. Morrison addressed the following letter to his brother.

"TO MR. J. MORRISON.

"My Dear Brother, "Canton, Feb. 18th, 1827.

"The time of my leaving Canton, to return to Macao, is fast approaching. In the middle of March, I hope to be again with my family. To-day, I have been preaching an English sermon to a small congregation of Americans and others. Amongst them was a native Chinese, who has been baptized in America. The subject was the Person, and work, of the Holy Spirit—chiefly in regenerating, sanctifying, and comforting believers in Christ. In this pagan land, such a case, to you so common, has a peculiar interest. * * * "My health is much as usual. I am subject to slight ailments, which leave me the general appearance of good health. I have often grieved that we make so little progress in converting the heathen to the faith of the Gospel. China is at present in an unsettled state. They are engaged in war with the Tartars of Cashgar and the neighbourhood. * * When I was in Macao, about a month ago, a fire occurred in my neighbour, Mr. Astell's rooms; it communicated through the partition wall, and burnt and injured my books to a considerable amount."

* * * * *

Referring to this circumstance again, he says, "the floor and wall of the room are quite repaired—but the books are not replaced. The telescope which I had with me in the Embassy is destroyed—and the picture of the children is burnt. I wait for day-light to-morrow, to see the books which are in another suite of rooms." * * *

"23rd.—I have now seen my books; all are injured, some are partially burnt, and some are entirely useless. The boxes in which they stood are rendered useless by being scorched. M—— says it was a judgment on me, for being so vain of the gay bindings!"

The following letter from Dr. Morrison notices some of his engagements during the summer. Besides the English service mentioned, he always had two Chinese services on the Sundays. On other days, he gave instructions to the native Christians, and any who chose to attend them, before breakfast every morning.

* * * "Macao, March 18th, 1827.

"I am engaged in writing a work in Chinese, consisting of selections from Holy Scripture, with occasional remarks, explanatory and didactic, on all the great principles of Divine Revelation. A title suitable to it would be, "Domestic Instructions, derived from Divine Revelation." It is intended chiefly to assist the principles of Christianity, as the groundwork of comparison with, and refutation of, Paganism.

I have been down here a few weeks, and have had public worship in my own house, which was attended by several members of the Factory, and other English persons in Macao. Oh! that we had a zealous evangelical minister here! The mummery and antiscriptural principles and practices of the Romanists are very lamentable; and they love darkness rather than light. A school here accepted of a few Portuguese testaments, and afterwards (I suspect from the influence of priestly authority) returned them, saying, they did not want such books. The whole of last week has been spent at the cathedral, adjoining our house, in masses, for the soul of the king of Portugal, who died about a year ago.

"In this empire, all eyes are looking intensely to the

opening campaign in Tartary. The Courtiers give out that the imperial army will soon be victorious over the rebels of Yarkhand and Cashgar."

The school referred to was for young ladies. A Swedish gentleman, who took an interest in some of the young people, and had them instructed in the English language, requested the writer to recommend some suitable elementary books, and procure them from England for them, which she did. Among those selected was Mrs. Trimmer's History of the Bible; which being submitted to the priests, was disapproved of, and returned with a message, saying, the young people were not permitted to retain it. The following extracts are considered important as recording Dr. Morrison's opinions on various subjects.

"Canton, 30th Oct. When reflecting what is best for me to do, with a view of helping the heathen to the knowledge of the Truth, it occurs to me that I should write much. If I go on learning the polite literature of China, I may go on learning to my dying hour; but I can write intelligibly in Chinese, therefore I think I had better desist from learning pagan lore, and teach Christianity, in the simple Chinese phrase. Pagan Chinese reading is, to my taste, as offensive (but not more so) as the profligate poets, &c. of Greece and Rome, and modern Europe. Horace, the most elegant, and most read, is full of abominable stuff, much worse than *mi* lord Biron. But apart from the immorality of such 'fine writers,' I have no taste for the vapid uselessness of their innocent lucubrations: to dip into them is enough; it is quite out of the question to study them for the sake of style, or any such object." * * * *

"Nov. 1st.—I have been very much edified this

morning by a sermon of Dr. Bates, contained in an old worm-eaten folio copy of his works. The text was, 'the fear of the Lord that is wisdom.' He shows very forcibly that by the fall not only are our passions depraved, but our understandings are perverted—men judge like fools in spiritual things. They seek for happiness in things which never can, in their very nature, give satisfaction to our souls. A sun-dial is adapted to show the hour; but the sun must shine upon it, or it will be useless. The soul is capable of happiness; but the light of God's countenance must shine upon it, to produce that effect.

"3rd.—Fearing that it might be necessary to quit Canton before the despatch on the 16th inst., I have spent the day in intense writing of letters, in answer to those received. I have written, last evening and to-day, upwards of thirty letters. I have written to the Bishop of Landaff, Earl Roden, Lord Bexley, and to the Secretaries of the Prayer Book and Homily Society, &c. &c.

"Sunday 4th.—May the Holy Spirit of God be this day present in all the churches of the saints, and be graciously present with our souls! My head is not well, but I hope I shall be able to preach. Evening.—I have gone through the public services with tolerable comfort, both in English and Chinese. We had as many as at our best times. The text was, 1 Cor. i. 30. The object was to exalt Christ Jesus.

"5th.—This evening we purpose to have a Missionary prayer meeting. If they begin in the South Seas, we follow here in China—then India, Syria, and Europe,—America comes last. A *chain* of prayer is formed all round the world, for twenty-four hours! * *

"Captain C. was with us this evening at prayer. He hoisted the Bethel Flag yesterday at Whampoa,

and collected a congregation—all Americans: he is a christian called late—and not yet *cooled*, as too many are; he feels the ardour of gratitude to his Saviour in his heart, and it gives a pathos to his singing and prayer. * * * Let us build on the *rock*. 'Comfort ye, comfort ye my people! The young and the strong shall fail; but they that *wait upon* the Lord shall mount up as eagles, they shall run and not be weary, walk and not faint.' 'Wait on the Lord, and be of good courage, and He shall strengthen thy heart.'"

"6th. * * * You perceive, my love, by my getting through so much work this morning, that I am pretty well. The complaint which alarmed me has subsided; and I breakfasted at the Company's."

"7th.—Last evening there was a party of about forty at Capt. H's. After dinner, Mr. H——, the theatrical youth, stood behind a table, at the end of a long room, and narrated his reminiscences of persons and places in a comic manner; and mixed the whole with songs. His songs are never offensive to delicacy and propriety; but the persons whom he ridiculed, under feigned names, were perhaps his own kindred, who gave him advice. M— said he was anxious to know if I received the packet of letters he had brought for me, as he had received another letter enquiring about them. Why then did he not come, or write? Poor fellow! he does not want any acquaintanceship, I fear, with religious people."

"The '*Canton Register*' is a new thing in the world. Nothing like it has ever before appeared in China. The Macao Paper in Portuguese was a liberal attempt; but the restoration of legitimate power has suppressed it. This paper shows the zeal of the Merchants—they are not afraid to print about their smuggled drug:

there is so much 'price current,' the paper will not be very *current* any where but with the traders."

Dr. Morrison's aid was earnestly solicited to support this new publication, and it was promised upon condition that he should have full liberty to express his opinions on those moral and religious subjects which it was his object to promote: this privilege was readily granted, with an offer of 300 dollars a-year, to be bestowed on any benevolent institution he chose. From this time, Dr Morrison contributed essentially to its support, till the last number that was published previous to his decease.

"Nov. 9th.—I have finished my discourse for Sunday. The reproof of our Saviour to the seven Churches, may be expressed in five words—They are rebuked for *Declension*, *Indulgence*, *Deficiency*, *Indifference* and *Pride*; they *left* their first love; they *indulged* error and vice; they were *partially* religious; externally living—internally dead, they were *lukewarm*, and *proudly* thought themselves rich—needing nothing.

"10th. Evening.—To-day I have written about three sheets for the Canton Register. Mr. W— and Mr. — have no knowledge of Chinese; nor do they seem to have any talent in collecting information from the natives. I have nothing to do with the paper beyond sending a paragraph. I think it right to encourage the thing. From Honan province, there is a shocking case of a young man unintentionally causing his profligate mother's death. * * * * I have sent this to the paper, as a warning fact, and to let the world see the wickedness which exists; and which, alas! abounds in all parts of it. * *

"A state prisoner has arrived in Canton, a relation of the rebel chief in Tartary; he is to be kept for ever under close confinement—no intercourse

by word or letter allowed; and his wife and children are sent to be slaves in other parts of the empire. * * * Pen, ink, and paper are good things in their way; but how much rather would I be in circumstances to dispense with them in reference to you, my love, and our dear children! Yet, bad and uncomfortable as the case is, it might be worse. We—I speak as a sinful creature—deserve little—little! we deserve nothing good—Lord, teach us to be humble! * * * Majoribanks proposed to Sir William and Mr. Plowden, to give the College the use of the Chinese Types, formerly employed in printing my Dictionary; but they opposed it. * * * Corporation and test acts came on at table; and it appeared that the impression was, the Dissenters were against the Catholics; and, therefore, since they refused liberty to others, did not deserve it themselves. *** asked me across the table if the Dissenters did not hate each other? I replied, not so much as high and low church hated each other—it silenced him: I followed up, by saying that all the good men, of different communions, loved each other on great principles, and sunk the minor distinctions; that churchmen voted the repeal of the test act, which prostituted the holy sacrament. There are only two sects after all—the pious and the impious—the righteous and the wicked. I believe that is the best answer to all enquiries about sects and party. Those who fear God, and those who do not;—those who love and serve the Saviour, and those who do not. It occurs to me that we should more frequently feel compassion, than indignation, towards those who are ignorant, and proud, and out of the way—patience, fortitude, and meekness, are excellent tempers for the despised christian.

"Sunday Evening.—Our congregation was composed as heretofore, of strangers—some American residents—three of the Company's captains—the English country captains never come; long residence in India, does, I fear, sear the conscience in a great and awful degree. No Sabbath, no public worship, and probably no social and private prayer. There was a very solemn attention to a rather long sermon. I added a good deal on repentance; the thought having struck me that, "Be zealous and repent," means be zealous to repent—set about it immediately and earnestly. My own mind was in the subject; and I desired to preach to myself first, and next to others, with fervour, and affection, and humility—with a studied avoidance of pomposity. I have a disesteem for any efforts that are not perfectly simple. The *truth*, is what I rely upon, without much regard to the *manner* of delivering it—perhaps I carry the idea too far.

"I have written a sort of public letter to-day to O— for a preacher of the Gospel in English, to come from the United States. He will send copies of it to influential people in America, to try to carry the object into effect." * *

The Revds. Messrs. Abeel and Bridgman, and subsequently, the Rev. Edwin Stephens, chaplain to the Seamen, (whose lamented death, has left an important post unoccupied,) were sent to China in consequence of Dr. Morrison's application to the American churches.

"I wrote to-day to Dr. Chalmers, with a view of calling his attention to the heartless, cold, unaffectionate religion of the Scotch; especially in these parts of the world. * * * Marjoribanks has written a paragraph in favour of the College to the Court, and the Committee have signed it." * * *

The late Charles Marjoribanks, Esq., M. P., had,

during many years of personal intercourse with Dr. Morrison in China, evinced towards him the warmest friendship, founded on admiration of his talents, and respect for his character. Mr. M. was himself a man of liberal and benevolent principles, and readily afforded the aid of his influence and property to those objects, which tended to improve the moral or temporal condition of his fellow-creatures.

The following is a copy of the paragraph above mentioned.

"Having been requested by Dr. Morrison to lay before your Honourable Court our opinion respecting the Institution established at Malacca, under the name of the Anglo-Chinese College, we willingly avail ourselves of the present opportunity of doing so, being impressed with the conviction that every means of acquiring a more intimate knowledge of the literature of China, of its political institutions, and the peculiar character of its people, will receive from your Honourable Court, a continuance of that liberal encouragement which has already been afforded to the promotion of those important objects.

"The College at Malacca not only holds forth a prospect of these ends, but also of communicating to the natives of Eastern Asia a knowledge of European literature, and instruction in every branch of useful knowledge. The superior civilization of the natives of the west, opens a wide field for extending to the people of China, Cochin-china, and the Islands in the Eastern Archipelago, the inestimable advantage of education, which it is trusted, will be a means of assisting in removing those prejudices which have so long existed among the ultra-gangetic nations against the foreign character.

"Every disposition, it is stated, exists among the

Chinese colonists at Malacca, to send their children to this institution, where they are instructed in different branches of liberal education, and in moral and religious principles. Religious instruction is freely afforded to all who are disposed to receive it voluntarily, but no attempt is made to induce students to become converts contrary to deliberate conviction.

"We have heard with satisfaction that the Malacca College has received the support and countenance of the Penang Government; and as the objects which it contemplates are in a great measure the facilitating our intercourse with this country, and extending the knowledge of the Chinese character, we most willingly beg to recommend the Institution to the favourable attention of your Honourable Court.

"It is but justice to Dr. Morrison to state, that the College entirely owes its origin to him, and its continuation to his exertions; and he has thus added to pre-eminent success in Chinese literature, his unremitting exertions for the diffusion of useful knowledge.

"In our address to your honourable Court, in the past season, we had occasion to mention the advantages which have resulted to the East India Company's interests in China, from his valuable public services; and while we are deeply impressed with the benefits which we have already experienced from his connexion with the Factory, we look forward to deriving, in future, the greatest advantages from his talents and acquirements.

(Signed) W. FRAZER,
C. MARJORIBANKS,
"Nov. 12th, 1827. C. MILLETT."

"14th. * * * The Asiatic Journal for June defends me against Klaproth—the article is probably by Sir George.

"The speeches and other communications from home, in the World newspaper, are very edifying, and cheering to persons, in such circumstances as we are.

"'Our feet shod with the Gospel of peace,' is explained, as always walking or acting under the influence of the peace of the Gospel—may we enjoy it, and pray for those who are destitute of it!

"In the Eclectic, it appears a dying pastor of an Independent church said to his wife, 'Be resigned to the will of God—His will is the *wisest*—His will is the *kindest*—His will is the *best*'—and soon after he expired. I have recourse to sentimental quotations, and other such-like topics; the incidents occurring here are so few, for such frequent correspondence—I judge it the most edifying mode of writing. Pagan reading, necessary to skill in the language, is often very unedifying. I have met, however, with a piece to-day, rather interesting—a letter of a wife to her husband, who had long left her on commercial pursuits. She was early educated in the classics, and history; and she lamented bitterly the absence of her husband, who left her, with a son and daughter, destitute, and without letters from him. She became ill with anxiety, and left this letter with her son, to be read by the father after her death. She hopes to be re-united to him in the next life, so great is her affection for him, notwithstanding his neglect. It is a curious and interesting document, but I have not time to translate it. Byron's Don Juan, was advocated by Mr. G—— at table; the rest opposed it, and lamented his lordship's unprincipled character. * * * holds his hands over his eyes, and smiles, when I make any remark in favour of piety. Oh, that their minds were led to love the truths of the gospel. Marjoribanks, though Scotch, was brought up in his father's family as an Episcopalian;

but he disclaims the high pretensions of episcopa
He told me, that when he was in the chair, the ot
evening, he had it in his mind to ask me to say gr
for he could not understand why C——, (the cl
lain) should do so, and I not: but he thought again
will be here to-morrow—and will not ask the sam
and the contrast will be more glaring: he was als
favour of accepting my offer to officiate last y
Sir Wm. too, inclined—but the rest were afraid
being considered Dissenters.

"May we be not only resigned and contented,
thankful. I fear I sin, in want of gratitude to G
May our neighbours, acquaintance, and friends, be
blessed with the knowledge of the Gospel—a lov
the truth—and a well-founded hope of heaven! G
have mercy on the heathen around us; those attac
to our household: oh, for truly Missionary views
these subjects!"

"20th, Sunday.—I have just finished my Chi
and English services; I trust to the edification of
hearers. The 3rd of Daniel was very appropriat
idolatry. The Scriptures are *wonderfully rich* and
rious; the more one has occasion to study them,
more this appears. Oh, that the Holy Spirit r
work with us, and the hand of God be upon us!

A tract entitled, '*Christian Devotedness*,' has appea
—a little in my way—ultra views (as some deem the
—of devoting all to God—and not laying up treasu
on earth. The Eclectic has opposed it fiercely;
says, the man who wrote it, has no children,
living mother. But I have a wife and children—
yet am a good deal of an *anti-earth-treasure-hoar*
I am sure, my beloved * * *, *we* have no cause
self-security. But my principles go to 'Lending
the Lord'—'He will provide.' Yes, say the others,

your instrumentality ; and so carping, and caring, becomes a duty imposed by Providence. 'Jehovah Jireh,' says the Bible—yes, says the commentator: the Lord will employ *you* to provide ; you are not to look beyond yourself for any provision. Now, I ask, does not this reasoning convict itself? for trusting Providence, according to it, only means, trusting to one's self; and the word of God is made just to mean nothing at all!

"People who cannot provide for their own, are compelled to adopt a different view of Providence; but I should like to do it, not from compulsion, but from principle. We have a little helpless family. The future——Ah! what do we know?—Who can tell us?—Who can help us?—Our Father in heaven can help us—but He requires us to await his will. May we do it with sentiments becoming his greatness and his goodness. Oh, my dear E——, let us pray for enlarged hearts, and strong faith, and heavenly hopes. *Eternity!*—It is apostolic fanaticism (if people will have it to be fanaticism) to judge temporal comforts as nothing, less than nothing, and very vanity, in the opposite scale. See the three Hebrew youths in the burning fiery furnace—they lived up to their principles; and the angel of God was with them. Oh, I abominate that mode of reasoning, which says, 'Oh, yes, that is all very true in theory, but it won't do for practice.' What! christian-theory not reducible to practice! Christ's precepts, high-spun impracticable dogmas! Oh! no, let it not be said. I have given way to these lucubrations, my love; I think them the words of truth and soberness. Where can we look for help, but in God alone! Let us honour him—for he says, 'Them that honour me, I will honour.' O yes, it is all very fine christian oratory, to talk of ho-

nouring Providence; but I like to have in my own possession a moderate fortune—then, I can feel easy and comfortable in trusting Providence—all else is fanaticism, &c., &c.' Now is not this a faithful picture—not a flattering likeness—of the great majority of our friends? It is possible they may have the laugh against me, for these high notions, when I, and mine, are reduced to want. But I deny that poverty is a curse—it is often a blessing.

"Afă, the native christian is here; he speaks of one who wishes to be baptized. The weather is hot, and I feel quite uncomfortable. I have been detained a long time by a Chevalier de Rienzi, a traveller in Arabia, India, &c., asking a thousand questions. A Syrian-Chaldean christian has been here too, begging to get money to ransom his family from the Turks. He is a native of Nineveh. The Lord's blessing rest on you, and the children, and our household!"

"24th.—Afă has brought a small work on the Galations, written by himself. The people are here for annual presents who brought the tea, &c., to me."

* * * * *

Such interruptions, as those noticed above, were of constant occurrence in China, which was annually visited by foreigners, among whom were frequently persons of distinction, and literary celebrity, from all parts of the world, who usually brought introductions to Dr. Morrison, and received from, him such aid in their various pursuits, as it was in his power to render.

The present year closed with information of the failure of two Institutions, in which Dr. Morrison naturally felt great interest, as well from the conviction that they were calculated to be eminently useful, as from the prominent part he took in originating them.

His feelings on this, and on other subjects bearing on his public services, are expressed in the following letters.

"DEAR FISHER, "Macao, Dec. 22, 1827.

"I have to thank you for your letter of June 19th, which arrived two days ago. The Quarterly for June accompanied it. That production, seems unusually hostile to all but the civil and ecclesiastical aristocracy of England. I perceive they reproach me with being 'self-instructed.' The principle assumed, in the article on the Bible Society, is, that no translations should be used, but such as are *perfect*—a principle that would lay aside, I suppose, every translation under heaven, not excepting the authorized version of the English Church.

"I have received a letter of thanks from the Royal Asiatic Society, for the Map of Tartary. Concerning that too, the Quarterly has quoted a letter of mine to enrich its pages, but has suppressed the writer's name.

"I sympathize with you, in all the grave topics which fill your letters; and see every day more reason to raise the mind to the great Source of all good. The Gospel furnishes a present rest to the soul that lives by faith in Jesus Christ. There is no condition of life without most serious causes of disquietude—and in all, there are some advantages peculiar to each: many are the comforts of a family, and many are the sources of anxiety in it—but there is a great utility in affliction: my mind is to-day much agitated by the present condition of our chief, Sir William F. About a fortnight ago, he was seized with mental derangement, and wearied nature now sinks under the perpetual excitement, night and day, to which he has been subject. His life is despaired of." * * *

"24th.—Yesterday morning, twenty minutes after midnight, Sir W. F. expired.

"Your's sincerely,

"Thos. Fisher, Esq. "ROBERT MORRISON."

The following notice of this sudden and melancholy event appeared in the Canton Register, for January, 1828. "We have the melancholy task of announcing the unexpected death of Sir Wm. Fraser, Bart., chief of the British Factory. He died of about a month's illness, on Sunday, the 22nd of December, and was interred in the Hon. Company's burial-ground, on Thursday at noon. The funeral service was read by the Rev. Dr. Morrison. The ship which was to have conveyed him to England, fired minute guns in the Roads, at the time of the funeral; which was attended by the judge of Macao, the European residents, and the gentlemen of the Factory, then there. Sir William was about forty years of age, and possessed of an ample fortune; but 'a man's life consists not in the abundance of the things he possesseth.' 'In the midst of life, we are in death.' This event proclaims to all the Saviour's admonition, 'Be ye also ready.'"

TO THE REV. A. BRANDRAM.

"MY DEAR SIR, "Macao, China, Dec. 22, 1827.

"Your letter, of June 7th, arrived yesterday; and as the Kelly Castle is on the point of sailing, I write to acknowledge the receipt of it. The difficulties you have encountered, and the reproach you have been subjected to, for the furtherance of the cause of Christ, operate differently on the carnal and on the spiritual mind. The Quarterly of June, which, hypocritically admits the good principle of the Bible Society,

whilst it blames all that it has done, has, I perceive, condescended to reproach the humble Dr. Morrison, whose 'humble pretensions, in any other case, should have disarmed criticism.' He claimed not to be a perfect Chinese scholar, nor to be a perfect translator; and therefore he should not have translated for the press. Admirable logic! As if any version—even the English, were perfect—or the Vulgate perfect. If none but faultless, perfect versions are to be sent forth, the principle will as completely interdict the Bible in vulgar tongues, as any papal bull that was ever promulgated. I wish the *perfectionists* all success; not in vituperation, but in making perfect translations, whenever they may condescend to undertake the work. * * *

"The Rev. Mr. Tomlin, and Mr. Smith at Singapore, have been actively employed in distributing the Holy Scriptures, and other christian books in Chinese; and they write, as do the friends of the Anglo-Chinese College, in the most encouraging strain: simply, because Chinese Bibles are in request; and *God's word;* i. e. a translation, substantially conveying the sense of Divine revelation, and the good tidings of salvation by Christ Jesus, who died for us, must do good to perishing sinners, and save some. Such seed shall not be sown in vain.

"Excuse the brevity of this, as I am straitened for time. May the Bible soon be read by every human being; and therefore, as a means to the end, I wish all success to the Bible Society. The Lord bless you!

"Very truly your's,

"R. MORRISON."

T. FISHER, ESQ., TO THE REV. DR. MORRISON.

"My Dear Friend, "London, Dec. 9, 1827.

"My last letter was dated the 28th of last month: since the despatch of that communication, I have attended a meeting of the Committee of the Language Institution; and felt, I assure you, at a proposition which was then and there made. It was nothing less than the *dissolution of the Institution*, on the ground that it was USELESS! * * * I need scarcely add, that it was firmly resisted, and was withdrawn. Henry Townley was there, and made some very pertinent remarks on the great benefit that resulted from trying the powers of candidates for Missionary service, for the acquisition of language, previous to their entrance on the field of Missionary labours. He stated an instance, much in point, in support of his observations: It was that of an untried individual, who was sent out by the London Society, and who returned without effecting the least good, owing to an incapacity for the acquisition of language; and that after he and his family had occasioned to the Society an expenditure of not less than one thousand pounds, which sum exceeds the cost of two whole years' operation of your Institution: and another case in which the Society avoided a similar expenditure, by trying beforehand, the ability of the candidate to acquire the language. Upon going further into the question, we found that twenty pupils had availed themselves of the advantages of the Institution; comparing this number, with the expense attending it, and both, with the number of individuals who profited by other Institutions, and the comparative expense attending them, we came to a conclusion, that we had done great things; and that, therefore, there was not the least

occasion to be dispirited, but, on the contrary, much encouragement to persevere.

"Ever your's affectionately,

"T. FISHER."

FROM DR. MORRISON.

"MY DEAR FRIEND, "Macao, Nov. 13th, 1828.

"I have had the pleasure of receiving letters from you, bearing date November and December, 1827, and March and April, 1828; for all of which I sincerely thank you. Yesterday, I received a letter from the Rev. Mr. Ashton, informing me that what you feared, had actually occurred—the dissolution of the Language Institution.

"It is to me a matter of regret, that the christians of England should so far depart from the maxims of wisdom, as to seek the end without the means. But I submit. Perhaps the Institution was not, by me, made sufficiently a subject of prayer. For God's blessing is essential to success; He will be enquired of by devout prayer for his blessing.

Another of my attempts to promote the diffusion of the Gospel has also failed, viz. the Singapore Institution. I spent, in 1823, the large sum of 5,900 dollars, to promote christian education in the Straits of Malacca, all of which, I fear, will be completely lost to the cause of native education, by the mis-management of persons, who did not feel interested in the object, appointed by the late Sir Stamford Raffles to be trustees. The Anglo-Chinese College is going on satisfactorily; Mr. Marjoribanks passed Malacca a few weeks ago, after visiting India, and he told me the College afforded him more satisfaction, than any thing else he saw of a similar kind, during his travels.

"Your's faithfully,

"Thomas Fisher, Esq. "R. MORRISON."

FROM THE REV. ROBERT BURN.

"My Dear Sir, "Singapore, Sept. 24th, 1827.

"Your letter dated in June last, I received last week. * * * Having mentioned the Institution, I will tell you its history from the time you left, in as few words as I can. The loan, which I had the pleasure to advance, was paid down immediately, and a promise obtained from Lieut. Jackson to put it to use without delay. But a promise from him, I need scarcely say, was no better than a sluggard's wish: a more indolent man I never saw. Mr. Napier and myself, did all we could to set him to work, but in vain; he made a beginning, and then stopped again; he returned to it, but accomplished little or nothing: thus it went on till the governor came, to whom we applied for that portion of the funds which had been spent upon schools, &c., amounting to 4,000 dollars. This he granted, after many letters and much discussion; and even acceded to the justice of paying the monthly allowance of 300 dollars. This sum of 4,000 dollars was immediately divided between the treasurers and Lieut. Jackson, in discharge of their claims. At the same time, the governor offered to purchase the building and premises for a government-house; but upon such conditions as the trustees could not accede to; viz. to pay back each subscriber his subscription, and take the building in lieu of the Company's donations. They have since offered the whole estate for 15,000 dollars, or else to rent the house for 260 dollars per annum; after they (the government) have completed it, according to their own plan. These proposals are still under consideration; but we are expecting an answer from the governor daily. Should he accept the former of these proposals, it is intended, with your consent, who

are now the only patron and chief subscriber, to vest the 15,000 dollars in government securities at 6 per cent., and with this interest to commence again on a more moderate and practicable scale.

"Within the last six months we have had some valuable addition to our society. Our new commanding officer, and his lady, are both lovers of God and his truth. A young man, of the name of Watts, who has come to settle here, as supercargo of a Danish house, is also on the Lord's side: and about a month ago, Dr. and Mrs. Caswell,* relations of the governor now stationed here; and they, though young in knowledge and experience, are yet most fervent in spirit, and full of love to Christ and his cause. You will be gratified to find that three of the officers of the General Kyd, have been brought to the knowledge of the truth, during their voyage out.

"Mr. Clark, who will bring you this, has been staying here for the last fortnight, and has attended all our prayer-meetings, &c. They all three have met with much persecution from the captain and other officers, but persevere, notwithstanding, in prayer and reading the words of eternal life. Oh, surely, my dear Sir, the day is fast approaching, when the knowledge of the Lord shall cover the earth as the waters cover the sea. In Bengal too, there is quite a miraculous change among the natives; whole villages coming forward unsolicited, yea, and unvisited too, by any Missionaries, begging christian instruction, and actually offering their temples for christian worship. But, doubtless, you will have heard and read of all this. Let us, my dear Sir, hail these tokens of the coming of the Son of Man, with joy and thankfulness; and in due time, we also shall reap, if we faint not. When

* They, with several other passengers, were lost in the Guilford, in 1830.

the nation to whom you have been sent, shall turn to the Lord, then will you be remembered with affectionate gratitude; and the treasure you have prepared for them, though now unheeded and despised, will endear your memory to their hearts for ever. One soweth, and another reapeth: but the time is at hand, when both they that have sown, and prepared the soil, and they that reap, shall rejoice together. That you may, that you will, be of this happy number, I not only hope but feel assured: may the prospect of it encourage, comfort, quicken, and make you to abound in the work of the Lord. My christian love to Mrs. Morrison, and every holy wish for you both. From

"Your's affectionately,

"Rev. Dr. Morrison. "Robert Burn."

"My Dear Sir, "Singapore, 29th Sept. 1827.

"Mr. Maxwell, who proceeds home by the way of China, as passenger in the Lord Lowther, and also Captain Flint, will inform you, that all our endeavours to make an arrangement with the government regarding the Institution, have proved unsuccessful; and that it is still lying in the state you left it two years ago. A plan has been suggested for the purpose of finishing the building, which is, to unite the funds subscribed for a monument to Sir Stamford, and others subscribed for a library, to defray the expense necessary for finishing the building; and to appropriate it to the purposes of library and reading-room, when completed, as well as a town-hall, &c. On a supposition that, including the money already expended, with the debts due to Mr. Burn and Lieut. Jackson, and the sum necessary to finish the building, and purchase books, &c., the whole would amount to £25,000. It is proposed to divide the whole into shares of £100 each, to bear interest at 6 per cent., and be transfer-

able. The fund necessary to defray the payment of interest, and keep up the establishment, to be collected by a monthly subscription at Singapore. * * A bust of Sir Stamford to be put up in the library or other principal room. This appears almost the only plan I can conceive, to prevent a total loss of the capital already sunk. * * *

"As you are the largest proprietor, no steps can be taken without your sanction; and as both Capt. Flint and Mr. Maxwell are trustees, and will be on the spot to confer with, it would be very desirable that you should decide on something definitive, if possible. I do not think there would be any difficulty in raising the subscriptions. Many strangers who visit this in search of health, would be glad of a place of the kind to pass a forenoon, and subscribe during their stay; and I should think all persons residing at Singapore would do so, there being no place for a public meeting in the settlement at present."

* * * * *

To the above proposal Dr. Morrison refused his consent; his reasons for so doing, as stated to Mr. Burn and the other trustees, will be found in the annexed extract of a letter to the officers of the Anglo-Chinese College.

TO THE REV. MESSRS. COLLIE AND KIDD, ANGLO-CHINESE COLLEGE, MALACCA.

"China, Nov. 17, 1827.

"My Dear Fellow Servants,

"The object of our Institution is the glory of God and the welfare of man. Literature, heaven's gift to rational creatures, is the instrument we desire to employ, according to the constitution of our College and its fundamental statute, to diffuse useful and saving knowledge.

"The spirit which becomes the officers of our College, is that of christian charity, forbearance, moderation, and patience. Bringing to our work a desire to imitate the blessed Jesus, in meekness and lowliness; remembering his agony in the garden, and passion on the cross. The Anglo-Chinese College departs from its essential character, when it departs from a christian and humble spirit. In these sentiments, my brethren, we are, I believe, all agreed; and are truly sorry, whenever we are overtaken by temptation to pride and self-sufficiency—the first and greatest sin of rational creatures—the sin of satan, and the object of God's hatred and resistance.

"The failure of the Singapore Institution alters very materially the circumstances of our College since I visited it in 1823. On this subject, I have to-day written to the Rev. R. Burn, at Singapore, and desired him to lay my sentiments before the Trustees, which are as follow.

"'Considering the large amount of my subscription to the Institution, I do not think it quite right in the Trustees, to carry on these deliberations, without letting me know officially what they are doing. I am inclined to think, that their proposal (to the government) may be considered a total abandonment of Sir Stamford's original plan, as agreed to by us all; for the Company will no longer be a subscriber to it, and it will be totally unconnected with the government. The idea of selling the estate and premises, and beginning afresh, is forming a new Institution; to which the old arrangements cannot bind me, unless I choose to do as the new arrangement supposes. The Anglo-Chinese College, I consider now quite absolved from any obligations, because the other contracting party has failed to fulfil what was specified. The removal

of the Anglo-Chinese College, is therefore now quite out of the question. I should prefer selling the whole estate to government—or rather, as government proposed, let it have the estate for the Company's subscription, and pay all those who subscribed their money back again; and begin with a new proposal for the benefit of Singapore.'"

* * * * *

"I regret that the College had not the honour of receiving, *pro tempore*, the first lady* who came to Ultra Ganges India, for the sole purpose of originating christian female education in the Straits; and who came in consequence of the zealous efforts of the founder, to procure from England such a probable blessing to settlers and natives.

"The Chinese letter, containing bills to the amount of £200, has been forwarded. The Chinese at Malacca request me not to pay but to certain persons. It should be explained to them, that I must pay the person who brings the order: whether he be the person really or falsely named, I have no means of discovering, as they are all alike unknown to me."

* * * *

When Dr. Morrison had completed his "plodding task, the Dictionary," and other philological works, to facilitate the acquisition of the language to future students; he next turned his attention to the instruction of the natives, both christian and others, by means, chiefly, of the press; for the pagan and popish despotisms, under which he lived, entirely precluded an attempt at oral instruction, beyond the persons in his own employ, or those who occasionally ventured to join them. With a view to instruct and guide the

*Apartments were provided for her at the house of one of the Missionaries.

Chinese christian into clearer views of Divine truth, he prepared a system of reference for the Bible—to each book, chapter, and verse, with chronological, historical, and literary notices; besides continuing the Commentary which he began in the winter. During the summer of this year he also commenced a Dictionary of the provincial dialect of Canton, with the hope of its tending to the final object of the Mission. He endeavoured to employ every practicable means for extensively distributing the sacred scriptures and religious tracts—not only throughout Corea, Cochin-china, Siam, the Loo Choo Islands, &c., &c., but also sending them into the very heart of the empire, by means of the native traders who resorted to Canton annually, in great numbers. Dr. Morrison often expressed deep regret that the British churches permitted him to labour so long without assistance, after it was ascertained that the Mission could be carried on without attracting the notice of government. He frequently urged the desirableness of securing premises in Macao for a Missionary station, and having some one with himself preparing to carry on the work, in case of his removal or death. The American churches, however, were not remiss in responding to an appeal addressed to them the preceding year on this subject, to which Dr. Morrison had the satisfaction of receiving the following reply:—

"Missionary Rooms, Boston, June 17th, 1828.

"DEAR SIR,

"Your kind and fraternal letter of November 20th, 1827, addressed to the American Board of Commissioners for Foreign Missions, was received at the Missionary Rooms on the 29th of March. When I returned, soon after, from a journey in the service of

the Board, I was extremely happy to learn, that an application had been made by yourself and others for an American Mission to China. This application was especially gratifying, as it seemed to be a providential exhortation to proceed in the course upon which we were entering. About the middle of October, our Board held its annual meeting at New York, during which a new and extraordinary impulse was given to the Missionary cause. Among the fields there presented, as particularly calling for American enterprize was China. Large subscriptions were made for augmented efforts, with a special view to the new fields for evangelical labour. Is it not a token that God favours these designs, that he disposed you, one month afterwards, to write a letter of invitation and encouragement?

"Be assured, my dear Sir, that so soon as we can find two men of suitable character and qualifications, we shall send them forth, to enter upon the various plans of usefulness which you have pointed out. * * Be assured, my dear Sir, that if God so far honours us, as to enable us to send a Mission to China, we shall esteem it a great privilege to have the Missionaries to enjoy the aid of your experience, and the comfort of your society. We shall confidently expect, as we shall earnestly pray, that they may be closely united with you in the bonds of christian affection, and in all the important views of christian truth and duty. How intimately should we sympathise with you, if it should please God to give you the great satisfaction of seeing, after many years of sedulous labour for China, the work of true conversion making progress among the numerous inhabitants. This blessed sight will hereafter greet the eye of christian benevolence; and, I doubt not, the agency which you

have had in preparing the way, will furnish matter of everlasting gratitude and joy.

"There is one branch of possible christian effort at Canton mentioned by you, which had not occurred to our minds; viz., the establishment of an English press. Under judicious management, I think such a press might be exceedingly useful. * * *

"We pray that your life and health may be spared, and that God may smile upon all your attempts to spread the knowledge of the Redeemer.

"Your's, with christian salutations,

"JER. EVARTS, Cor. Sec."

Leang-Afă had retired to the country during the summer of the present year, for the purpose of opening a school, and instructing his own family in the principles of the christian religion. From a very interesting letter he addressed to Dr. Morrison at this time, breathing a truly christian spirit, some paragraphs are here introduced, which show the difficulties he encountered in endeavouring to communicate those principles to his countrymen, by which his own mind had been emancipated from the delusions of pagan superstition.

"September 2nd, 1828.

* * * *

"But the people here are all deceived, and sunk in stupidity, respecting vain idols. Although I take the truth and exhort them, all my strength is too small to overcome such a multitude. Besides, at present, during the 7th moon, the Budhists deceive people by the rites of the Yu lan shing hwuy. Every family, without exception, asserts that it is absolutely necessary to exert their utmost strength in burning multitudes of paper, before the tablets of their ancestors, and also burn some in the streets, that destitute ghosts,

coming and going, as well as the spirit of their ancestors in Hades, may receive these things, and have clothes to wear and money to spend (in the invisible state whither the action of fire sends them). If on the 15th night of the 7th moon these things be not done, the hearts of the multitude are disquieted and unhappy, an omission being deemed a want of filial piety and affection, and a virtuous disposition. When I look on stupid nonsense I am exceedingly grieved, and at a loss what to do. I can only meditate, and attend to my own conduct, night and day; carefully and firmly adhere to the truth,—look up and pray to the Lord on high to convert the hearts of men, and turn their feet into the straight road which will lead them away from everlasting misery. On these accounts I now write especially to you, and earnestly entreat you also to pray to the Lord to have mercy upon mankind, and cause the gospel to spread in every direction, and convert their hearts, and deliver them from those hurtful stupifying deceits.

"Let us also be diligent to adorn ourselves with good works, and exert our whole soul and strength in proclaiming the Gospel, hoping to obtain everlasting felicity. Amen.

"Friend Keu* bids me present his respects to Dr. and Mrs. Morrison, wishing them a golden tranquillity."

By the Company's direct ships which arrived at the close of the summer season, the usual influx of letters, periodical and other publications, from England, gave an impulse to the mind which then began to flag, under the enervating influence of eight months of perpetual heat, even to Dr. Morrison, who possessed a soundness of constitution which enabled him to set heat

* A relative of Afa's who had recently renounced idolatry.

and confinement at defiance, as well as a mind so active, that the want of external excitement was supplied by the use of books and the pen—thus possessing in himself the main sources of independence and happiness—this event was no unwelcome variety, any further than the separation from his family, occasioned by it. His sentiments regarding the political changes which had recently taken place in England, are expressed in the following letter to Sir George Staunton.

"My Dear Sir, "Canton, China, Oct. 11th, 1828.

"Your kind letter of March 21st, arrived on the 9th of September, and afforded me much satisfaction, by assuring me of your continued health, and of the interest which you take in my public labours to difuse christian knowledge and general literature in these parts of the world.

"In the name of the Anglo-chinese College, I return you the cordial thanks of that Institution for your third donation of £200. The youths who are on the foundation, and receive literary and christian education, have reason to bless the name of Sir Geo. Staunton. * * *

"There can be little doubt but that the diffusion of knowledge will produce equal laws and liberal institutions every where. And I rejoice with you in the late repeal of an offensive and impious statute. I hope the Catholics too, in spite of their own folly, will enjoy the privileges of good citizens, as long as they behave as such; and if individuals offend, let them be punished in their own persons, not all persons who belong to the Latin church.

The Register* I viewed as you do—certainly a step

* Canton newspaper.

to improvement; and though it be a feeble attempt —it is a new thing in the world, and may lead to something better. I sincerely wish that the political power you refer to for the good end proposed, may eventually be possessed.

"Enclosed is a likeness of the unsuccessful asserter of the rights of his family. His death was cruel.* The Chinese heart is lifted up, and the Government seems more hardened than before. Our present governor, Le, and his compeers in Canton, appear of late more lofty and overbearing than during the last three years' rebellion in the north.

"I have sent you by our friend Davis a copy of the late Mr. Collie's "Confucius." Poor fellow, he died before the work was out of the press. His death is a loss to the College and the Mission. The late Chinese Professor, Mr. Kidd, is now principal, and a Scotchman from Glasgow University, is second in the College.

A work on Chinese Grammar by one of the Catholic Missionaries, in Latin, will be forthcoming from the College press soon.

"May the Divine blessing rest on you.

"I remain, your's faithfully,

"Sir G. T. Staunton, Bart. "ROBERT MORRISON."

A paragraph having appeared in a leading literary journal, which was calculated to give an unfavourable impression of the abilities and atainments of Missionaries who had translated the Scriptures into Pagan languages, and which reflected on the Bible Society, for sanctioning translations made by self-instructed persons, Dr. Morrison wrote some remarks with the intention of their being inserted in the Asiatic Journal; but in accordance with his usual practice of abstaining

* Chang-kĭh-urh was put to a slow death.

from controversy, when he was personally concerned, this letter, with various others of a similar character, was laid aside; but the compiler judges it of too important a nature, as bearing on translations generally, to withhold it from this work. It was addressed as follows:—

TO THE EDITOR OF THE ASIATIC JOURNAL.

"SIR, "Canton, Jan. 5th, 1828.

"The number of your Journal for August arrived here a few days ago. It is satisfactory to see, in the pages of your respectable and useful publication, an increased attention to the affairs of Ultra-Ganges India; for, although British India furnishes you with the greatest mass of *materiel*, the title of your work permits you to take the whole range of Asia.

"As you have made a valiant assault, in aid of the June Quarterly, on the Bible Society and Missionaries, you will, of course, admit a few lines on the other side. The sapient reviewer in that liberal publication, has found out that the Bible Society has printed translations of Holy Scripture which were imperfect, and that the translators were not perfect masters of Hebrew and Greek, and Chinese, and other languages. Now, in this part of the globe, we ask, where is there a perfect translation? Is the English version perfect? I would not ask the authors of the 'Improved version,' for they have said their say. Nor would I ask Bishop Lowth, or Bishop Newcombe, but I would ask any man who has ever attended to the subject, whether the English version is perfect or not. If not, on the reviewer's principles, the Bible Society should not have printed it. But the English Bible, though imperfect, contains the grand scope and design of Divine revelation to mankind, in the plain vernacular lan-

guage of the country. And with all its minor imperfections, it may be called truly, the Word of God: for that which reveals God's will is God's word.

"But so grand a subject hinges not on perfections of style, or of idiom. The idiom of the Greek New Testament itself is often Hebrew. Before the Holy Bible be given to mankind universally, must we wait till we get regularly educated—perfect masters of all the languages on earth? Will monarchs, and kings, and governors suspend their operations till they get perfect translators? No. They will make their wills known by media as perfect as they can procure, and so must the church of God.

"Your leader, the Quarterly, Mr. Editor, complains of translators being 'self-instructed.' For their western learning, they were not so; but if they had, what good scholar ever existed, who was not in a great degree self-instructed. The article in the same number, shows, that at the most ancient, and most highly and exclusively privileged, seats of learning in England, a man, if a scholar at all, must be self-taught. But, however, putting this aside, who was to instruct the modern Missionaries in Sanscrit, or Chinese, or Otaheitean, but the individuals themselves. There had been 'regularly educated' civilians and commanders, and chaplains too, in India, and commercial agents in China, long before the English Missionaries were born; but had they learned, or had they provided means to teach those languages? England had drunk Chinese tea, and raised millions of revenue from it for a century, but England had not furnished one page, nor established a single school to teach Chinese, till a 'self-instructed' English Missionary did it. But that Missionary was supposed by the Reviewer, not to be of his Brahminical privileged

caste. Therefore the Quarterly cries him down, and cries up Bishop's College. The Bishops Middleton and Heber have finished their course, and the College is progressing, and will, it is to be hoped, be an eventual blessing to India. But what, after all, have either the Bishops or the College done, towards Asiatic literature, or the diffusion of christianity among Asiatic Nations?

"And why, Mr. Editor, do not you look at the sums expended on these, as well as those spent on translations and Missions. Of these you say you are a friend; but, were I a Missionary, I should wish to be defended against such mistaken friendship as you manifest in your very 'immature' remarks of a theological nature, in your number for August. You must study a little more of the Holy Scriptures, and understand the English liturgy better, before you decry an entire dependence on the Divine Spirit, in the use of means—(which, most certainly, Missionaries employ) for the conversion of the human soul, both in christendom and in lands occupied by idolators, or by followers of the false prophet.

"Your sincere Friend,

AN OBSERVER."

The following fact, which is probably not known to the Philologists of Europe, is taken from Dr. Morrison's private correspondence.

* * * *

"Nov. 18th.—I dined to-day at D——'s, in order to meet a surgeon from Japan, whose name is Burgher, in the service of the Dutch. He told me a piece of news which I cannot help communicating to you—it is this. The Japanese translators are rendering Morrison's Dictionary into the Japanese language! This is a curious and interesting fact; and confirms my

doctrine of employing the press in these parts of the world. I hope the Bible will soon reach the Japanese. Last year, you remember, the Russian government wished to translate the Dictionary into Russian, but our Society threw cold water on the design."

* * * * *

"28th.—Mr. Burgher called and told me a great deal about Japan and the neighbouring islands. I have invited him to the Company's, as you will see by the enclosed. He says the Japanese write on their fans, at Nagasaki, extracts from Morrison's Dictionary, arranged according to the Alphabet, as an ornament, and present them to each other! The Alphabetic arrangement is new to them. Majoribanks was much struck with the circumstance of the Japanese getting a new Chinese Dictionary through the English language.

"29th.—* * * I have sent to Japan an order for a copy of my Dictionary, to be given to the translator Gonoski Kokizas.* Mr. Burgher suggests that I should write a kind letter to him, and he will forward it. I have given Burgher also an order for a copy of the Dictionary, and thirty-two dollars' worth of Chinese books and prints."

TO MR. JAMES MORRISON.

"Canton, Dec. 25, 1828.

"My Dear Brother,

* * * * *

"During this month I have been attending the death-bed of two young men who were officers of the Company's ships. One Mr. Wilson was second officer of the Orwell, when we came out; first officer this voyage—and in that capacity he was when he died of a

* The Japanese literati are acquainted with the Chinese character.

short illness. I followed him to the grave, in the same boat in which he landed us at Madeira; and in which he had accompanied Mrs. Morrison and all the children to Macao. Oh! how uncertain is this mortal life. I led his mind to Jesus on his dying-bed—but, oh! a death-bed, is not the place to defer our soul's concerns." * * *

In Dr. Morrison's private letters, a fuller account of this affecting event is given with his usual simplicity; but it is so highly characteristic of the unobserved and unostentatious manner in which he was constantly performing acts of christian benevolence, that the compiler hopes the following extracts from it may not be unprofitably perused.

"Dec. 9th.—F—— has been here to borrow a prayer-book to read to an officer who is thought to be dying—a Mr. Johnston. He has asked me to visit him, if the sick man should wish it.

"Alas! it is a hard task to perform, when there has been previous neglect and ignorance of religion. May God help us and ours to seek him when in health, and to avouch the Lord as our God. * * *

"Since closing my letter of this morning, I have been visiting the two dying officers, Wilson and Johnston, both in the prime of life.

"Johnston belongs to the General Harris, the ship in which Mr. Millard, a Moravian, is surgeon. Johnston has a fine manly countenance even amidst the pallid hue of death. His mind is tranquil, and he looks to Jesus. Wilson is humbled. Before I went to-day, which I did voluntarily, just at the same time that he, without my knowing it, expressed a wish to see me; before that, he asked Mackilligan to read a prayer for him, which he did. I found him with a prayer-book at his pillow. He listened intensely to my advice to

him, to urge the publican's prayer, 'God be merciful to me a sinner,' through Jesus Christ, the sole foundation of a sinner's hope. I noticed both to him and Johnston, how exactly the Gospel was suited to man under such circumstances as theirs. No room for works now. The work of God is to *believe* on him whom God hath sent.

"At Johnston's, F——, Millard, and Fox were present. At Wilson's I chose to be alone; still he did not open his mind much, nor do I interrogate the sick and dying. I direct them to Jesus, advise, and pray with and for them, leaving the rest to their own consciences.

"I desire to pray, and tried to do so, for them, when absent. They are our brethren—dying in the midst of paganism and infidelity, in a strange land—in the prime of life. Johnston is reduced and pale; but Wilson still retains his apparent muscular strength—but his hot hand indicates the fever that burns in his veins, which neither starvation nor depletion can diminish. God have mercy on them, and glorify the riches of his grace in their conversion and salvation, even in the eleventh hour. Amen and amen!

"10 o'clock.—I have just read the service for the sick. In it there is much that is truly edifying. The Communion-part is not scriptural."

"Dec. 11th.—* * * A desire has arisen in my mind to examine the superstition of this country, as exhibited by the priests. I have some old friends at the great temple. ———— Here I broke off by Mackilligan calling on me to go to Johnston, who had expressed a wish to see me again. It is now about ten o'clock. Johnston's mind is to-night active, as his body dies, but it is bewildered—slightly delirious. He recognised me, and pronounced a hearty amen to my

prayers. He is only twenty-one—an orphan. Wilson lingers much in the same state as when I last wrote." * * *

"12th, night.—The Moravian surgeon, Millard, has just now been here to say that his patient, Johnston, whose name I have so often mentioned, and whom I have visited twice to-day, has departed this life. There was hope in his death. His memory supplied him richly with sentences from the prayers which he had been accustomed to pronounce. On leaving the last time, I took Johnston's death-cold hand, and said, 'the Lord be with you:' he replied, 'and with thy spirit.' * * * Wilson is fast sinking. Both he and Johnston were in high health a month ago, and were both at three great parties at Whampoa, where they feasted without fear. Johnston gave signs of pleading earnestly for mercy. Wilson is silent—almost; although he joined with uplifted eyes and clasped hands in prayer to God with me. Oh, that men were wise! that they would consider before the last hour! The Lord help us to live devoutly, and with minds so blessed as to look on death as a real gain to us.

"M*** is under conflicting wishes, desiring to give himself to our Saviour's service entirely; but still held back by worldly plans of temporal prosperity. I advised him to serve God in his calling. He is an amiable youth. People in England, he says, think I have no field for Missionary labour, but he thinks visiting the sick and the dying is Missionary labour."

The circumstances of Mr. Wilson's death, and Dr. Morrison's having accompanied his remains to the Orwell, where he read the funeral service, and gave an address, were communicated in a letter, which unfor-

tunately never reached its destination; and Dr. Morrison's return to Macao immediately after prevented the subject being resumed in writing. But it was gratifying to be able to state, that this interesting young man received Dr. Morrison's visits with evident satisfaction, even when his mind wandered. His last token of recognition was, an expressive look, and pressure of the hand, when voice had failed, which induced a hope, that the instructions he had received were blessed—even at the "eleventh hour."

"Canton, Jan. 1, 1829.

* * * "From the pressure of business, and the illumination of philosophy (as some would have it), but little note is now taken of passing time, and new-year's morning appears the same as any other morning. There is of course a superstitious regard to times and seasons, which may be as well dispensed with; and here in China, having two eras for the new-year, one is led to disregard both of them. Yet the christian may usefully make the new-year a sort of halting-place to turn round —look back upon the past with humility, repentance, and gratitude; and look forward to the future with an increased desire to serve God, whilst life may continue; and prepare for the enjoyment of heaven, when life may close; always paying more regard to the invisible realities of eternity, than to the fleeting objects of this temporary existence.

* * "Mr. Simeon, of Cambridge, generally furnishes our subject of reading on Sunday evening. We read the chapters where his texts are, with commentators before us, and then I read parts of his Skeletons. The perfection of Scripture—not to be added to, nor diminished from—was this evening's topic. The union which takes place in my room at Canton, of

pious books, and pious persons of all countries, sects, and creeds, often excites my admiration and gratitude. Mr. Groves, the gunner of the Orwell, called this morning to thank me for my kindness to him when he had his leg amputated."

As a contrast to the act of unobtrusive benevolence which closed the narrative of the past year; the commencement of the present afforded Dr. Morrison an opportunity for displaying similar feelings, in a much more conspicuous sphere; and one in which his talents and Chinese acquirements appeared to peculiar advantage; as well from the novelty of the occasion, as from the spontaneous effort it called forth, in a Chinese court of justice, to advocate the cause of a native criminal, under sentence of death.

In order that the reader may have a correct notion of what is here alluded to, it is necessary to give a brief recital of the circumstances which led to it. Early in 1827, a small vessel from Bordeaux, bound to Manilla, freighted with wine, silks, &c., besides treasure in dollars, and containing fourteen persons, including the Captain, being compelled to put into Turon, a port in Cochin-china for repairs, was there condemned, and sold to the government. The Captain of the 'Navigateur,' the name of the French ship, chartered a Chinese junk to take his cargo, crew, and passengers on to Macao, little anticipating the dreadful fate that awaited them; but it appeared that the cupidity of the Chinese, who were superior in numbers, was excited by the sight of the treasure, and they resolved to possess themselves of it, by murdering the foreigners. Strange as it may appear, they deferred the perpétration of this dreadful act, till they came within nine or ten leagues of Macao; and then they fell upon

the unsuspecting passengers, whom, with the exception of two, they massacred in the most barbarous manner. These two persons, unobserved at the moment, threw themselves into the sea, in order to avoid the fate of their companions; one of them soon sank from exhaustion, as he had been severely wounded, but the other, supported himself on a plank, and was at length taken up by a fishing-boat, and brought to Macao, when he deposed to the facts of the case before the Portuguese authorities. By them they were transmitted to the Chinese local government at Canton, who directed that prompt and vigilant search should be made for the murderers. The junk was traced from place to place, and the captain and crew were finally secured; and after being tortured, tried, and condemned to suffer death, were brought to Canton, in order to be confronted with Francisco Mangiapan, the only survivor of the Navigateur's crew, before the sentence was executed on them. This ceremony was to take place in the Hong-Merchants' public hall of business, as noticed in the following extracts of a letter written on that and the subsequent day, in which Dr. Morrison merely alludes to the part he took in the proceedings. He says,—

"22nd.—I have been round to see the French sailor, who is waiting at the Chinese Hong-Merchants' hall to recognize the murderers of his countrymen. The Chinese culprits are to be brought out for that purpose today at noon. I feel quite melancholy to think what misery in this case the accursed lust of gold has occasioned to so many individuals and families, both in China and in Europe.

"Evening.—A great many foreigners assembled at the place mentioned above, expecting the judge, &c.; but a message came from the city that he

would not come till to-morrow. The streets were choked up with Chinamen waiting to see the criminals."

"23.—* * * I sent off, about an hour ago, a letter to tell you that I should leave Canton on Saturday evening, and should expect to be in Macao Roads on Monday. The proceedings of this day, in which I stood foremost among many in a public crowded hall, and had the happiness to be the successful advocate of an injured man condemned to die, I will relate when (God willing) we meet. I have been standing from half-past ten till near half-past four; but I hasten to close this, to give you information of my hope to see you on Monday." * * * *

As Dr. Morrison's letter did not contain the sequel to this melancholy affair, a few paragraphs describing it are here transcribed from the Canton Register:—

"As the Magistrate was expected about noon, most of the foreigners in Canton were by that time assembled at the Consoo (Hall of Commerce).

"Between eleven and twelve, the prisoners began to arrive, being conveyed in bamboo cages of about three feet long, two wide, and three deep, in which the prisoner was obliged to sit in a doubled posture; and the only relief he could possibly receive, was from a round hole at the top, sufficient to admit of the unfortunate being putting out his head; but of which few of them availed themselves—perhaps shunning the gaze of the spectators, and ashamed of the crime they had perpetrated. They had light chains round their necks, legs, and wrists, and presented a most degrading spectacle of human misery. On each cage was written the name of its inmate, and the nature of the sentence which he was doomed to suffer.

"The prisoners were brought up in threes and fives

successively, and made to kneel while confronted with Francisco: most of them he readily recognised, showing only momentary hesitation, as to the persons of one or two; and as they were identified, the magistrate put a red mark against their names. Francisco often spoke of one man who had not taken any active part in the massacre,—but who had endeavoured to intimate to him the design of the Chinese by signs—he described this man as having a mark on his forehead, by which he should know him. Among the last of the prisoners brought, was one who attracted general attention. He was an interesting looking man, about fifty years of age. The name Tsae-kung-chaou, was on the cage, and the words Chan-fan, 'a criminal to be decapitated.' He made an attempt to address the strangers, and by directing his finger to his mouth and ears, was evidently desirous of an interpreter."

Among his own countrymen present, no one could understand him, as he spoke the Fôkien dialect, which is entirely different from that spoken by the Canton people, while the higher classes spake the court or "mandarin language." Dr. Morrison then went forward, and ascertained from him what he wished to make known; viz. that he was unjustly doomed to death, though conscious of his own innocence, &c., &c. This statement was corroborated by Francisco's recognising him as his deliverer. It was then that Dr. Morrison approached the bar, and respectfully begged permission to speak a few words in behalf of the disposition entertained by the foreigners present; whom, he stated, were inclined to clemency, and would rejoice if any circumstance could be discovered, which would mitigate the fate of the unhappy culprits.

The magistrate seemed gratified with the feelings

which dictated this appeal, and mildly replied, that the court was proceeding under the special command of his imperial Majesty, and care should be taken that no false accusation was admitted. Dr. Morrison then represented the caseof Tsae-kung-chaou in such a forcible light, that the judge, instead of affixing the *red mark* to his name, remanded him to prison till the subject should be fully investigated. The result was, that he was finally acquitted; although the chief judge of Canton wished to have him executed, as he had been condemned by the imperial government.

The following month Dr. Morrison writes:

"Feb. 18th.— * * * The Kwang-chow-foo, whom I addressed, says he will go all lengths to support the innocent man!

"Ahang has brought the news of the day, from the city, and says, Morrison's name was applauded by the natives for using his eloquence in behalf of an innocent Chinese in the court. Another man was saved, by the execution being deferred *one* day. It was ordered for the 24th—but an express arrived on the 25th from the Fôkien province, reporting that all the gentry had come forward to be surety for the *fourth* (referring to the fourth cage). It is believed, that several innocent persons have been sacrificed."

* * * *

After his liberation, Tsae-kung-chaou visited his benefactor in Macao. He manifested nothing of the which usually marks the deportment of his *hauteur* countrymen in the presence of foreigners. He wished to perform the Kŏ-tow, not only to Dr. Morrison, but also to Mrs. M. He was, however, only permitted to make one prostration; but his grateful feelings were further expressed in the following letter, the original of which is in the possession of the compiler.

The grateful petition of Tsae-kung-chaou, imbued with favour.

"I, the subject of mercy, Tsae-kung-chaou, who am a native of Tung-gnan, in the province of Fô-kien, went a voyage to Cochin-china, during which I became involved in calamity. I was imprisoned, and brought in custody to Canton, to undergo a judicial examination at the public factory of foreign merchants, where I must inevitably have suffered death, had I not fortunately met with the venerable teacher Morrison, who, in condescension and compassion listened to my weeping detail of previous circumstances, and immediately, with the greatest kindness, laid a statement of my case before each magistrate, and each foreign merchant, so that I was forthwith liberated from prison—saved from death—and restored to the blessings of life. Language is inadequate to describe my feelings on this point. Moreover, I am indebted to his clemency for promoting a subscription* to enable me again to visit my family, when I was destitute of the means of returning to my native province, and in the utmost distress:—such favours I receive as the gifts of heaven, by which in life or death I am unalterably bound. My only hope is, that my excellent benefactor will derive happiness from God in the present world, and in the world to come; and together with his children, and remoter descendants, be blessed with unfailing and unchangeable prosperity. Such is the desire of my heart.

"This grateful expression of my obligations ascends before the presence of the venerable preceptor Morrison.

"Taou-kwang's ninth year, second month, the sixth day of the first decade."

(Macao, March 10th, 1829.)

* Nearly £300 were subscribed for him.

The following letter to Sir George Staunton, contains brief notices of various subjects, in which Dr. Morrison was engaged or interested during the present year.

"Canton, Feb. 24, 1829.

"My Dear Sir,

"As the last ship is about to sail, I am induced to write a few lines to mention the formation of a Museum here. It is to include Natural History and the Productions of Art. It is open to all British subjects by ballot, and not confined to the Factory. Some of the Factory indeed declined being members.

"For the current year, Mr. Reeves, jun., is secretary, Mr. Clark, treasurer; and the Rev. Mr. Vachell, curator. Our annual subscription is thirty dollars. The name to give it, was a difficulty. At last the meeting resolved to call it the British Museum in China.

"Since writing to you last, I have not heard from the Anglo-Chinese College. In the ensuing summer, I hope my son John Robert will return to China.

"I have just now completed a third part of a Canton vocabulary. It has become the fashion to study it in preference to the Mandarin tongue.

"His imperial Majesty has issued a manifesto, ordering thanks to all the powers in heaven and on earth, the spirits of mountains, rivers, &c. Also conferring favours on all his subjects, as an expression of gratitude for the subjugation of prince Chang-kĭh-urh. It begins as the late emperor's letter to his Britannic Majesty did, &c.

"Mr. Chinnery, the artist here, has painted a portrait* of me, and of two Chinese assistants, forming a

* From this portrait, which is in the writer's possession, the engraving attached to these Memoirs was taken.

group, with reference to my Dictionary, Translation of the Scriptures, Prayer-book, and the College. It has been much admired; and the gentlemen of the Factory have sent it home to be engraved at their expense, as a token of regard and esteem for an old friend. This occurrence, in addition to the friendship with which you have long honoured me, is very satisfactory to me.

"Mrs. Morrison and my family, are at present in tolerable health, for which we desire to be grateful to Divine Providence.

As there are many persons in Canton, who do not feel authorized, or willing to go to the Company's chapel, I have, during the last two seasons, read prayers and a sermon in one of the outside factories every Sunday. I hope religion is gradually gaining ground in China. I trust the press at our College will contribute to it. About fifteen hundred dollars have been subscribed for the College in China this season; and the impressions of the picture to be engraved, after the subscribers have each taken one, are to be sold for the benefit of the College.

"We have a Count Vidua here at present. He has requested me to get for him some Chinese books.

"The king of France has appointed a consul in China—Monsieur Gernart.

"May every blessing be granted you, through the merits of our adorable Saviour!

"I remain very truly your's,

"ROBERT MORRISON."

"Sir George Staunton, Bart., &c., &c.

The portrait referred to in the preceding letter being finished, a proposal was immediately made to have it engraved by subscription, which was to be confined to the members of the British Factory, as a testimony of

their regard for Dr. Morrison. This intention was expressed in the following terms, which having met with general approbation, was sent to Dr. Morrison.

Mr. Chinnery has just finished a most excellent picture of Dr. Morrison, attended by two Chinese teachers. If Dr. Morrison will consent to sacrifice, for the space of one year, the gratification which he must necessarily derive from the possession of this portrait, to the wishes of his friends, who are desirous of preserving their recollection of an old acquaintance, and who can unite, to the memory of the most distinguished Chinese scholar of the age, their feelings towards him, as a kind and amiable member of this society; it is proposed, to request him to allow this picture to be sent to England, in the Orwell, for the purpose of obtaining from it the most perfect mezzotinto engraving that can be taken.

The celebrated artist to whom they are indebted for this portrait of Dr. Morrison, has expressed his readiness to undertake the commission of procuring the engraving.*

Those gentlemen who wish to testify this mark of esteem and respect for Dr. Morrison are requested to affix their signatures.

Signed by every member of the Company's Factory.

Canton, 9th Feb. 1829.

Dr. Morrison expressed his feelings in the following note to the Secretary :—

"DEAR JACKSON, "Canton, Feb. 10, 1829.

"Thank you for the copy of a proposal to engrave the picture of myself and two Chinese teachers,

* The engraving was made by Turner, and cost three hundred guineas.

painted by Mr. Chinnery, which you have kindly sent me.

"As you have been the medium of conveying to me the friendly and flattering sentiments of the Gentlemen of the British Factory on this occasion, permit me to request you to make known to them the grateful sense which I entertain of the kind spirit which induced so favourable a testimony, after about twenty-two years' residence in China. This expression of good-will from the members of the Hon. Company's Factory, affords real satisfaction to an old servant.

"As Mr. Chinnery has taken the utmost pains with this picture, and produced a painting which is, I believe, gratifying, as a work of art, to all who have seen it; instead of accepting more than a few copies of the engraving, I would resign those you suggested appropriating to me, to Mr. Chinnery's disposal. "Your's truly,

"F. Jackson, Esq. "ROBERT MORRISON."

During this summer an Institution was established in Macao, designated the 'British Museum in China,' for the purpose of collecting native and foreign curiosities, including the productions of art, as well as what pertained to natural history, &c. Dr. Morrison zealously encouraged this attempt to enlarge the sphere of knowledge and science—not only as a liberal subscriber and contributor, but also by circulating among the natives a statement of the objects of the museum. With the same laudable view, he exerted himself to promote the acquisition of the Chinese language among his own countrymen and others; and in order to make the study of it interesting to the Gentlemen of the Factory, who were required to learn it,

he proposed the following plan which succeeded for a while.

"A wish having been expresed by Chinese students for an opportunity of conversing with, and hearing various native teachers, Dr. Morrison proposes to meet that wish in the following manner:—

"1st. To assemble Chinese students, and their respective native teachers, at his house every Tuesday evening at eight o'clock.

"2nd. A subject, fixed at a preceding meeting, will be freely conversed about by the students, and native assistants, in the Chinese language. Any explanations necessary will be given in English.

"3rd. The students are requested to send in to Dr. Morrison, previously to the evening of meeting, any question or topic, which they desire to be answered at large, or generally conversed about; and one or more of these will be fixed for the ensuing meeting. Difficult passages in books, or peculiar idioms which embarrass the student, may be sent in and conversed about in presence of the native teachers, who will give their several opinions.

"4th. Ladies and gentlemen who wish to obtain the opinion of natives, concerning natural curiosities or works of art, may do so by sending specimens previously, or by bringing them on the evening of meeting; questions concerning the history, religion, ethics, laws, customs, &c., of the Chinese, may, by visitors, be submitted to the natives, through the Chairman of the meeting." "March 31st, 1829.

In the beginning of this year, Dr. Morrison finished the "Third part of the Vocabulary of the Canton Dialect;" and he continued his other literary and ministerial labours as usual, during the summer; besides

giving daily instruction to Leang-Afă, who had been obliged to break up his school, and seek refuge in Macao from the persecution which was excited against him by one of his kindred, who, with a view to extort money from him, accused him to the government of disseminating a wicked superstition; and designing to sell the country to foreigners."

Dr. Morrison's official duties—at all times uncongenial to his feelings—were rendered peculiarly arduous this season; not only in regard to the measures pursued by the Committee, being, in his opinion, likely to be injurious to the British interests; but also from persons newly risen to power, assuming an arbitrary control over his pursuits and movements, which his connexion with the Factory did not warrant. So that Dr. Morrison resolved upon relinquishing the service, had not an unexpected change taken place in the authority :—respecting this intention, he remarks, in a letter to the writer: "The reason which always reconciled my mind to the service—viz. to secure a residence—does not now, I think, exist in the same degree. I don't think I should be interfered with: but even if I should be sent away, there are other Missionaries here. (The Americans.) I have perhaps finished the work which the Lord designed for *me*. Oh! for wings to fly away from turmoil, and sorrow, and vexation. But, I fear, there are no such wings to be had on this side of the grave. How trivial in the view of eternity, does all these things appear!"

The following letter to a friend in the India House, written at different periods, contains allusions to the above circumstance, with other general topics.

DR. MORRISON TO MR. FISHER.

"Macao, China, Nov. 23rd, 1829.

My Dear Friend,

"Mr. Hankey wrote to me at some length concerning my Chinese library. In reply, I have both stated to him, and Sir George Staunton, that I must leave the disposal of the books entirely to the discretion of my friends. I am not sanguine at all about the result.

"The importance of a knowledge of Chinese—and not a smattering, but a thorough knowledge—is becoming every day more apparent. The difficult discussion now pending between the Canton government and the Company's servants, is one instance. It is not a mere knowledge of the *words* of the language that is so important, but a knowledge of the character and sentiments of the people. I apprehend the delay here, even to the length it has gone, will occasion much discomfort to the Court: but if it goes all the length, which it possibly may, I know not what their feelings may be. I tell you, in confidence, that I am not an adviser of the present measures, although the Chinese, greatly to my disadvantage, report I am. You are the only person in the India House that I shall probably write to this season.

"At the College, another of our pupils has been baptized, for which I bless God. The Catholics hear that in China four of their native priests have been beheaded by government.

"Dec. 3rd.—Yesterday, the governor of Canton wrote, that he would receive no more letters from the Committee, but would 'throw them back unopened.' And it is confidently announced, that on the 28th of November, he sent off a despatch for the supreme government, narrating the offences of the English

since their connexion with China, and last of all, deluging the celestial empire with the poisonous drug opium; by ships remaining on the coast, contrary to law, and smuggling it into the country. This narrative is said to be followed by a recommendation to interdict the English trade.

"Dec. 9th.—Three European Roman Catholic Missionaries entered China about a year ago. One was an Italian, another French, and the third Spanish. They are, I suppose, smuggled in by native christians. Still there was a great risk of losing their lives if discovered by the government.

"I have received very pleasing accounts from Messrs. Tomlin and Gutzlaff, at Bankok, the capital of Siam, where they have had, with the Bible, Prayer-Book, and Religious Tracts, an abundant entrance; and distributed the word of life to thousands. Poor Milne and I laboured long in preparing the Bible, and other books, and these younger servants have been brought forward to carry, literally, the treasure of the Gospel to the heathen; still, however, we require more writers into the Chinese language: may the Lord raise up a numerous host.

"Dec. 10th.— * * I am sorry to say, that no progress has been made since I last wrote, towards an amicable adjustment of the discussion now pending. Our people have acted and written to the local government, in a manner very contrary to my judgment. At present, I cannot foresee how it will end. It occasions me much trouble and anxiety."

"Dec. 15th.—Afă left me a few days ago, to go and print two tracts, which he means to circulate widely, as more likely to spread the leaven of Divine truth, than attempting the schools he mentions amidst the opposition of his kindred. He endeavours to make up his

mind to suffer for the sake of the Lord Jesus. His prayer on parting was very appropriate, and shows clearly that his heart is in the work, as well as that he is in the habit of prayer. He desires the prayers of God's people, that he may be faithful till death. May the Lord bless him, and make him a blessing."

From the very extensive and interesting correspondence in which Dr. Morrison was engaged, only very few selections can now be given,—and those, such as chiefly refer to the circumstances of the moment, which at this period were painfully exciting, as will appear from the following letters. * *

* * * "Canton, Feb. 29, 1830.

"I left Macao on Tuesday, 16th instant. My last letter, dear Fisher, was rather gloomy, concerning public affairs here. The state of things is altered. But in a way that leaves a great part of the gloom. We have fought—and have been defeated. We took up a position on an eminence, and the enemy, by merely doing nothing, obliged us to abandon it. We have come up to Canton, on nearly the same footing—just exactly the same that we might have done three months ago.

"Well, it is past—I am glad we have come, although we have 'lost face,' as the Chinese call a loss of dignity and character. I cannot go over the ground which I have travelled the last six months, with any comfort to you or to myself. I quit the subject. * * * Concerning my Chinese books, &c., I have already said to Mr. Hankey, that he had better dispose of them as he can; for in their present keeping, I am persuaded they will annually get worth less from neglect.

"Mrs. Morrison unites with me in kind regards to

yourself and sister. We sincerely desire your welfare: you hold an enviable place in your native land, and among so many of the Lord's people; but the Saviour is near to us also. Oh! that we may be enabled to live a life of faith on him. When we shall look back from eternity on the politics of time—how insignificant will they seem. * * *

"The Sunday before last, at Macao, I baptized a Chinese about forty years of age, who had received christian instruction under the late Dr. Milne.

"The Lord be with you!

"Thomas Fisher, Esq. "R. Morrison."

Kew-agong, the person above referred to, had been several months receiving religious instruction from Dr. Morrison, previously to his baptism. He continued, both before and afterwards, to give satisfactory evidence of the transforming influence of the power of divine grace, by the total change it effected in his conduct. Until his introduction to Dr. Morrison he had led an idle and improvident life—neglecting to provide for his wife and children—having entirely left them, and not settling to any regular occupation. But from the moment the truths of the Gospel reached his heart, he became as solicitous for the temporal and spiritual condition of his family, as he had been previously regardless of it. He learnt the art of printing from Leang-afă, and worked most zealously at it in Dr. Morrison's employ, until he accompanied Leang-afă to the interior, to distribute tracts, &c., which during the summer they had prepared.

The arrival of Missionaries from America, was an event which afforded Dr. Morrison the greatest satisfaction. His feelings on the occasion were expressed in a letter to his brother, from which an extract is here given:—

* * * "Canton, March 10th.

"Two American Missionaries arrived in China a few days ago. One is for the heathen, and the other for professed christians. Bridgman is the name of the first, and Abeel of the second. I am assisting the Missionary in learning the language as much as I can. I am thankful that two spiritually-minded ministers are here; Mr. Abeel is to remain only one year—Mr. Bridgman is a Missionary for life: thus, I hope, a succession of christian labourers will be kept up in China till the end of time. My situation in the Company's service has of late been very unpleasant to me, from the domineering behaviour of some new people who have come into power here. I had actually written a note to resign,* and return to my family, that I might spend the rest of my days in undivided attention to my Missionary duties. I trust we shall be directed to that which is eventually for the glory of God, and our souls' good: my own health and strength begin to fail, and I can by no means labour as I used to do formerly. But as I am going off the stage, I rejoice that it has pleased the Lord to send others to continue the work. Trade in China has fallen off very much: by the failure of one of the native merchants I have lost six thousand dollars. May this find you all in life and health, and in the enjoyment of the Divine blessing. Farewell.

"Ever your affectionate brother,

"Robert Morrison."

From the following letters it will appear that the liberal feelings which influenced the subject of these Memoirs in his efforts to extend the Redeemer's

* The design was relinquished, in consequence of a change taking place in the authorities.

kingdom, were not unacknowledged by those who felt the importance of his services.

"Missionary Rooms, Boston, Oct. 15, 1830.

"My Dear Sir,

"Your kind letter of March 25th, came to hand on the 3rd of September.

"Permit me, in the name of our Committee, and of our Board, to thank you for the cordial manner in which you received Mr. Bridgman; for your aid in procuring a teacher for him, and especially for your generosity in furnishing him with books to pursue the study of the language. These are great favours, for which we would devoutly thank the great Author of all good.

"How different are the circumstances in which Mr. Bridgman enters upon his work, from those by which you were surrounded, when you entered the eastern world. As the preparation seems made for more extensive operations in China, may we not hope that faithful men, in sufficient numbers, will be furnished speedily by the great Head of the church, so that the progress of the work shall never cease.

"We have no doubt that you will continue to favour Mr. Bridgman and Mr. Abeel with your patronage and your advice, and that you will experience a rich reward in doing so. We shall be very thankful for any suggestions which you may make to us, in regard to Missionary operations in the east; particularly on the point, how far we can soon employ the press for the benefit of China.

"I am, Rev. and dear Sir, with sincere respect and affection, your's in the Gospel,

"Jerh. Evarts."

"Rev. Robert Morrison, D.D.

FROM THE RIGHT HON. LORD BEXLEY.

"DEAR SIR, "Foot's Cray Place, 2 Sept. 1830.

"Though I trust before this letter reaches you, you will have received from Mr. Pritchett the thanks of the Prayer-Book and Homily Society, for the new edition of the Chinese Prayer-Book; I cannot, as the President of that Society, omit to express my personal sense of this proof of your continued labours in the cause of the Gospel, and of your liberal feelings towards the Church of England. I trust, that if the members of that church have hitherto been culpably remiss in their endeavours to promote the spiritual improvement of those many millions of the human race, for whom you have done so much, a more active spirit is about to arise among them: and I cannot but hope, that in many instances, this apparent apathy has arisen from hopelessness of success, and not from want of attachment to a cause so holy and so important. Many difficulties, I trust, will, through the Divine blessing be removed, by the success of your labours, in the translation of the Scriptures, and the establishment of the Anglo-Chinese College. To that important Institution, you have recalled my attention, by your letter to Mr. Pritchett, of the 24th November last; and I am happy in giving a further contribution to its funds.

* * * * *

"At the same time, I cannot but fear that the College, valuable as it must appear to all who reflect upon its object and effect, will obtain less of the public favour in England than is bestowed upon establishments, less valuable in themselves, but more frequently brought under the eye of the public. I yet hope, it is destined by Providence to become, with its kindred institution of Bishop's College, at Calcutta, a shining

light to illuminate the regions of the East; and that your health and strength will long be preserved to witness its prosperity, and to see the effects of your labours in the wide diffusion of the truths of the Gospel. Believe me, Sir, with sincere esteem and friendship, "Your's truly,

"Rev. Dr. Morrison. "BEXLEY."

FROM DR. MORRISON.

"MY DEAR SIR, "Canton, Nov. 8th, 1830.

"I have had the pleasure to hear from you thrice, by the ships of the season. Once by Professor Neumann,* to whom I have rendered every civility in my power. His general knowledge and good sense made him an agreeable visitor in our family, frequently before I came up to Canton. Mr. Dent has liberally given him a room and place at his table at Canton. Yours of April 6th and 29th came also safely to hand. Many thanks for the papers you sent me. Such presents are very acceptable. The extraordinary proceedings of last season have passed away, and have been succeeded by still more extraordinary measures this season. Many British and Foreign Merchants are of opinion that the commercial affairs of China were, last year, rather marred than mended. The irresponsibility of the Cohong for each other, and the paying duties at an early period, have made the condition of the foreign merchant worse than it was before. However, I do not profess to have knowledge on this subject; and though the sentiment I have expressed above, coincides with my views, I place no confidence in it.

"On the 5th of October we arrived in Canton, a

* Of the Royal College of Berlin. He was introduced by Sir George Staunton to Dr. Morrison; his object was to purchase books for the King's Library.

few days later than was intended, in consequence of a partial typhon at Macao. Before leaving, we heard of a Captain Makenzie, a Scotchman, but in the Dutch Batavian Service, having been killed by three Parsees in an affray. The whole proceedings you will see in the Canton Register. The Chinese Government demanded them to be delivered up, that the murderers might be executed, according to two precedents which they quoted, which occurred in the reign of Këen-lung. They proceeded to Whampoa to disinter the remains and examine the wound. The Wei-yuen sent by the government dug up till he reached the coffin, when being informed that the Parsees had been sent out of the country, he desisted. The Governor throughout was violent in his threats if the Parsees were not delivered up. He was already angry because his orders were disobeyed. He then heard that Mrs. B—— had come up, and that some of the young men went in chairs to the hongs. Out came a thundering edict to expel the "foreign woman,"* and disallow sedan-chairs. *Barbarian* merchants must not presume to overstep their rank, but walk on foot."† Mrs. B—— did not go. Then Howqua came with a solemn message to the Committee from governor Le, saying, that if she did not go, a military force would be sent in two or three days to force her away. On this threat being uttered and written down by Howqua's request, the Committee brought up, and planted at the gate of the Factory, two eighteen pounders; accompanied by a hundred men, armed with muskets, swords, and pistols, &c. The Tseang-keun‡ and Governor were greatly enraged,

* An English lady who had accompanied her husband to Canton.

† The Committee then issued an order, that no one should enter the English Factory in chairs; so the hong merchants were obliged to go a considerable distance on foot, as well as the English gentlemen.

‡ General.

but did not know well what to do. After about a week's martial parade, the governor made a sort of recantation of his angry speech, and said, he would "not raise an army to surround the Factory;" so the guns were sent down. But the "foreign woman" remained, and three others have since come, Mrs. T—— and two American ladies. What will be the next move remains to be seen. The Governor wanted to stop the English trade, but the Hoppo would not consent. The Parsee question is abandoned by the government.

The *lady* cause, they have not yet renounced. An insurrection in Kwangse, and a demand for three thousand troops to be sent, have caused a division in favour of the ladies. Malacca College goes on as well as can be expected, after the severe trial of losing its two zealous principals—Milne and Collie. Mr. Kidd is now alone. Many thanks for the aid you have heretofore given us. Pere Premare's Notitia Linguæ Sinicæ is just issuing from the College. It is in quarto. I will send a copy as soon as possible. Mrs. M. and family are well. "Ever your's,

"Sir Geo. T. Staunton, Bart. ROBERT MORRISON."

TO THE REV. A. BRANDRAM.

"Canton, September 7th, 1830.

"Your letter of November 25th, 1829, did not arrive in China till July 25th, 1830. Considering that I can do but little here, in distributing the Holy Scriptures, I take it very kindly your remembering me on account of past services. Leang-afá has a native under christian instruction, who desires a complete copy of the Holy Bible; and the American Missionary, Mr. Bridgman, is about to write down to the Anglo-Chinese College, for a supply of the Chinese Scriptures, as I have no more here to give him. As our native ser-

vice consists chiefly in expounding the Scriptures, each person requires a Bible in his hand to refer to.

"There is a small christian union formed in China for promoting christian knowledge. Captain Drummond, of the Honourable Company's ship 'Castle Huntley,' has given the union a number of your Bibles and Testaments, together with some Prayer-books, Homilies, and Tracts.

"There is another violent attact made upon me in the French Journal Asiatique, by Klaproth, who, with Remusat, have lent themselves to the Jesuit faction, and endeavour to decry Protestant Missionaries.

"Professor Neumann of Berlin, is here. He says, justly, it is a disgrace to the Committee of the Parisian Asiatic Society to allow Klaproth to fill the pages of the Journal with lies and calumny.

"We have had Mr. Knox here, a medical gentleman, lately in the Birman empire. Professor Neumann conferred with him, and is convinced that the Birmese language, and the Siamese also, are dialects of Chinese, although written in alphabetic characters.

"May the Lord continue to bless the labours of the British and Foreign Bible Society, till the knowledge of the Lord shall cover the earth as the waters do the channels of the sea!

"My son John Robert is now with me here, and is a constant student of Chinese. Although only sixteen years of age, he has been appointed Chinese Translator to the British Merchants in Canton. Should his life be spared, he will, I hope, at some future day, revise Morrison and Milne's version of the Holy Scriptures.

"Nathan Dunn, Esq., one of the Society of Friends, long resident in China as a merchant, has given the union 200 dollars, towards printing, in Chinese, the

Scripture Lessons. Mr. Bridgman is making the selection. My son is selecting the Scriptures in Dr. Hawker's Help to Prayer, which, when our funds will allow, will be printed in Chinese.

"Farewell!

"Yours in the faith of our Lord Jesus Christ,

"ROBERT MORRISON."

Had Dr. Morrison at any time set up high claims to literary distinction, or entered into competition with the sinalogues of France, in a field of labour, in which they considered themselves unrivalled, some pretext might have been afforded for the hostility which every now and then burst forth from the press, both in France and England, against his labours; but steady in the pursuit of higher objects than earthly fame, he was little affected by such manifestations of envy, with any other feeling than that of pity: and although he sometimes, after reading such attacks, would address a refutation of the calumny to the editor of the hostile journal, still it was generally laid aside, and the subject dismissed with no other notice than a casual remark, such as that in the preceding letter. But, although Dr. Morrison did not think it necessary to occupy his time in vindicating his reputation from unjust calumnies, which he knew could only be received by such as were incompetent to judge of their claims to credit; while there was sufficient evidence before the world to satisfy candid critics of the superiority of his attainments; still the writer does not consider it would be doing justice to his memory, were she to withhold from this work, the proofs in her possession, that such calumnies originated in a captious or cavilling spirit—to say the least of them. A curious specimen of this disposition was

exhibited at the time, by Mr. Klaproth, who proposed to a gentleman,* as celebrated for his attainments in Chinese literature, as for his extensive European erudition, to become the enemy of Dr. Morrison, in which case, Mr. K. would laud him, in some forthcoming journal! The following reply was returned to this *candid* proposal:—

"I cannot help regretting that you should indulge in such hostility to Dr. Morrison, concerning whom I must declare (and I could not without the greatest baseness do otherwise) that I agree with Sir George Staunton in considering him as 'confessedly the first Chinese scholar in Europe!' It is notorious in this country† that he has for years conducted, on the part of the East India Company, a very extensive correspondence with the Chinese, in the written character: that he writes the language of China with the ease and rapidity of a native: and that the natives themselves have long since given him the title of 光師馬 'Le Docteur Ma.' This testimony is decisive: and the position which it gives him is such, that he may regard all European squabbles regarding his Chinese knowledge as mere *Batrachomyomachia*, (battles of frogs and mice). What Mr. Majoribanks (whose evidence and mine before a Committee of the House of Commons has been most absurdly blundered in the newspapers) stated, in relation to a Japanese version of the Dictionary, is perfectly correct. The Japanese were so well pleased with the Alphabetical Arrangement of the Second Part, that they have availed themselves of Dutch interpretation to convert it into their own vernacular language."

* J. F. Davis, Esq. of the Company's Service, and afterwards Chief Superintendent of His Majesty's Commission in China.

† England.

It will appear from the following correspondence that the religious, as well as literary and official labours, in which Dr. Morrison was engaged during the past year, continued, with little variation, to the close of the present—a few extracts from his private letters, from Canton, will commence the present period.

"Canton, Jan. 28th, 1831.

"* * On Sunday next, Leang-afá is to baptize three persons, who desire to be considered disciples of the Lord Jesus Christ. They are, a father, now in his sixty-second year, and his two sons; one twenty-two years of age, and the other seventeen. The father is himself a person of good education; and his sons have heretofore been, from childhood, wholly employed in native literature. Oh! that by the influences of the Holy Spirit, they may be made disciples, not in name only, but in deed and in truth.

"Leang-afá hopes that their talents will be devoted to christian literature, for the benefit of their countrymen. His own son, a boy, is now under the kind tuition of Mr. Bridgman. He is learning English."

"Paul says, 2 Cor. xii. 'The children ought not to lay up for the parents, but the parents for the children'—referring to his spiritual children. Dr. Clarke asks, should a man lay up a *fortune* for his children?—Yes; he adds, if there be *no poor* within his reach!—no heathen region to which he can contribute to send the Gospel. Seriously, he says, it is not right: money saved to make children independent of their own exertions, has generally proved a curse.

"Evening.—* * I purpose to read Romans xii. to-morrow. On the 8th verse, 'Let him that showeth mercy, do it with cheerfulness.' Dr. A. Clarke remarks, that without a reference to the Lord, a consi-

deration of our God and Saviour's forbearance and mercy, notwithstanding our ingratitude to him—no one can persevere in trying to do good to the ignorant and wretched, with cheerfulness, because 'the poor are often both wicked and worthless;' and if they do not take care, they will get their *hearts hardened* by the frequent proofs they will have of deception, lying, idleness, &c. There is, I apprehend, great truth in this statement, my love, in reference to the poor, even in 'religious societies,' (as he says, in England.) And the remark is very applicable to the situation of Missionaries among ignorant and vicious pagans. Missionaries must take care, lest they suffer themselves to be provoked to retaliate so far, as to withhold good, because of evil. Evil for evil, they are not so much in danger of doing, but they may lose the spirit of pure benevolence and sympathy; and do the work of mercy grudgingly and of necessity; instead of with the cheerfulness commanded by the apostle. The love of Jesus Christ alone can, I think, make our souls superior to 'deception, lying, idleness,' &c., with abundance of ingratitude from those to whom we are constantly aiming to do good. I pray to be enabled to learn of Jesus in this, as well as every other particular.

"From some of the Chinese proverbs, it is evident they experience instances of great ingratitude among themselves. As for example, 'If you were, out of kindness, to give your heart to that person; he would only regard you as an object fit for him to devour.' Again: 'A drowning dog, escaped from the water, ere he has shaken himself dry, will bite his deliverer.' To such a vicious animal some human beings are compared." * * * *

FROM DR. MORRISON.

"My Dear Friend, "Canton, Jan. 9, 1831.

"Mrs. Morrison is very delicate—the children continue in tolerable health, blessed be God. My ability for labour is very much diminished; but I have reason to be very thankful for the past. My life has been spared much longer than I formerly expected—and others are entering on the labours of the Lord in these destitute regions. My time will probably be short—blessed Saviour may I be watching for thy coming.

"Although our Language Institution has failed, it is still practicable to acquire some knowledge of several Asiatic languages in London, and I hope the Missionary candidates will study before they go abroad. Still, however, there is no school for Chinese in England. The Anglo-Chinese College is the only place, I believe, in the British dominions where Chinese is regularly taught. The Select Committee here have restored to it one hundred dollars per month, which the Bengal government took away. Mr. Majoribanks is desirous of aiding us all he can. I hope the Court will confirm this grant—however, the cause is in the hands of him who has all power in heaven and in earth.

"We heard the other day of the French revolution—kings in Europe must learn wisdom and moderation, otherwise they will all be overthrown. When Providence will deal with the proud enemies of Christ in this land—He alone knows; but one would think the time cannot be far off. Here all light is shut out. There is not the least knowledge of civil liberty, any more than of religious. Gross darkness covers the people.

"Concerning the inroad of the Antsegen, near Cashgar, nothing has been received the last few days. On our new-year's day, in the morning, the palace of the governor of Canton was burnt to the ground. He and his family made a narrow escape. Two servant-women were burnt to death. * * *

"Feb. 24. Here the human mind seems stationary, rooted and fixed in idolatry and despotism. Would that we had your favourite press in full operation to communicate truth and knowledge. China, Corea, and Japan, are as yet impervious to the rays of truth, both civil and religious. Would that we had some liberal and enlightened merchants up to the north-east from this. There are some small islands near Japan, called Bonen, which have been suggested as a good place for a British commercial station. They are said to be uninhabited, which would make the occupation of them easy.

"The disturbances of Yarkand are seemingly of but little importance. The last gazette speak of eight hundred of the king's troops and the populace, repulsing eight thousand of the enemy off the walls of Yarkand. * * * *

"Ever faithfully your's,

"Thomas Fisher, Esq. "R. MORRISON."

In consequence of the financial reductions made by Lord William Bentinck, the grant of one hundred dollars a month to the Anglo-Chinese College, from the Penang government, was withdrawn. The Select Committee in China, however, with their accustomed liberality, restored the same amount, accompanied by the following letter to Dr. Morrison, expressive of their sense of the utility of that Institution.

TO THE REV. DR. MORRISON, PRESIDENT OF THE ANGLO-CHINESE COLLEGE AT MALACCA.

"SIR, "British Factory, Canton, 7th Jan. 1831.

"We have to acquaint you, that we have learnt, with much regret, that the allowance which had been made by the Penang government, of one hundred dollars per month, to the College over which you preside, had lately been withdrawn. We have considered it our duty to make the same grant for this current year, in the name of the East India Company; and have recommended its continuance to the Court of Directors, and entreated their further countenance and support to the Institution. We have ourselves a firm conviction of its excellence; we believe it to be eminently calculated to diffuse the light of knowledge and of useful instruction through the most remote possessions of Great Britain; and to assist in removing those prejudices, which have so long fettered the public mind in this country, subjected it to the influence of an exclusive nationality, and induced it to regard with indifference every thing foreign to its established usages and literature.

"By the means of liberal education, so readily afforded to the natives of England, as well as China, in the learning and languages of either country, we consider the intercourse between the subject of the two empires will be materially facilitated.

"Wishing the Anglo-Chinese College every prosperity, and believing that it is an Institution which requires only to be more generally known, to have its important objects more universally appreciated,

"We remain, Sir, your most obedient servants,

"CHARLES MAJORIBANKS.
J. F. DAVIS.
J. N. DANIEL.
T. C. SMITH."

TO CHARLES MAJORIBANKS, ESQ. PRESIDENT, AND THE SELECT COMMITTEE, &c., &c.

"GENTLEMEN, "Canton, Jan. 10, 1831.

"I have, in behalf of the Anglo-Chinese College, to acknowledge with gratitude, your letter of the 7th inst., informing me, as President of that Institution, of your having voted to it, for the current year, in the name of the East Company, an allowance of one hundred dollars per month. I return you, Gentlemen, the representatives of the Hon. Company in China, sincere thanks for this assistance to the College, and for the favourable opinion, which facts have enabled you to form, of its literary and benevolent objects. Hoping that the Court will be pleased to confirm what you have done. "I remain, Gentlemen,

"Your most obedient servant,

"ROBERT MORRISON."

A letter addressed at this time to the Rev. D. Abeel, of America, shows the writer's affectionate interest in the success and welfare of his christian brethren; to what country soever, or division of the christian church, they might belong.

"MY DEAR BROTHER, "Macao, July 13th, 1831.

"I received a letter from you, dated Batavia, and I have heard reports of your having left Singapore for Siam, at which place I hope you have arrived in safety. Unless you can send letters overland, the conveyance between your present residence and China is very circuitous.

"Our hearts are deeply interested in your personal welfare and public labours. The Lord grant you health and heart to spend your youth and manhood

in his service. My hard-working days are nearly over; but I rejoice that you and other disciples have entered into the field of Chinese husbandry. Bridgman, King, and Talbot, are all in Macao at present. We were disappointed in not hearing from you when at Singapore. Your time was indeed short, but five minutes would have been sufficient to scribble a note. You are now in a situation of much freer scope, and hence of deeper interest to the Chinese, than China itself. Would that our fetters were broken here. We seem to require a faithful band of confessors and martyrs, foreign and native, to open the closed gates of this proud land.

"Our Union has not received any answer to the Circular Letter which we sent forth to the Straits and to India.

"Leang-Afá is busy on the Scripture Lessons, which he expects to finish in two or three months: but I am in constant fear for his safety, as he is carrying on the printing in the city of Canton. Since we came to Macao this season, we have succeeded very fairly with the lithographic press in printing ornamented sheet tracts.

"In our domestic circle, Mrs. Morrison has been the greatest sufferer; having been more than once seriously indisposed. The children have all enjoyed their usual health. * * *

"Mrs. Morrison and all our family unite in affectionate regard to you, my dear brother. The Lord bless you and make you a blessing! Hope you have receive good accounts from your father-land. You reported nothing about the district Ministers on Java.

"Farewell! Your's in christian love,

"Rev. D. Abeel." "Robert Morrison."

Conformably with the notice in a preceding page, an extract from the letter of a gentleman, well acquainted with the literature of China, is here introduced, which may be viewed as an indirect testimony to Dr. Morrison's merits, as a Chinese scholar; while the letter which follows it, written by himself, will at least prove, that neither candour, nor a love of truth, influenced his assailants, in their attempts to depreciate his labours

TO DR. MORRISON.

"DEAR MORRISON, "London, April 24th, 1831.

"I have just received a letter from Dr. Watson, dated Paris, March 27th, requesting me to endeavour, agreeably to my promise, to procure for him and friends the Chinese books, of which I herewith send you a list. I transcribe what he says on the subject. * * * I take very much to heart the promoting of the knowledge of the Chinese language, and am very anxious to further the views of Dr. Watson and Monsieur Julien: I do therefore earnestly entreat you, (who being by universal consent, excepting that of the envious, the splenetic, and the ignorant, acknowledged to be the Coryphæus of Chinese literature, and in real substantial and practical knowledge of the language to be *facile princeps*, as they say, must needs have the same feeling with respect to the first of these objects as myself,) kindly to take this trouble upon yourself, both for the sake of the object itself, and for the sake of me, an old acquaintance, and fellow-resident at Canton; and to be assured that your kindness and trouble in giving orders for the purchasing, inspecting, packing, and despatching the books in question, directed to Messrs. Payne and Foss, Booksellers, Pall-

Mall, will be gratefully acknowledged both by myself and by my Parisian friends.

"Since I saw you last I have been on the Continent with ——. We were some time in Italy, much to my gratification. I sojourned a considerable time at Paris. I found many there who busy themselves about the Chinese language, but none that I think likely to be of any great service in illustrating it, except Monsieur Julien. They avail themselves of the labours of others, their predecessors, and get insight into the meaning of texts, they never could have made out by themselves, and then try to turn the tables, by all kinds of jugglery, concealment, carping, &c., and assume the air of masters, where they are but poor scholars. * * *
As for Mr. Klaproth, he quarrels with almost every body. It seems in him to be a sort of malady! I cannot but think that part of his spleen against you is occasioned by the loss he sustains, in not finding such copious stores of information that were so useful to him, in the succeeding volumes of your Dictionary as he did in the first. I, having no fortune, live so out of the world, that I absolutely never had the means of consulting your Dictionary till I was at Paris. I know you meant to let me have a copy of it. Toone also promised me one; but I never got one, nor, I will honestly confess, did I know, till I had the opportunity of leisurely consulting it at the Institute at Paris, how much instruction and instructive matter I have so long been deprived of availing myself. No doubt you will readily believe me,—you, who perfectly know the difficulty—when I say that I could criticise it in a hundred places,—yes, I could. But, if I were to compile a new one myself, should I not consult yours, and use it, and often learn upon it?

and could I, after that, conscientiously say, that I had received but small aid from it? And, after all, could I ever imagine that my own would not be fairly liable to just as many criticisms to be made by my successors? But so the world is, as we see! For myself, I make but little progress; what difficulties remain, I cannot solve without the assistance of a learned native, and that I cannot hope for. What I know, that I will give to the public, confessing my deficiencies. When you publish any thing new, I shall expect you to send me a copy. For the mean time, believe me to be, "Your's faithfully,

"T. MANNING."

'P. S. What pity it is that your Chinese Library here should be shut up! I know it's not your fault, but the fault of them, who, morally speaking, ought to purchase it."

It may here be proper to mention, that in virtue of an arrangement concluded by the Trustees, appointed by Dr. Morrison, Sir George T. Staunton, Mr. Alers Hankey, and Mr. Sam. Mills, with the Council of the University College, London, that the Chinese Library was presented to that Institution; to remain under the name of the "Morrison Library." There it will be found accessible to students of every denomination.

TO THE EDITOR OF THE ASIATIC JOURNAL.

"SIR, "China, July 5, 1831.

"Last evening I received your journal for Nov. 1830. In it I find a defence of Morrison against the reiterated accusations of M. Klaproth. That individual has of late printed so much vituperation against me, of such an extravagant character, I did not think it worth while to notice his attacks. All he has

said is reducible to two parts—matters of fact, and subjects of opinion. He has so egregiously misstated the matters of fact, that I have no confidence in the truth of any of his opinions. He first stated the paradox, and afterwards expended a great deal of verbal criticism to prove it—that Morrison was not the author of the English and Chinese Dictionary, which went by his name. Next, he denied that Morrison had ever translated the Evening and Morning Prayers of the English Church; and added, indeed, that Morrison could not distinguish between a volume containing the Psalms of David, and the English Church prayers.

"Now, as I am as sure, as personal consciousness can make me, that I wrote the Dictionary attributed to me; that I translated (I believe, for the first time in the world,) the Psalms of king David into Chinese; and also the Prayers of the English Church; of what use is it for me to address reasonings to a man, who has the fool-hardiness to believe his own malicious surmises, rather than simple matters of fact, which are capable of the fullest proof; and to spend a great deal of time in strenuous efforts to persuade Europe to believe his untruths.

"You have, in page 229, quoted Mr. Klaproth's tirade against the *manner* in which the Dictionary was compiled. I know of no better way of writing a Dictionary of any language, than that which I pursued; namely, to make use of all the native Dictionaries I could collect, with the original books referred to in them; to employ native scholars to assist me in consulting those several works, and in ascertaining their exact meaning. That these 'Chinese bachelors had a daily stipend,' is very true, and I think, was very equitable. That Morrison spoke to them, as Klaproth

asserts, in the Canton dialect, or the 'Portuguese *Lingua franca*, used at Macao,' is utterly false. Dr. Morrison always spoke to his native assistants in the Mandarin tongue, in which dialect he has conversed with Chinese of every rank and of every province in the empire. The Chinese scholars who assisted him, (three of whom are already dead,) knew not a word either of English or Portuguese. To these means Dr. Morrison added such help as he could derive from several MS. Dictionaries of the old Missionaries, in English and French, and, latterly, the printed copy of Father Basil's Dictionary. Further, the native scholars collected colloquial phrases and terms, and Dr. Morrison continually selected words himself and phrases from the Chinese books, which he daily read. The third part of the Dictionary was almost entirely composed of these selections. This is what Mr. Klaproth calls the 'manufacturing system of England.' In what better way a German sceptic could manufacture a Dictionary, it may be left for Mr. Klaproth to point out. In the whole of the work, there was no mere copying from one book into another; no mere translation from one language into another; but an exercise of judgment and choice, throughout: and if any man may be called the author of a Dictionary, Morrison may justly be called the author of the Dictionary attributed to him.

"The story about the Psalter and the Prayers, in which 'M. Klaproth proceeds to vindicate the accuracy of his remarks,' is too absurd to deserve notice. Klaproth got hold of the wrong book. The fact is, that Morrison (as has been said above) translated King David's Psalms. He also translated a part of the English Liturgy into Chinese. The Psalms are printed in one volume, as a part of the Holy Bible; and they

are printed as a Psalter also united with the Prayers, in one volume. Since you, Sir, say the so-called 'Translation of the Morning and Evening Prayers of the English Church, really contains the Psalter only, it would appear, indeed, that there exists some mistake in the title of the translation, which Dr. Morrison alone can explain.' I have thought it right to explain, although there are people in London, who could, and therefore who should, have explained it before—and which Mr. Klaproth, by a little research, might have explained to himself, and to every body else. I saw Mr. Klaproth in Paris, I conversed with him in London, and he professed to have derived advantage from my Dictionary. He saw my Chinese Library, and desired to take to Paris some of the scarcest works in it; but having heard from a Russian envoy, that the emperor Alexander did not like K.'s over-attachment to books, his request was denied. This '*faute*' of mine he seems never to have forgiven. How absurd his invitation to the Parisians, to come and satisfy themselves that the Book of Psalms did not contain the English Prayers, and that therefore Morrison was not able to distinguish the one from the other; although Morrison in fact wrote them both with his own hand! Klaproth however safely and charitably said, he supposed that Morrison had obtained some MS.—printed what he did not understand—and so imposed upon the world. And this supposition he calls on Europe to believe, because he has said it.

"The title of the Prayers in Chinese, is represented by Mr. Klaproth, as 'full of barbarisms.' He says, the 'Mornings and Evenings of *the whole year*,' ought to have been expressed so and so. And you, Mr. Editor, say his version is 'doubtless preferable.' This is matter of opinion. But the phrase, 'Mornings and

Evenings of the whole year,' is not that used in the English Prayer-Book. There it is, 'The order for Morning (and Evening) Prayer daily, throughout the year.' To render this, Morrison has said, Patterns, or Forms, of Prayer in order for every Day throughout the Year. The word Shĭh 式, *Forms*, Klaproth has mistaken for 弌 Yĭh, which, he says, is the cypher for '*two*,' whereas it is an ancient form of the character for *one*. If Morrison intended, says Klaproth, '*second* preface, or *second* order, he should have written *Yĭh seu*, or *te yĭh seu*, *&c.* Now Morrison neither meant to say, nor has said, any thing about *first* preface or second preface, but has said very intelligibly in Chinese, 'Forms in order, for Morning and Evening Prayers, daily, throughout the year.'

"With respect to the verbal criticisms generally of M. Klaproth, I do not judge it worth while to enter into dispute. And in this department, you, Mr. Editor, are not versed enough in Chinese to advocate my cause so well, as you have done in matters of general philology, good sense, and sound reasoning. You admit me wrong, when I could prove myself right. But to whom are such appeals to be made? The public do not pretend to be Sinalogues. Why disgust them with grammarians' 'brawls' (criailleries)? Language is only a means to gain with the virtuous some good end. The grammarians may be acute and diligent, they may possess memory and assiduity, but unless their labours terminate in something physically or morally useful, they may as well sit still, sleep, and say nothing.

As to examples of my '*fautes*' and omissions, &c., I have said above, that, to address myself on a subject to a man, who has no regard for truth, is a complete waste of time. I happened once* to speak publicly

* When in Paris, in 1824.

about the Buddhists of China, but said nothing on that occasion of the Taou sect. Klaproth forthwith published an assertion, that Morrison did not know of the existence of that sect, although some years before he had printed some account of it, and Klaproth had abused (for one cannot call it criticised) the work in which the account was contained. A man who, like Klaproth, can conjure up great nations, of which nobody ever heard, and unknown MS. which nobody ever saw, to suit his philological or malicious purposes, is quite secure in his own theory. 'The Imperial Chinese Lexicon,' says so-and-so, but Father Basil has adopted a different definition, and M. Klaproth *pronounces* in favour of the latter! 'Whoever then does not bow to his dictum, will be sure of a torrent of abuse in some forthcoming Journal Asiatique.

To conclude: it is only to be wished, that the *Savant* Klaproth would write, or translate a *Chinese book* (which had never been translated before); the world would then be able to judge of his knowledge. He has indeed given us three words, quoted in your journal, 自賢征 Tsze hëen ching, which I this day laid before a well-educated Chinese, to ascertain the sense he gathered from them. After reading them over, and thinking for a minute or two, and trying hard to find a meaning, he said, 'Ching is taken in different senses—one is that of 正 Ching, to *correct*. I suppose the writer meant to say, 'Make thyself worthy and correct.' You, Mr. Editor, have rendered the words, or presume they should be rendered, 'Overthrow of self-conceit.' If our learned friend, Klaproth, will apply to himself the 'Chinese bachelor's interpretation, and join it to your supposition, he will, I doubt not, reap great benefit from this amicable discussion.'

"Your's obediently,

"Robert Morrison."

From accounts of the progress of the Chinese Mission, which were transmitted to the Bible and Tract Societies, and to the Treasurer of the London Missionary Society, this year, the following extracts are given, without regard to the order of their dates.

TO THE BIBLE SOCIETY.

"Canton, Oct. 29, 1832.

* * * By the latest accounts from the College at Malacca, I understand the new edition of the Chinese Scriptures is nearly completed. And I have the pleasure to say, that from Canton I am sending a box of the Chinese Bible, with Prayer-books and Tracts, to the north of China, Corea, and Japan. Mr. Gutzlaff, late of Bankok, takes charge of them.

"I have for many years felt deeply anxious to send the word of life to those regions. And I sincerely wish that some intercourse may be opened with those dark lands. The public mind is here a good deal turned to the subject, and, as usual in such cases, is much divided." * * *

"I have the pleasure to state, that the American churches have taken up the cause of China. Messrs. Bridgman and Abeel were their first Missionaries. Mr. Stevens has, a day or two ago, arrived on the coast, in the ship Morrison, named after me, I believe, by its pious owner, Mr. Olyphant, a devoted servant of Christ, and a friend of China. He is of the Presbyterian church; yet opens his factory in China for the reception of Missionaries from congregational churches. Mr. Stevens is sent to preach to seamen in China, and also to study the language for Missionary purposes.

"The American christians wish their Missionaries

to distribute Bibles at American expense; to which of course we shall have no objection. Mr. Bridgman and I have consulted about printing an edition of our translation in China for his constituents—but have not yet decided on the measure. Thus, my dear friend, the means are increasing by the Lord's good hand upon us; and I trust his hand will work with us, and with my successors in this field of labour.

"During the summer I have employed our lithographic press in printing Scripture sheet tracts. I have a confidence and a hope in the *pure text* of holy Scripture, as derived from Divine inspiration, far superior to any human composition, for the sake of the heathen. Yesterday Leang-Afă wrote out for a sheet tract, that forcible and inimitable exhibition of the vanity of idols, contained in Isaiah, 44th chapter, which happened by the way to be the lesson of the day, and was read by us, in our little (unseen) native congregation.

"Afă has explained the Scriptures to his aged pagan father, and mentioned with grateful hope, that the old man's heart was somewhat softened. He listened to the word, and knelt down to join in prayer to the living and true God, through Jesus Christ.

"There is a christian union in China, consisting of a number sufficient to constitute a primitive church,* according to the maxim, that where three believers in Jesus are assembled, they form a church. This union has sent down to the Straits—the Anglo-Chinese College—for some Chinese Bibles. Both Testaments make rather a large book in Chinese. It occurred to me to-day, that we might with advantage give the Testament alone; or perhaps bind up one of the Gospels with the Acts and Epistles. * *

* On this subject see Appendix, page 46.

"Your's affectionately in the faith and hope of the Lord.

"R. MORRISON."

TO THE TRACT SOCIETY.

"Macao, Feb. 26th, 1832.

* * "It has afforded me satisfaction to hear from Mr. Gutzlaff, that he found at the different ports where he touched on the coast of China, as high up as the eastern end of the great wall, a knowledge of the christian books and tracts which had been printed and issued from Malacca. That much of the seed of the word thus sown will fall by the way side, or among stones or thorns, may be expected; but may it not also be hoped that some will fall on good ground, and bring forth fruit, in some thirty, sixty, or a hundred fold.

"Mr. Bridgman, from the United States, has reprinted one of Dr. Milne's tracts in Canton, and distributed one thousand copies. They are indeed but as a drop in the ocean; but still, a handful of seed sown on the tops of the mountains may produce eventually a forest, that shall shake like the cedars of Lebanon.

"My Domestic Instructor, and the Scripture Lessons, are printed uniform, and afford a historical, doctrinal, and practical view of our holy religion. I know not, if you are willing to consider them tracts, and allow funds to multiply copies of them. The blocks are already cut, and only wait for more pecuniary aid to be printed. I have desired a copy of the Scripture Lessons to be sent to you.

"Present my christian regards to the gentlemen of your Committee, and believe me at all times a willing agent to promote the great and good object of the Tract Society.

"The Tracts which you formerly gave me for gratuitous distribution, have all been sent forth in every direction. I shall be thankful for a new supply in various languages. "Your's truly,

"R. MORRISON."

The Domestic Instructor was extended to four octavo volumes. Dr. Morrison gave £200 himself towards defraying the expense of printing it. His acts of private liberality were not less munificent than his public ones; he subscribed largely to cases of individual necessity, as well as to objects of public benevolence. The tradespeople who served in his family, and the domestics who had left, as well as those in his service, he considered to have a claim to pecuniary assistance in their domestic necessities, such as marriages, sickness, death, &c.; besides paying them liberally for their services. It has already been noticed that Dr. Morrison's sympathy was strongly excited in behalf of the spiritual condition of the sailors annually visiting the port of Canton; and the means he employed for bettering it. He now had the satisfaction to see Divine worship regularly conducted at Whampoa, where all who were permitted to attend it, had the benefit of the instructions of a most pious and devoted minister from America, the Rev. Edward Stephens. Still, so long as the seamen who resorted to Canton on "liberty days," and at other periods, had no place provided for them where they might get refreshment, but were left a prey to the avarice of the Chinese, who supplied them with the native distilled spirits, called "Sam shoo," which rendered them the victims of extortion, and caused them to commit all manner of outrageous acts, Dr. Morrison did not consider that all which might be done, was

accomplished in their behalf. He therefore engaged a respectable native, who had been in his service, to open a "coffee-shop," and had hand-bills printed, inviting the sailors to partake of the cheap and refreshing beverage there provided for them; and cautioning them against the poisonous effects of the ardent spirits, which the unprincipled natives sold them for the purpose of robbing them. How far this plan has since succeeded the writer has not heard; but if followed up by other means, there can be no doubt of its being attended, in many cases at least, with beneficial effects.

After the arrival of the American Missionaries, Dr. Morrison resigned the English service on Sundays to them in Canton, and devoted himself to the Chinese. He was this season accompanied thither by his second son, then only seven years old. Several subjects of interest are noticed in his daily journal, from which a few paragraphs are here given.

"Canton, Oct. 7th, 1832.

"Lord's day. * * My Chinese congregation was I believe larger than Bridgman's, where John and Robert went; we had twelve persons. May the Lord open their hearts to receive Gospel truth in the love of it. Leang-Afă has baptized seven persons in all—he prayed to-day most earnestly against the fear of man—against the cowardice of christians. I sent a specimen of our lithographic tract, on the Being of God, to M——. He acknowledged it kindly, and said he had given it for perusal to Lin-chong, a well-known clever man here, who is a follower of Confucius, and believes that death is annihilation. M—— asked if I had any suitable book for him; and I was happy to send him Milne's excellent work on The Soul of Man. * * *

"8th.—* * To order away wet-nurses* at a moment's notice, is very barbarous. But in the unbelieving hearts of the heathen in China, there is little humanity. It is only the knowledge of the Lord our Saviour that makes us to differ. Let us learn of Jesus to forgive our enemies, and pray for them, that they may be converted and saved. For government to prevent their own people from getting an honest livelihood, is tyrannical and foolish.

"18th.— * * I went to-day to a Chinese marriage. Ming-qua, whom you saw at Macao last summer, was married a day or two ago, to a young person, sixteen years of age. She was led out, with all her bridal attire, by two old servant-women, holding her arms, and making her move them up and down before her face, in the presence of half-a-dozen foreigners. All native friends and kindred require thus to see the Sin-neang, 'the new lady.'—The husband is said to be sixteen. He had been receiving congratulations, drinking tea, and knocking head, till he was quite tired."

Respecting the baptism of a learned native, who had been the mandarin teacher at the Anglo-Chinese College, Dr. Morrison writes:—

"Dec. 15th, 10, P.M.—* * * If spared till to-morrow, I mean to baptize Choo-Sëen-săng. Lord, grant that he may be washed from his sins, and made a new creature in Christ Jesus. * *

"16th. * * I have just finished the Chinese service, in which I enjoyed deep interest, devout feeling, and freedom of utterance. The subjects were

* Chinese nurses, and chair-bearers, were forbidden to serve in foreign families; those in their service were ordered away at a moment's notice.

suggested by the 3rd of John: the love of God, the renovating change, and baptism. The 8th of the Acts—Philip and his convert—'See, here is water: what doth hinder me to be baptized?' Philip said—'If thou believest with all thine heart, thou mayest.' And he said—'I believe that Jesus Christ is the Son of God.' Here, there was no long preparation—no subsequent proof—Philip was taken away—and the Eunuch went on his journey rejoicing. Choo has heretofore resisted his own conviction. His vicious habit (opium smoking) he has broken off as a habit—he has answered in the affirmative, that he believes with all his heart, that Jesus Christ is the Son of God, and all that that implies; believing what he teaches—doing what he commands, and hoping for what he has promised. Choo was nearly ship-wrecked when coming from the College, and vowed to be the Lord's, if his life should be spared. Under these circumstances, what was I, that I should withstand the intimation of Providence? I think I should be wrong in refusing baptism to such a person. I have admonished him in the strength of the Lord, to seek, not only his own salvation, but also that of his family, his friends, and his countrymen."

It may be observed, that this individual had been for some time receiving christian instruction at the College, and had given evidence of deep acquaintance with the doctrines of the Gospel.

"17th.— * * I have had a *Taou* priest with me to explain his own books. He is a thorough-paced scoffer at the mummery of Buddhism, Taouism, and Confucianism. He seems quite a *pagan liberal*, and has very great mimic powers, when folding hands, reciting offices, and tinkling bells, are spoken of (in

their books). Oh that he were awakened to see his own personal guilt, and flee for refuge to the Almighty Saviour of sinners. * * *

"Evening.—I sent a Bible to-day to the Taou priest, and gave him a copy of my Domestic Instructor, &c. God grant that they may be made beneficial to his soul!"

Referring to the indignities offered by the Chinese government to our English men-of-war, sent with despatches from Bengal, Dr. Morrison remarks:—

"* * It is astonishing to me, how the bearer of despatches from the highest authority in India, can pass over in the careless manner which is done, such inhospitality and rudeness. There is an utter want of public spirit and feeling for national honour, as it appears to me. * * I resolve often to hold my peace concerning the question in dispute, between the English and Chinese; but the *anti*-British, and low sentiments—as I think them—which I sometimes hear, provoke me to speak: still I adhere pretty closely to my resolution. His M.'s navy neither feel nor care about British subjects in China; and these ships of war are not respected, nor better treated, by the Chinese than the Lintin smugglers.

* * "There is now in Canton a state of society, in respect of Chinese, totally different from what I found it in 1807. Chinese scholars, Missionary students, English presses, and Chinese Scriptures, with public worship of God, have all grown up since that period. I have served my generation, and must—the Lord knows when—fall asleep."

With the help of Dr. Morrison, Mr. Bridgman commenced a monthly periodical magazine in English,

entitled the "Chinese Repository," which still continues; consisting of original Chinese notices, religious information, and passing occurrences.

The following letter was addressed to the Treasurer of the Missionary Society, in reply to a request that Dr. Morrison would give his opinions, as to the best means of diffusing christian knowledge throughout the Chinese Archipelago.

"My Dear Sir, "China, Feb. 10, 1832.

"Your interesting letters, of the 1st and 11th of August, arrived here on the 20th of January last. I have since that period turned my attention to the leading subject of those letters—the means to be employed in these regions for the furtherance of the Gospel. The enclosed sketch* shows what I think desirable: how much our Society may be able to undertake, beyond

* Opinions on the means of diffusing christian knowledge throughout the Chinese-language nations; and the Chinese settlements, on the Asiatic Islands of the Eastern Ocean; from Java to Kamschatka, and from the coast of China to the Borneo Islands, near Japan. Feb. 9th, 1832.

I.—A Central Station, supplied with books, teachers, students, preachers, authors, and presses. Say Malacca, at the Anglo-Chinese College. The languages to be employed are,—Chinese, in the Mandarin, Fôkien, and Canton dialects. Malayan, Bugguese, Siamese, Cochin-chinese, Japanese, Corean, and Loochuan.

II.—Local Stations; as at Penang, Singapore, Java, Bankok in Siam, Canton, and other places, where a residence can be obtained.

III.—Itinerant Preachers, and distributors of christian books, at all these stations, to the number and extent that are practicable.

IV.—Schools, both for boys and girls, wherever practicable.

V.—Local Presses, for the vernacular dialects; from which religious tracts and monthly publications should be issued.

the present scale of its operations for China, I cannot form an opinion. I fear you will consider my desires as too extensive; so much so, as to be quite impracticable: I dare say, they are so at present; but

VI.—Christian voyagers, with Preachers, Bibles, and Tracts, to go among the islands of the Eastern Ocean, and along the coasts of the continental nations, every where scattering the seed of the word, by preaching, conversation, and books; from time to time forming new stations; and annually visiting churches already planted.

The agents desirable to effect these operations, under the power of Jehovah our *Aleim*—Father, Son, and Holy Spirit—are as follow:—

1st. Opulent christians, locating themselves at any station they please; to render such pecuniary aid as they deem right to those preachers, schoolmasters, schoolmistresses, poor christian scholars, or native converts, who may join the Missions.

2nd. Missionaries sent from, and supported by, existing Missionary Societies.

3rd. Teachers of schools, sent and supported by voluntary associations or congregations.

4th. Pious naval officers, or other seafaring christian men, acting as volunteers to perform one or more voyages.

5th. Owners of ships, or merchants, making a single trading voyage, or more, as they see fit, subservient to Missionary pursuits.

6th. Voyaging preachers, to be joined by one or more younger Missionaries, to assist in all cases of sickness, danger, &c.; also to learn the languages spoken; to become acquainted with, and fitted for, the work to be performed; or to remain behind where opportunities occur, and originate new stations. The families of married voyagers to be taken care of, if desired, at the central or some local station. All the parties in these voyages to be volunteers.

7th. Native vessels may sometimes be freighted by christian associations, or induced, by pecuniary considerations, to undertake Missionary voyages, carrying on their trading concerns, in subordination thereto, in order to lessen the expense.

8th. Local associations of christians, in any part of the world, to afford pecuniary aid to such voyages, or persons, as they may approve of.

I hope efforts will increase, and the churches of Christ will be roused to greater exertions.

"There is one part of the subject which I think very important, if men could be found suited for the work: viz. Missionary voyages from Java to Kamschatka, either in foreign or native craft. An officer in the R. N. published some remarks in one of the late Evangelical Magazines about the Loochoo Islands. If he could raise friends and funds to make a Missionary voyage, you could supply Missionaries.

"I send, with Gutzlaff, Chinese Bibles, Prayer-Books, and Tracts, also a hundred copies of the Scripture Lessons, which he will leave, I hope, in the care of Providence, on the shores of Corea and Japan, as well as at the Loochoo Islands." * * *

TO THE SAME.

"Canton, Nov. 9th, 1832.

* * "Twenty-five years—the one-half of my life—I have been labouring abroad for the Missionary Society, and other benevolent Institutions—the Bible, Tract, School, and Prayer-Book Societies. I feel old age creeping upon me. The East India Company has declined to assign me a pension, such as they give to surgeons and chaplains; probably thinking that other societies afford me pecuniary aid for my personal concerns. It would not be unreasonable, that those I have served so long, should unite, and provide me a retiring pension.* You will oblige me by taking the

These opinions are, with the greatest respect, submitted to the conscientious consideration of all those who love our Lord Jesus Christ in sincerity, to whatever church or nation they belong, by their fellow-servant, ROBERT MORRISON,

In the twenty-fifth year of his Missionary labours abroad.

* It may be necesssary to state that this proposition was not complied with.

matter into serious consideration, and giving it that countenance which you think the subject deserves." * *

"Mr. Gutzlaff was about six months absent on the N.E. coast of China, where he distributed many tracts and parts of the Holy Scriptures. He was on the coast of Corea also, and sent a copy of the Bible to the king of that country, who declined receiving it.

"Seven American Missionaries for these parts of the world, are expected by Mr. Bridgman. I rejoice in help coming from any quarter. I am now beginning to see the work prosper. Blessed be God for his mercy to me. By the press we are able to scatter knowledge far and wide. We now greatly want able writers in Chinese. The Confucian atheists, who believe that death is annihilation, are numerous. Of late some merchants here, of that school, have been put in possession of a Testament, Milne on the Soul, and other works printed by us. At Macao, the Chinese government has issued an order, disallowing any native to serve foreigners, and especially wet-nurses and women-servants. They are aware that implicit submission is ordered from England, and are disposed to cause annoyance in every way.

"My son John is going to Cochin-china and Siam, with an American envoy, Mr. Edmund Roberts, who is going to endeavour to make commercial treaties there. I hope he will get information, especially in Cochin-china, that will be useful to the furtherance of the Gospel. May the Lord go with him and bless him. His father's fond hope and prayer is, that he may hereafter be qualified to translate christian books out of English into Chinese. Indeed a Society of Translators, or original christian writers, is the *desideratum* for evangelizing the Chinese-language nations—may the Lord soon raise up a goodly number!" * *

The following sketch of the first twenty-five years of the Chinese Mission, drawn up by Dr. Morrison, will not be inappropriate here.

TO THE CHURCHES OF CHRIST, IN EUROPE, AMERICA, AND ELSEWHERE, THE FOLLOWING STATEMENT IS RESPECTFULLY PRESENTED.

"Twenty-five years have this day elapsed, since the first Protestant Missionary arrived in China, alone, and in the midst of perfect strangers,—with but few friends, and with many foes. Divine Providence, however, prepared a quiet residence for him; and, by the help of God, he has continued to the present time, and can now rejoice in what God has wrought. The Chinese language was at first thought an almost insurmountable difficulty. That difficulty has been overcome. The language has been acquired, and various facilities provided for its further acquisition. Dictionaries, grammars, vocabularies, and translations have been penned and printed. Chinese scholars have increased, both at home and abroad, both for secular and religious purposes. It is not likely that Chinese will ever again be abandoned. The holy Scriptures in China, by Morrison and Milne, together with Religious Tracts, Prayer-books, &c., have been published; and now, thanks be to God, Missionaries from other nations have come to aid in their distribution and explanation. The London Missionary Society's Chinese press, at the Anglo-Chinese College, Malacca, and Mr. Medhurst's at Java, have sent forth millions of pages, containing the truths of the everlasting Gospel; and that Institution has given a christian education to scores of native youths. There are also native Chinese, who preach Christ's Gospel, and teach from house to house. Such is a general

outline of the progress of the Mission. We boast not of great doings; yet are devoutly thankful to God that the work has not ceased, but, amidst many deaths and disasters, has still gathered strength from year to year.

"The establishment of English presses in China, both for the diffusion of general knowledge, and for religious purposes, arose out of the Protestant Mission. The Hon. E. I. Company's press, to print Dr. Morrison's Dictionary, was the first; and now, both English and Americans endeavour, by the press, to draw attention to China, and give information concerning it and the surrounding nations. The Indo-Chinese Gleaner, at Malacca—the Canton newspapers—and the Chinese Repository—have all risen up since our Mission commenced. Missionary voyages have been performed, and the Chinese sought out at various places, under European control, in the Archipelago, as well as in Siam, at the Loochoo Islands, at Corea, and along the coast of China itself, up to the very walls of Peking. Some tracts, written by Protestant Missionaries have reached, and been read by, the emperor himself. Still this is but the day of small things. The harvest is indeed great, but the labourers are few. Preachers, and teachers, and writers, and printers, in much larger numbers, are wanted, to spread the knowledge of God and our Saviour Jesus Christ, among the Chinese-language nations. O Lord, send forth labourers whom thou wilt own and bless; and let thy hand work with them, till China shall be completely turned from dumb idols, vain superstitions, wicked works, and false hopes,—"from satan to God!"

"The persons at present connected with the Chinese Mission are:—

1. Robert Morrison, D.D., of the London Missionary Society, in China.

2. Walter Henry Medhurst, of ditto, on Java.

3. Samuel Kidd, of ditto, sick, in England.

4. Jacob Tomlin, of ditto, at the Anglo-Chinese College, Malacca.

5. Samuel Dyer, of ditto, at Penang.

6. Charles Gutzlaff, of the Netherlands Missionary Society, on a voyage.

7. Elijah C. Bridgman, of the American Board, at Canton.

8. David Abeel, of ditto, in Siam.

9. Leang-Afă, native teacher of the London Missionary Society, in China.

10. Kew-Agang, assistant to ditto, and lithographic printer, in China.

11. Le-Asin, assistant to Leang-Afă.

"Only ten persons have been baptized, of whom the three above-named are part. The two first owed their religious impressions to the late Dr. Milne, at the Anglo-Chinese College, where they were printers. Another was a student, and is still retained in the College.

"About ten years after the Protestant Mission was established in China, a chaplain for the British Factory was sent out from the Episcopal church in England; and, about twenty years from the commencement of the Mission, a seamen's chaplain was sent out from the American Seamen's Friend Society. Dr. Morrison hoisted the first Bethel flag on the Chinese waters in 1822. Mr. Abeel officiated in 1830. The present occupant of this cure is the Rev. Edwin Stevens, from New York. Mr. Abeel is a minister of the Dutch Reformed Church. Messrs. Bridgman and Stevens are from Congregational Churches. Their

patron in China, a merchant of great devotedness to the blessed Saviour, is of the Presbyterian Church, in America.

"In 1831, the Scripture Lessons of the British and Foreign School Society were printed in China, and are found a very acceptable epitome of Sacred Writ. The Rev. E. C. Bridgman, with the assistance of his native scholars, and Mr. John R. Morrison, made the extracts from Morrison and Milne's Chinese version of the Bible: Leang-Afă, with his first assistant, named above, carried them through the press: and christian merchants in China subscribed the necessary funds.

"During the current year, Leang-Afă has printed nine tracts, of about fifty pages each, composed by himself, and interspersed with passages of sacred Scripture. They were revised by Dr. Morrison, when in manuscript; and printed at the expense of the London Religious Tract Society. Kew-Agang has printed Scripture sheet tracts, &c., with the lithographic press, and Mr. Gutzlaff has taken them to the north of China for distribution. Mr. Bridgman has instructed several native lads in the English language, and the first principles of christian truth. He has also performed Divine service in English, once every sabbath day, at Canton.

"The servants of our Lord, engaged in this Mission, although from different nations, and connected with different churches, have cherished reciprocal affection, and united in the most cordial co-operation. By this brief exposition, they wish to call the attention of the churches, throughout the whole of Christendom, to the evangelization of, at least, *four hundred millions* of their fellow-creatures, and fellow-sinners, in eastern Asia, comprehending China and the surrounding na-

tions. Ye christian churches, hear your Saviour's last command,—'Go into all the world, and preach the Gospel to every creature.'

"Robert Morrison.

"Elijah Coleman Bridgman."

"Canton, China, Sept. 4th, 1832.

The termination of the East India Company's charter in China, was an event this year contemplated with intense interest by all engaged in commercial pursuits, as well as by the members of the English Factory, whose interests would be more or less seriously affected by the dissolution of the Company's establishment. But to no one connected with its service in China, did the expected change present a more gloomy aspect, as it regarded pecuniary arrangements, than to the subject of these Memoirs. Although in the twenty-sixth year of his laborious public services, he had neither the prospect of retiring, like many of his contemporaries, to enjoy the fruits of his previous acquisitions, nor the certainty of past services being rewarded by a liberal pension,* nor had he even the hope of receiving a "compensation," which some looked to as a temporary provision for their families—he must either submit to be-

* Though unsolicited by Dr. Morrison, the Members of the Select Committee, impressed with a sense of his claims on the Court of Directors, made the following representation in his favour:—

"Nov. 1831.

Par. 31. "We had the honour to address your Honourable Court, in January last, in behalf of Dr. Morrison; and we trust that a service of upwards of Twenty years will be considered as giving him a claim to some retiring pension, in the event of impaired health or otherwise, similar to the pensions allotted to the Surgeons and Chaplains on this establishment." To this paragraph no definite answer was returned.

come a candidate for secular employment under a new system of government, or have recourse to the aid of the religious public, whom he had hitherto served gratuitously, for his future support, in the hope of being enabled to devote the remainder of his life exclusively to his Missionary duties. The latter alternative, being most congenial with his principles and feelings, he preferred adopting; although aware that, if his wishes were acceded to, he must, in accordance with precedent, conform to circumstances, which would entirely restrain him from carrying forward those benevolent projects, which had heretofore received his liberal support:—the mere circumstance of personal gratification, or temporary convenience, was with him of little weight, in comparison with the furtherance of the great cause to which he had consecrated himself and all he possessed. However it seemed good to Him, who alone seeth the end from the beginning, to put the faith of his servant at this time to a further and severer trial,—and he might again say, "Clouds gather, as we approach the evening of life;" but no cloud was permitted to *rest* on his course, which like that of the sun, shone brighter and brighter to the perfect day. To the uncertainty attendant on his pecuniary affairs, was now added the more afflictive prospect of a speedy separation from his beloved family. This event had already been deferred more than a year, in the hope that some amendment in the health of the writer would prevent the necessity of taking a step, which was viewed with feelings only known to such as have experienced the pangs of separation under similar circumstances. But neither the expense attendant on the removal of his family to England, nor apprehension for their future provision there, (although aware that his income from the Com-

pany would cease ere they reached its shores,) caused him to suspend for a moment his liberal efforts for diffusing those principles which can not only sustain the mind when every external support fails, but even cheer it with a hope full of immortality. And perhaps at no period did he employ the press more efficiently for this purpose, than during the last year of his sojourn on earth.

Though contributing largely to the two English periodicals already established in Canton—"The Register," and "The Chinese Repository," yet desirous of bringing before the christian community, in China, principles of a more decidedly evangelical character than he considered either of these publications calculated to convey, he commenced a periodical paper, entitled the "Evangelist and Miscellanea Sinica," which consisted of a quarto sheet, and was to be published at indefinite periods. Some idea of its character may be ascertained, by giving the titles of the subjects it embraced. The first number consisted of a "Sacrificial Prayer, offered at an Ancestor's Tomb," with an English translation; to which are added some remarks, showing the inconsistency between the doctrines and the observances of the Confucionists. 2nd, As a contrast to the gloomy views of Paganism, "The Christian's Tomb," affording a sublime view of the doctrines of the christian revelation, in the resurrection of the dead, and the immortality of the soul, as illustrated at the grave of Lazarus. 3rd, Remarks on the Moral Duties, as observed by Mankind generally towards each other, contrasted with the requirements of the Gospel. 4th, Martyrdom of Polycarp, and Annotations on the passage in Job, "Skin for skin; yea, all that a man hath will he give for his life." 5th, "Chinese Ethicks;" with a translation, describing the

"Golden Medium," from one of the Four Books. 6th, Short Biographical Notices of Melancthon, Fenelon, Latimer, and Watts. The number concludes with notices of Chinese local affairs.—Besides the above, Dr. Morrison had a sermon printed for circulation, which he preached a short time previously on board ship at Whampoa; and as facilities increased for distributing christian books among the natives, by means of European ships going along the coast, he eagerly availed himself of this means of scattering the seed of Divine truth in every form, especially by Scripture Tracts, with Chinese on one side and an English translation on the other. These were printed at a lithographic press, which he took with him from England. He also had Tracts ornamented with pictures, which could be hung up as tablets, according to the Chinese custom. To unite the Chinese characters with the English letter-press, Dr. Morrison went to considerable expense in having characters cut for that purpose, as well as for printing a small volume containing a Liturgical service for the use of native christians. Specimens of these publications were sent to England, with the following account of their subjects, drawn up by himself, for the information of the English reader.

"CHINESE PUBLICATIONS AT THE MORRISON ALBION PRESS, 1833.

Tsă-wăn-pëen, A Miscellaneous Paper of four pages.

"No. 1. Some account of the Population of the whole world, and the division of Christians, Mahommedans, and Idolaters, together with a few millions of Jews. The difference between religion founded on Divine revelation and natural reason is pointed out.

The Bible, with some quotations from it, concerning the greatness of Jehovah, the Creator of the universe. The difference between the traditions of popery and Scriptural Christianity. The duties of parents to children, and of children to parents.

2. "Moses, born of a slave in Egypt, specially employed by the Almighty to lead the people to Canaan. The Decalogue given at Mount Sinai, as stated in Exodus. Salvation by Jesus: the difference between the Law and the Gospel. The duty of the Believer: love to God and love to man.

"A paragraph on teaching the deaf and dumb, as invented in Spain, and practised in France and England—suggested by a letter received from Dr. Orpen of Dublin, desiring that it may be introduced into China.

3. "On foreign literature, moveable types, periodicals, and daily press. Scripture quotations, declaring God's judgments on the wicked, and mercies on the righteous, taken from the Old and New Testaments.

"Scripture extracts, calling to repentance, and promising salvation through Christ Jesus, who is appointed to judge the world in righteousness.

"Of the above, twenty thousand of each have been printed.

"Also a double Tract of sixty pages, containing prayers and hymns; the Morning Service; prayers by Leang-Afă, and hymns by Dr. Morrison and others, 10,000 copies printed.

"Further—On slips of paper, the first Psalm, and other Scripture extracts, were printed in Chinese, in prose and verse, during the season. Of these several thousands were printed by moveable types; on one side Chinese and the other English, designed for shops where English and Chinese sailors meet."

As Dr. Morrison on the present occasion had not swerved from that prudent regard to circumstances, by which his conduct was at all times distinguished, he was not a little surprised to learn, from a confidential communication, that his recent publications had attracted the attention of the Roman Catholic vicar-general and his clergy, who had taken offence at his sermon—because its doctrines were opposed to the tenets of the Roman Catholic faith; and at the Evangelist, (four numbers of which had been published,) the *title* of which they considered an undue assumption of ecclesiastical authority. But not content with negative hostility, they brought the affair before the senate, who decreed that such heretical proceedings must be immediately arrested; and they accordingly wrote to the President of the Select Committee, requesting him to use his authority in preventing any further use of the press in Dr. Morrison's house. This desire being readily agreed to, the following letter was addressed, by order of the Select Committee, to Dr. Morrison; who, although obliged to submit, felt the hardship of the prohibition, and having commented on its several paragraphs, recorded a protest against such arbitrary proceedings, which he appended to the Committee's letter.

TO THE REV. DR. MORRISON.

"SIR, "Macao, 22nd June, 1833.

"I am directed by the President, and Select Committee, to transmit to you the enclosed copy of a letter, which has been addressed to the President by the governor of Macao, from the contents of which you will perceive he has been informed, by the vicar-general of this diocese, that you possess a printing-

press at your house, at which certain works are published contrary to the doctrines of the Roman Catholic church,* and that as the use of a printing-press is prohibited in the Portuguese territories† by the royal authority, except under the restriction of a previous censorship,‡ his Excellency requests you may be directed to discontinue the employment of your press in this city.

"In conformity with these regulations of the Portuguese government, I have received instructions from the President and Select Committee to desire§ that you will suspend the issue of any further publications from the printing-press in your house at Macao.

"I have the honour to be, Sir,

"Your most obedient servant,

"H. H. LINDSAY, Sec."

This procedure, involving as it did the employment of British influence to restrain the natural rights of

* Certainly the doctrines of my sermon were not conformable to those of the Romish Church—but they contained no attack upon it; nor did the Evangelist.

† It has been fully proved that Macao belongs to China, and is no part of the territories of the king of Portugal; the claim therefore is usurpation.

‡ The English Company has had for nearly twenty years, and still has, a press in Macao, at which whatever they please to print is issued in Macao, without any previous censorship.

§ In what capacity do the President and Committee desire this? regarding me simply as a British subject, or as in the Company's employ? Conformity to these regulations would require a censorship, not a discontinuance. Do the Committee mean to submit their press to a censorship, or to discontinue it? Neither.

I therefore *protest* against the whole proceeding, as an act of usurped authority, tyranny, and oppression, on the part of both Portuguese and English, at the bidding of a Popish priest.

R. MORRISON.

June 20th, 1833.

its own subjects in the communication of truth, whilst it lent its sanction to the propagation of error, elicited from Dr. Morrison a further expression of his opinions in a paper for the Canton Register. As it will afford additional proof of the uncompromising firmness with which he maintained the principles of civil and religious liberty, in the peculiar position in which he was placed, under a three-fold despotism, it is here annexed.

"THE PRESS:—"

"*All Frenchmen have the right to publish and print their own opinions; the censorship is for ever abolished!**

"Since the gift of speech is that which distinguishes man, as a rational being, from the dumb and irrational brute; and since the social intercourse of intelligent creatures furnishes a feast of reason, far more valued by wise men than any bodily enjoyments, governments have no more right to abridge man's intellectual intercourse, than they have to deprive him of bodily comfort, or a portion of his natural food. On this principle, none but the most dangerous criminals are deprived of pen, ink, and paper. And the press is only a more expeditious writing machine. It, in the providence of God, enables minds, at the remotest distance of time and space, to interchange their thoughts; and it contributes thereby more to the enjoyment and improvement of rational creatures than any bodily comfort whatever. No government, therefore, which acts on the principles, of justice and equity, can interdict the free use of the press. Those who find no pleasure in reading may refrain; but because they happen to be in power, they have no right to abridge the pleasures of others.

"The Chinese have allowed to foreigners of different

* New French Charter.

nations from Europe and America, a residence on their shores: and each class may follow their own usages in dress, and eating and drinking, in dancing, and other amusements. No division of these foreigners has a right to control the habits or opinions of the rest. Now you might as well deprive an American or an Englishman of his necessary food, as of his newspaper. If the Portuguese have not this taste; if they choose to defer to their priests or vicars-general, whether they shall read or not, let them do so. But, on the other hand, they have no right to interdict the productions of books or newspapers for that numerous class frequenting China (and Macao is an integral part of the Chinese empire) who read the English language. The doing so, is an infraction of the natural rights of man. We consider the words of our motto, taken from the French charter, as expressive of the principle, which should be the charter of all mankind—the law of nature, or of God, who gave the power of thought and speech, of writing and printing, for the happiness of his creatures; and therefore no human law can make it void. 'Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye.' See St. Peter's defence before the chief-priests and rulers in Jerusalem, recorded in Acts iv. 19. It is plain that the law of God must be obeyed, although the law of man, in any church or state, be against it. We therefore conclude that laws against speaking, and writing, and printing, may be disobeyed with a good conscience.

"Tyrants may punish, but God will approve."

Notwithstanding the degree of annoyance occasioned to Dr. Morrison by the temporary suspension of this —his favourite—mode of disseminating truth, still

he did not cease to avail himself of other means, which neither the British nor Portuguese authorities could interfere with—such as the extensive distribution of the works already prepared, which could now be effected by the native christians, three of whom, Leang-Afă, Choo Sëen-sang, and Kew-a-gong, with Le Sëen-sang (the old man who is represented in the engraving as transcribing a christian document), had been staying with Dr. Morrison, during the greater part of this year, daily receiving from him such instruction as would tend to enlarge and confirm their views of the truths of divine revelation, and qualify them to instruct others in those doctrines by which they had themselves been made wise unto salvation. He also persevered, with great zeal and increasing interest, in composing his Notes on Holy Scripture; often expressing the pleasure he derived from the researches he was obliged to make, in order to elucidate the true meaning of the text. He continued, as usual, his public English service on the sabbath mornings; and knowing that many of the foreign residents and visiters spent the evening of that day, in what are called innocent recreations, he made several attempts in this, as well as in past seasons, to induce them to spend an hour in a more rational and profitable manner, by giving an evening lecture; there being service only once a day at the Episcopal chapel. Strangers to Dr. Morrison's habits, who occasionally attended these devotional exercises, were surprised at the mental and bodily fatigue he seemed capable of enduring; especially upon finding the English service was immediately succeeded by one for the natives; this was intimated by the sound of voices singing the praises of God—a devotional exercise in which he took peculiar delight, and which he never

omitted, although he often had to complain of not being assisted in it by his congregation. He always read the prayers of the Church of England in the morning, modifying them to suit the peculiar circumstances of his hearers. In the intervals between public worship, he was either occupied in reading, or in hearing his children repeat their hymns, &c. This indulgence was generally solicited by themselves; for, although his manner on the Lord's day, was marked by a more than usual degree of seriousness, which would repress any approach to levity, still there was not in it the slightest tincture of austerity.

On these occasions, his usual resort was a retired terrace in the front of his residence, beyond which lay the Bay of Macao, encircled by barren hills—the terrace was shaded by beautiful flowering shrubs, and bordered with European plants and flowers. Here, generally accompanied by the whole of his family, the little ones on his knees, or, according to Asiatic custom, sitting on mats spread on the grass, with their attendants of various nations, Chinese, Portuguese, and Caffres, and a favourite Newfoundland dog invariably making one of the group—might be seen the beloved subject of this narrative, whose presence diffused general happiness throughout that favoured circle. Often, while viewing with benignant complacency the interesting scene thus feebly depicted, he would express the pleasure it afforded him, and his grateful sense of the mercies and blessings he enjoyed; yet, reflecting on the uncertain tenure by which all earthly good is held, he would frequently add, "but I rejoice with trembling." Such simple pleasures as those by which he was surrounded, Dr. Morrison enjoyed in a high degree; yet his taste for them was never gratified at the expense of more

serious duties; therefore, sacred music, conversation, or the contemplation of the beauties of nature, were by him, only indulged in occasionally, as a relaxation from intense study. Often at the close of a day, such as above described, when he must have suffered extreme weariness from five or six hours' standing and speaking, his general reply to enquiries if he did not feel very tired? was, "Yes, love, tired *in* my work, but not *of* it—I delight in the work!" Although at these seasons the thermometer usually ranged from 86° to 92° in the shade, it is remarkable that Dr. Morrison never experienced, on the following day, any of the lassitude or languor which many complain of, after long public speaking.

However for some time past, Dr. Morrison became sensible of a diminution of strength, accompanied by distressing restlessness in the early part of the night, and towards morning a sensation of weight at the top of his head, which obliged him to rise generally at four o'clock; but as he retained his usual appearance of health, and continued to write and study without seeming to suffer much inconvenience during the day, these symptoms were attributed to the effect of incessant mental labour, without sufficient bodily exercise to counteract it; and it was not till the summer advanced, and the heat became intense, that any serious cause for alarm was manifested: but then, loss of appetite, with pain in his right side, and great prostration of strength, indicated the necessity, which before, Dr. Morrison would not admit, for obtaining medical advice; and Mr. Colledge, the senior surgeon of the establishment was therefore consulted. This gentleman's skill and experience were sufficient to warrant the utmost confidence in the opinion he formed of his patient's complaint, which he treated as an affection of the liver. His assurance also, that Dr. Morrison suf-

fered from *apparent*, not *real* loss of strength, and that there was no reason to apprehend a similar attack the following summer, entirely appeased the fears of the writer, so that the preparations for the voyage, which had been discontinued, were recommenced in the confident hope, that, when the excitement occasioned by the departure of the family should subside, and his attention become less diverted from his Missionary duties, his general health would be entirely restored, especially as a favourable change in it had already been produced by the commencement of the cold season: but still he was not sufficiently recovered to accompany the Factory to Canton; and he purposed remaining at Macao till after his family should embark for England, as his eldest son was capable of supplying his place, in case of any occurrence requiring a correspondence with the local government—such an occurrence was but too near at hand—an affray having taken place on board one of the opium ships, in which a Chinese was killed, Dr. Morrison was requested to go to Canton to conduct the correspondence, although it was within a month of his family leaving China. Previously to his departure, he addressed the following letter to the kind friend to whose memory the writer would pay a tribute of grateful recollection, for the relief afforded to the mind of her beloved husband, by the assurance contained in a letter recently received from him, that herself and family should find a *home* in his house on their arrival in England, which assurance was realized in its fullest extent.

TO THOMAS FISHER, ESQ.

"My Dear Friend, "Macao, Oct. 10th, 1833.

"Your 'old saying,' written March 6th, arrived in China, October 4th, and was exemplified here. That

day 'rained' or 'poured' upon us your welcome *tenth* letter of the season, with a *store* of *Anti-slavery*, *Temperance*, and *Christian*, *penny lore*. The pictures of the Penny Magazines delight all the children, and the instructive paragraphs found therein, gratify both old and young. Many, many thanks for your kind remembrance of us.

"Your Memoir concerning education in India, so highly approved of by the House of Commons' Committee, also arrived safely. But my health has been bad for the last four months, and I have not been equal to much reading or writing. However I must stick to the oar, as the subsistence of my family (under God) depends on my labours abroad. And whilst I remain in China, Mrs. Morrison and all our children, with the exception of John Robert, will repair to England in a month or two hence. Under these circumstances, the language of your's, of March 6th,—'rest assured, that should a sea-voyage and visit to England be desirable in her case, my house is her *home*'—was particularly acceptable. This hospitality, my dear friend, we mean most thankfully to avail ourselves of. Mrs. Morrison thinks of going with Dudman in the 'Inglis,' but it is not yet fixed. We shall endeavour however for the family to get away in all December, so that they may be expected (God willing) in England about the middle or end of April. On their arrival they will seek for reception with Miss Fisher and yourself.

* * * "I received two copies of the Gentleman's Magazine, in which your statistical notices of China appeared, and in which you do full honour to myself and son. The 'Tourist' also contained my Circular to the Churches, which must I think have been sent by you to that publication. All these cir-

cumstances evince the good-will which you cherish towards us and our Saviour's cause.

"The great change about to take place will personally be an injury to me, as well as to all the Company's servants here; it will also occasion at first the ruin of many traders; but still I am disposed to think it will lead to the welfare of China eventually, both in civilization and religion. And the furtherance of the Gospel is the highest good of man. You know, my dear friend, that 'Jehovah reigneth.' His promises and purposes must be fulfilled. China, I believe, must be converted to God. * *

"The press is now looked to by many to effect great things here. * * There is no press allowed in Macao; yet the Company's goes on, and nobody asks any questions. It is still engaged on Medhurst's Fôkien Dictionary: whether the change will put a stop to it or not, remains to be seen. Every one is on tip-toe to hear the final decision—ships or no ships next year. All is at present uncertainty and perplexity.

"I wish all success to the Anti-slavery cause, and humbly think that the sooner slavery is considered illegal, the better. Private loss and distress there will be; but the public good will be immense. Domestic slavery in China is a source of immeasurable cruelties and oppressions. There is no use in governments regulating such things. As well regulate theft and murder. They must be totally interdicted—not permitted under certain wholesome restrictions.

"It is now night, and I am tired. Mrs. Morrison unites with me in kind regard to yourself and sister. The Lord ever bless you both, for his name's sake. Adieu! "Your's faithfully,

"ROBERT MORRISON."

"Canton, Nov. 7th.

"Although very poorly in health, and my family about to leave, I have been called away by the Chief of the Factory, to translate papers concerning an affray of the opium ships outside, and the Chinese, in which a sailor and a native were killed. The government demands life for life; which, in this case, cannot be obtained. How the matter will end, I know not.

"We have taken a passage in the Inglis—she is to sail on the 7th December. John has gone down to Macao, to assist in preparations for the departure of the family! The Lord bless you. Farewell!"

While at Canton, Dr. Morrison expressed his feelings respecting the painful event which was then so near at hand, with his habitual resignation to the will of Divine Providence; at the same time, with a deep sense of all the consequences which were involved in a separation from his family under existing circumstances; as will appear from the following extracts from his domestic correspondence.

"Canton, Nov. 2.

* * "Oh, that the blessed God may strengthen your mind, by his special grace, for your arduous duties. The beloved children! gracious Saviour, keep them by thy power! Their dutiful and lovely characters give me great comfort; and I humbly trust that the removal of them to christian society will, as a means, be greatly blessed to them. The most grievous part of the arrangement is the indefinite period of separation. Perhaps you will find kind and faithful friends with whom you would consent to leave the children, and return to me. Perhaps the result will

prove better then our fears apprehend. The blessed God will never leave us: my letter of last evening will inform you of the re-commencement of the homicidal discussion, which I fear will detain me here—this is a trial which I deeply feel.

"8th.—The Inglis has got orders to be ready to sail on the 10th of December. The Taou priest has been here again, and applied for baptism. He seems sincere; but he has a religious theory to be overthrown—a specious system—and his knowledge of the Gospel is small. He has ceased from worshipping idols; but he still calculates destinies from the natal hour, &c. He thinks there is some truth in that theory.

"10th.—I am longing for later news than Tuesday last.—Macao and Canton are a long way apart—what will England and China be? I almost relent. Feeling would say, 'don't go.' But our resolution has been formed—we cannot draw back—who can tell what is future. It may be all for the best. 'Thy will be done,'—Oh, God, we are thine, forsake us not. I am trying, my love, to realize the consolations that are in Christ, desiring to live a life of faith in God's precious promises; and the more I do so, the less does the defection of supposed friends affect me." * *

When absent from his family, Dr. Morrison wrote frequently to each of his children, adapting his style to their respective ages and characters. The following letter was to a little boy about nine years of age.

"My Dear Son,

"I received your specimen of printing, and the picture of the Albion Press, to-day, with much pleasure: but I had not time to write a note to acknowledge it then. Perhaps, my dear boy, after you have got an education in England, you may come again to

China, and print Dada's* sermons and good books, to teach the Chinese christian knowledge, which they very much want. We must, my dear R., commit our way to the Lord: He alone can bring it to pass. Give my love to sisters and brothers. I long to see you all again. I have been very busy all day. I have been standing and writing Chinese and English ever since the morning. I have written twelve folio pages in reviewing a book called, 'The Christian Advocate.' Good night, dear Boy.

"Ever your affectionate Father,

"R. M."

Some extracts from Dr. Morrison's public correspondence, which furnish information respecting the state of the Mission, and important hints for carrying forward the work he was soon to leave in other hands, will not be unacceptable here.

TO THE SECRETARY OF THE RELIGIOUS TRACT SOCIETY.

"Dear Sir, "China, Oct. 10th, 1833.

"Your letter of January 5th, 1833, reached China on the 14th of July. Please to thank the Committee of the Religious Tract Society for the interest they take in the printing and distribution of Scriptural tracts in the Chinese language. Leang-Afă, Agong, and myself, have been using our best efforts during the past year to increase their number, and also to distribute them; but that work has been extensively performed, on the eastern coast of China, by Mr. Gutzlaff. He was supplied with Bibles and Tracts from the Anglo-Chinese College. I have the testimony of several commercial men, as well as his own, that christian books or tracts are received there with the utmost avidity.

* A familiar epithet by which his younger children addressed him.

"Last year I procured from England, at my own expense, a good press for the use of my son, Mr. John R. Morrison; and this season, I have gone to very considerable expense in cutting Chinese moveable types for the printing of small tracts. Our first effort was small sheet tracts, containing passages of Scripture, which an officer on board one of the Merchantmen distributes extensively among the Chinese who visit the ship. He tried to sell them, but did not find the natives willing to part with their money for them, although they accept them courteously and gratefully. Some of them I printed with English on one side and Chinese on the other, to enable Seamen and Chinese to understand the subject mutually, in the hope that it would lead to conversation on religion.

"Our next effort was a small duodecimo of Prayers and Hymns, in Chinese. First, the Morning Service, then a few Prayers by Afă, and lastly, a few Hymns. I printed also in English a sermon I preached to seamen, on board the American ship *Morrison*, at Whampoa, as a small tract, and four numbers of a religious newspaper, called "The Evangelist and Miscellanea Sinica." It consisted chiefly of extracts. The Sermons and the Evangelist were brought by somebody to the notice of the Roman Catholic Vicar-General of Macao, an old man who cannot read English. He wrote against me and the publications, saying they were not conformable to the doctrines of the Romish church. The Governor wrote to the Company's Committee requiring the suppression of these publications, with which I was compelled to comply. Although the English Company has had a press here for twenty years without the Portuguese interfering, they now assail the Albion Press which put forth these publications. The continuance of the press in Canton is also very precarious. There is no place nearer than

Malacca and Singapore where it can work freely. I mention these things to show the friends of the christian press, in these parts of the world, the importance of supporting the presses in the straits, where liberty is enjoyed.

"I have cast off twenty thousand copies of a miscellaneous sheet tract, containing quotations from Scripture, remarks thereon, the difference between Popery and Protestantism, notice of Deaf and Dumb Asylums, &c. I have long abstained, but it appears to me now necessary to show the Chinese that the traditions and usages of the Romish church, are not scriptural Christianity.

"Leang-Afă proposes a tract, in imitation of the late Dr. Milne's very popular dialogue between Chang and Yuen, a mature christian and an enquirer.

"We have now the prospect of getting cast Chinese types executed, at a moderate cost, by Chinese themselves. Mr. Dyer found a Chinese at Penang who could cut punches; and my son John has found some at Canton, who can cut them cheaper than at Penang. We require an experienced type-founder. I am very sanguine that the great desideratum of cheap Chinese types, will ere long be accomplished. This will be like the invention of printing in Europe, for Chinese block printing is ill-fitted for new and daily literature.

* * * * * *

"I shall suggest to Afă to write you a letter. He has been greatly afflicted, in common with thousands, by a most destructive inundation, which washed away his house, and by which thousands of Chinese have been drowned.

"Many thanks for the box of English tracts which I received safely.

"Yesterday, Afă gave sixty copies of Scripture Lessons, and eighty sets of his Tracts to the young Sewtsae (or bachelors), assembled at the literary examinations. It is as bold a measure as for a tract distributor to go to the Gownsmen at Oxford or Cambridge. The American Bible Society has sent Bridgman three thousand dollars, and the American Tract Society one thousand five hundred, to aid the good cause."

* * * * *

Dr. Morrison's communications to the Benevolent Societies in America, at all times met with the most gratifying attention. And the present act of liberality towards the Chinese Mission, was accompanied by an extract from their printed Reports, containing also a letter from himself, which had afforded the Society much encouragement. As it is probably one of the latest he addressed to that society, it is here appended, with the reply from the Rev. W. A. Hallock.

FROM DR. MORRISON TO THE REV. W. A. HALLOCK.

"China, February 5th, 1833.

"Dear Sir,

"My friend and fellow-servant, Mr. Bridgman, has shown me your letter concerning tracts in China, wherein you ask particularly whether it be a fact that those speaking different dialects read one language? It is the fact. The same Chinese book is read by all the various inhabitants of the numerous provinces of this vast empire, although in some instances their speech is wholly unintelligible to each other. And as I have stated elsewhere, not only in China, but in Corea, Japan, Loochoo, and Cochin-china, the same Chinese book is intelligible. I myself, as well as my late bro-

ther, Dr. Milne, have verified this fact by actual experiment.

"You ask next, why it is so, that men speaking different dialects in China read the same language? One remark will enable you to answer this question—How is it that all the nations of Europe and America, English, French, Spanish, Italian, &c. &c. whose languages are so different, can read the Arabic figures? The figures retain the same form and the same value when presented to the eye, however differently they may be pronounced.

"You ask again, if it be the fact that Buddhism has been introduced into China by the press? The fact is this, that from the beginning there have been Missionaries and priests of Buddhism, but they have never preached—they have only translated and written books. The ethics of Confucius have been propagated in a similar way. The *school* and the *press* are the only means. It has not been the usage to have public lectures or preachings.

"The five Chinese-language nations which I have enumerated above, contain probably much more than one-third of the population of the globe. They have long known the use of letters, have possessed a literature, and have used the press for at least seven hundred years. But their literature is either idolatrous, or atheistical, or profligate. The reader of grave compositions can learn little but either irreligion or gross superstition; and the reader of light literature can learn little but folly or licentiousness. The first great requisite for the regeneration of China, humanly speaking, is a large increase of christian Chinese students, in order to form good writers to create an instructive and

religious literature for China. And the next requisite is cheap moveable Chinese types. Concerning these, Mr. Bridgman can give you more information. How far your Society will be able to co-operate directly, I cannot say, in supplying these requisites; but I sincerely hope that the members of it will devise liberal things concerning China.

"May God our Saviour direct to the use of such means as he will own and bless; and may God the Holy Ghost breathe upon this valley full of dry bones, that they may live!

"I remain, dear Sir,

"Your's faithfully,

"ROBERT MORRISON."

FROM THE REV. W. A. HALLOCK TO DR. MORRISON.

"New York, June 29th, 1833.

"RESPECTED AND VERY DEAR SIR,

"I cannot better express to you the value we attach to your kind favour, nor our intention to do what we can for the Tract cause abroad, than by placing in your hands the above printed document. We do feel as expressed by you (in a letter I believe to the British and Foreign Bible Society) that it is a great privilege to the churches in the United States, to take some part in the conversion of the world; for that to sit down supinely, while British benevolence and British zeal accomplishes all the work, would be at once withholding a co-operation which the Saviour claims—depriving ourselves of the spiritual blessings which descend on those who are the means of spiritually watering others, and a sad dereliction of duty. We thank you

respected and dear Sir, for every word of encouragement that falls from your pen; and shall highly value your information and counsel in all future time. Praying that God will prolong your useful life, and give you yet to see the desire of your heart in the glorious progress of christianity among the Chinese-language nations, "My dear Sir,

"I am, with great respect,

"Your brother and fellow-labourer,

"Wm. A. Hallock."

Dr. Morrison was detained at Canton till within a fortnight of the time of his family's leaving China; then, resolving to remain no longer absent from them, the Committee accepted the services of his son in his stead; and he once more returned to that home, where his arrival was always hailed with the liveliest demonstrations of delight—even by *Cæsar*, who, not satisfied with "baying his deep-mouthed welcome" at the gate, would endeavour to share with the children in the caresses of his beloved master. The day after these periodical returns from Canton was at all times marked by unusual hilarity and excitement. Books and "traps" were to be unpacked and replaced—presents distributed—Kung-tsae (toys) examined and arranged; while the dispenser of so much pleasure, largely participating in the gratification he communicated, might be seen with his youngest child in his arms, a second holding his hand, and the rest following him about the house, as he gave the necessary orders for the disposal of the multifarious packages, &c.

But these happy scenes had now, alas! drawn to a close. Arrangements were made for the family to embark at Lintin, a safe anchorage, eighteen miles from Macao; it not being deemed prudent for large

ships to approach near the land at that season of the year. For the accommodation of the family while there, William Jardine, Esq., of Canton, well known for his munificent liberality as a merchant, offered Dr. Morrison the use of one of his ships, the Hercules, stationed at Lintin, where every attention and assistance that could contribute to their convenience and comfort on such an occasion, was most kindly afforded them. And not only towards the owner, but also to the commander, Mr. Parry, and the junior officers of that ship, must the writer ever cherish a grateful remembrance, for the many proofs she and her family received of their friendship and sympathy at that memorable period.

The despatch of the Inglis from Whampoa was announced to take place on the 10th of December, and in order that the ship might not be detained at Lintin, it was arranged for the family to be there before her. Accordingly, the 10th of December, 1833—the same day on which His Majesty, William the Fourth, signed Lord Napier's commission, at Brighton—Dr. Morrison, accompanied by his family, quitted for ever a residence endeared to them by many interesting associations.

The party embarked in a Portuguese passage-boat, amid torrents of rain, with a contrary wind from the N.E., which continued the whole way to Lintin, where they arrived at nine o'clock at night, cold, sick, and dejected. The violent motion of the boat had rendered the native servants entirely helpless at an early period of the day; and at length, Dr. Morrison was the only one, out of fourteen persons, who was capable of affording any assistance to the infant when they reached the Hercules; where, as already stated, they were received with the most considerate attention. But time flew rapidly, and the hour of trial arrived.

The Inglis was in sight! The weather was tempestuous, and it was probable that the captain would object to anchor, the wind being fair for proceeding on his course; and the passage from one ship to another, being attended with danger, especially in the dusk of the evening, the writer obtained a promise from him whom she was to meet no more on earth, that he would not accompany her to the ship, which lay a considerable way off. Captain Dudman and some of his officers came to conduct his passengers to the Inglis; they were also attended thither by other kind and sympathizing friends; and as it was late when they got on board, the captain determined to remain at anchor till morning. Mr. John Morrison and a valued friend, with one of the native christians, spent the night on board the Inglis, and put every thing in comfortable order for the family. The next morning, about four o'clock, December the 14th, the Inglis got under weigh, and after a most favourable voyage arrived in England, the 6th of April, 1834.

Previously to leaving Macao, it was arranged that Dr. Morrison should return thither, after the departure of his family; but he immediately relinquished this purpose, and even ultimately concluded to give up his house there entirely; for, as no intelligence had been received up to that period, respecting the measures adopted by the king's government on the dissolution of the Company's charter, he did not consider it prudent to enter another year on the possession of an expensive house, while uncertain as to his future prospects. It being the usage in Macao to pay rent in advance, it was necessary to have the furniture removed, and the house given up, before the new-year commenced; Dr. Morrison therefore commissioned his son to remain in Macao, and carry his intention itno

effect. This explanation will enable the reader to understand occasional allusions which he makes to the subject, in his private correspondence, from which some brief extracts will be given, as affording an interesting record of his feelings and opinions, on subjects of a public as well as private nature, connected with the peculiar and trying circumstances in which he was placed, during the few months which preceded his removal to that land where "sorrow is unknown." Although the writer had not the mournful privilege of witnessing the closing scene of his valuable life, she is in possession of the *daily* expression (with very few exceptions) of his feelings and sentiments, until the 29th of July—only *three* days before that on which he was called to rest from his labours, and to join the spirits of the just made perfect. This journal continues from the time of the writer's departure from China, till the 25th of July.

"On board the Hercules, Lintin,
December, 13th, 1833.

"No. 1.—When I consented to part with you, I supposed the ship would get under weigh immediately. It has not been so, and if I could have foreseen it, I would have accompanied you and our beloved children to the ship. Captain Parry and Agong say the cabins are very comfortable, which I dare say they are; but necessary as cabins are, our hearts dwell on something else. * *

"No. 2.—I rejoice that your circumstances are comfortable, as far as is practicable. Oh that the Lord's blessing may accompany you and the beloved children, one and all. It is now late—God bless you!" * *

The above two letters were received before the ship sailed.

"No. 3.—Sunday 15th. Yesterday morning, at daylight, I watched the Inglis conveying you out of sight, with many tears, and much prayer to God for you, my beloved wife, and our dear, dear children. John went to Macao to get me some clothes before I start for Canton. I am shut up in the cabin where you all slept the last few days. I have a Bible, however, and 'History of the Sufferings' of the Scotch Covenanters, in which I find great consolation. I hope the "sweet presence" of the blessed God is with you this day. The boat has returned from Macao, but no clothes nor letter!

"John has communicated your last message. By the pilot you say 'Every one seems kind on board—thank God.' I humbly and heartily bless the Lord, that he has mingled much mercy with this trying occasion, especially in raising up kind friends.

"I purpose to give myself wholly to Chinese; and especially, as I before resolved, to the Bible. I should like to print an edition at our own press. May the Lord prosper the work of my hands!

"Tuesday, Dec. 17th, 11 A.M.—I am still on board the Hercules, whither we came eight days ago. I have not yet put my clothes off. I am looking wishfully for John.

"Canton, Thursday morning, 19th.—On Tuesday morning the 17th, John and I, with the Prussian doctor, started from the Hercules in the Hawk, and beat about all that night and next day without getting to the Bogue. The discomfort was very great. This morning about six o'clock we arrived, and I am again seated to write to you from the old table, in tolerable health—blessed be God! You and the beloved children are, I hope, now safely s iling in a mild region. This morning in Canton is cold and rainy.

"21st.—By the mercy of God we are still preserved, and have just risen from our knees, and closed our prayer to the Almighty and ever-present God for you.

"My heart is ever with you; I mourn the necessity of our separation. The grace of our Lord Jesus Christ be with you all. Farewell!

"No news from England yet, and we are unable to decide anything concerning the house at Macao, or the press. The good Lord preserve us all!

"27th.—It is reported that Mr. ——, formerly in the Straits, as Resident of Singapore, is likely to come here as British Consul. You know I do not trust in man; nor do I much fear man; but if this report be realized, the change, in reference to religion in China, will be for the worse.

"28th.—I have had a letter from John, saying that if I had gone to Macao, he thought I could not have adhered to my purpose to relinquish the house. And, indeed, if I had been present, and compelled to move every thing in five or six days, I should have felt a little overpowered, but still, probably, firm.

"29th.—We have just finished our morning worship, at which there were eight persons, exclusive of myself. The Taou-priest was among the number. I used the Liturgy and a little book of hymns. He joined in the responses and in singing. Oh may the Holy Spirit illuminate his mind. Afă has brought four copies of a tract of sixty-four pages, which Gutzlaff wrote and employed him to print. He has cast off 2000 copies. It is matter of joy that God has raised up active labourers in this mission. I do not feel myself now of much importance here to the cause. It will go on without me. Afă wishes me to continue my notes and references to the New Testament, for

the sake of native teachers. It will, however, take a long time to perfect it. He says I should by it, though dead, like Milne, yet speak.

"Jan. 11th, 1834, Canton.—The Lowther goes to-day. I am engaged daily with notes in Chinese, on the New Testament. I know you wish me to go on with this attempt. I am hoping for a more settled state of mind, after the news from England arrives, and the anxiety of the removal is over.

"12th. Sunday morning.—The dull rainy weather is clearing up a little, and I hope John will arrive in the course of the day. I am going to read 2 Kings, xviii., to my Chinese congregation, as the lesson in the Old Testament. It is very full against idolatry. One would think that as Israel and Judah were both given into the hands of their enemies, because of their idolatry, something similar will happen to China, which is full of dumb idols, on the one hand among the religious, so to speak, and of the worship of the host of Heaven by the irreligious literati; for will not like sins produce like punishments?

"Sunday morning, Jan. 19th.—Exod. xxxiii. 20: 'Behold, I send an angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.' May the promise of the children of Israel be realized in your experience. It is added—'Beware of him, and obey his voice, provoke him not.'—'And he will be an enemy unto thine enemies, and an adversary unto thine adversaries.' 'The Angel of His presence,' Isa. lxiii. 9, is thought to denote our Lord and Saviour Jesus Christ; who in all his people's afflictions is afflicted—who in his love and his pity redeemed us.

"20th.—After inquiry, it appears to be true that the Canton Government has given money to a drunken

Mahommedan Lascar in Macao, to confess himself to be the man whose musket shot the Chinese at *Ke-ow*, during the row. The man is now in the city, but the Merchants and Linguists make a great secret of it. Choo has been out, and he does not think the man's life very safe. The Government want to appease the populace, who demand life for life. However, the intention is to make it accidental homicide, in which case the Lascar will be *banished from China*. A happy sentence, I dare say, in the estimation of many. How contemptible will this farce make China appear in the eyes of the world!

"Our friends in England seem to have given up the Chinese mission—*in China*. When revolving in my mind which course to pursue, I am hindered by the recollection that of late no measures seem even to have been thought of how the mission *in China*, that is, the *English* mission, is to be continued, in the event of my removal by any cause. I do feel a little desolate; but I hope the Lord will not forsake me. He is all-sufficient. Oh what a treasury is the Bible. I feel it now in comparing spiritual things with spiritual, in making out my Chinese references for notes. To turn over the pages of the Bible, and read God's dealings with his people, is quite refreshing to the soul."

Subjects of a general nature were noticed in letters addressed at this period to other correspondents; but the following paragraphs bear more especially on the immediate circumstances which then engaged attention.

TO SIR GEORGE T. STAUNTON, BART.

"My Dear Sir. "Canton, January 31, 1834.

"The arrival of the Elizabeth brought me, two days ago, the corrected report of your speeches in Parliament, and made me acquainted with your having so kindly and liberally noticed to the Committee the Anglo-Chinese College. I do not anticipate any immediate help from that quarter, but your constant friendship, and consistent adherence to that institution, demand my gratitude. Canton is greatly agitated by the new system. Hopes and fears alternate. To those of us connected with the Company, little short of a death-blow. I pretend not to foretell the consequences. They appear to me to be great, and I pray that they may be beneficial—not only to England, but to China; for I am not that patriot who would wish to aggrandize my own country by the injury or ruin of another. I do not think that Christianity admits of such patriotism. But how few consider the welfare of China in all their speculations about free trade, &c. The state of China is not at present flourishing. The Exchequer is being annually drained—the outlay exceeding the income by millions of taels; and during the last year the seasons have been unfavorable all over the empire. Scarcity and famine, with their attendants rapine and murder, every where stalk abroad. It is lamentable to hear the accounts of some. During the last month the weather has been so wet and cold, that hundreds of the poor died during the night in the streets. My son John has removed the Albion press up to Canton, where I hope it will soon send forth a calendar with a companion. I hope Mrs. Morrison and family are near St. Helena. I have taken the liberty of introducing Major Benson, late secretary to

Lord William, to you, should he live to arrive in England. Farewell! May every blessing rest upon you. "Yours faithfully,

"ROBERT MORRISON."

"I apprehend we shall lose the Company's annual donation to the College, in consequence of the new system. It would be well indeed if the king's government should do as much for Chinese literature as the Company has done."

EXTRACTS FROM A LETTER TO W. ALERS HANKEY, ESQ.

"Canton, China, Jan. 31, 1834.

* * "The interest on money in the funds is indeed extremely low; and on small sums like mine amount to nearly nothing, so far as the support of a family goes. As to my situation in China, as respects secular employment, the universal opinion is, that my services will be in request; but my health has of late been failing me much. During the last fortnight I have again been very unwell. That also is a reason against my entering into the king's service; for the duties of translator and interpreter, with the new authorities, are likely to be onerous, to a degree far beyond the Company's service. However, if I can serve my country, and the Chinese also, by accepting the appointment, it will be more consolation than the mere subsistence, which, as I have said above, British Churches ought to relieve me from.

I apprehend that the immediate contact which the new system brings the two governments into, will involve long and tedious correspondence; at least, such as, without an assistant, I should not be equal to, and which, if I were, would take up all my time, except on Sundays. As to my qualifications for this situation,

they are universally known, and confessed to be superior to any other Englishman, if not to any other European. Some say, if they wanted a translator, they would certainly prefer, before any other, the author of the Chinese Dictionary. Under these circumstances, I incline not to write to the President of the Board of Control, for nothing but their own necessities will induce them to prefer a Missionary; and that is a character I cannot sink; no, not if my daily bread depend on it. * * *

"Should I be excluded from employment by the new authorities, I shall of course, while life continues, be compelled to offer my services to some Missionary Society, and it shall be first of all to the London.

"The Bible Society has liberally sent a copy of each of its translations.

"May the Lord bless you and your family.

"Farewell!"

The correctness of Dr. Morrison's opinions respecting the difficulties which would probably result from the introduction of the new system, was but too fully corroborated, by the consequences which followed the first attempts to negociate with the Chinese on any but their own terms; while the importance attached to his services, appeared by his having been appointed to fill the situation, under the king's government, which he had formerly held under that of the East India Company.

The following letters from two old and valued correspondents will further confirm this statement, and show how much was expected from his knowledge and experience in aiding the decisions of the new authorities.

FROM CHARLES MAJORIBANKS, ESQ., M.P.

"My Dear Morrison, "Ramsgate, 22nd July, 1833.

"I am conscious how much I am to blame in being so neglectful a friend and correspondent; but my time has been so much occupied of late, and I have had to fight on with such very imperfect health, that I fear I have been very remiss. Even now I am obliged to leave London, having had such a succession of late sittings and debates on the India Bill, which completely knocked me up. The bill to regulate matters in China, is, as you will see, a mere skeleton, giving in point of fact, to government, powers to do exactly what they liked, which, if they act properly, is better than tying them down by any special enactments. Your services, Grant told me, they would be too anxious to avail themselves of. I spoke one night in the house for about an hour on the China question, and had a most attentive audience—on mentioning your name, it was much cheered. There was a mere outline given of what I said in the newpapers. I spoke, I believe, faster than the reporters could follow me, and they said they did not hear me, which was not the case, as when I speak, it is loud enough. I should have spoken again, but rose at the same time with five or six others—he who first caught the speaker's eye, spoke for some hours—then came the one or two o'clock in the morning, when it is impossible to make an effective speech, having the certainty of a worn-out and fatigued audience. This is one of the miseries in the House of Commons, the uncertainty of having an opportunity. You may wish to reply to some man who has spoken with respect to China, when up gets Joseph Hume, or Charles Wynn and talks for two or three hours about the Nabob of Arcot's debts, or

the Burmese war. What principally makes Indian questions uninteresting, is, that men will insist on encumbering them with details, and often with phrases which no one knows the meaning of. I shall be on the whole glad when the session is over, as I want a little quiet and repose, which I can scarcely say that I have had since my arrival. I feel, I assure you, much gratified by your naming a son after me. If I can ever in after life be useful to him, or any of the *race*, it will afford me sincere satisfaction. I beg my kindest regards to Mrs. Morrison, and ever remain,

"My dear Morrison,

"Most sincerely yours,

"C. Marjoribanks."

FROM SIR GEO. STAUNTON, BART.

"My Dear Sir, "Brighton, Jan. 5th, 1834.

"Allow me to present to you by this letter, a son of my particular friend, Sir Alexander Johnston, who is going out to China with Lord Napier, as his private secretary.

"As you and he will naturally have much important business to transact together, I am anxious to bring you at once acquainted with each other; and I am persuaded I cannot render my young friend a more essential service, than by soliciting for him your kind assistance, in giving him a proper insight into the genius and character of the people among whom he is placed.

"I had the pleasure, about a fortnight ago, of a long conversation with Lord Napier about China; and pointed out to him that the most satisfactory circumstance connected with his new position, was the assurance of his having your able assistance. I fear he is not likely to retain those of either P——, or D——.

I regret that it is impossible for me to approve of the measures which government has adopted with respect to China; but I sincerely hope that my apprehensions may prove ill-founded, and that the new-system may work as well as its most sanguine projectors may desire. With the sincerest regard and best wishes,

"I ever am, my dear Sir,

"Most truly and faithfully yours,

"G. T. STAUNTON."

"30th.—Last evening the additional packets arrived, and I received letters from Fisher and others, with pamphlets and papers, as usual. The new authorities will appoint whom they please as translators. H—— wishes me to write to Grant, to press my claims; but, if they require my aid, they will employ me; if not, I must stand aside. However, I will gladly spend and be spent in the good work; and in labouring for my beloved children whom God hath given us. But on the other hand, my late want of health rather depresses me. Cox prescribed for me last evening: cold and irregular circulation, too quick through the brain, occasions the pain.

"31st.—A fine day for the last Company's ship that will ever visit China, to depart for England. There is nothing that occurs to me to suggest to you till I hear from you again. The whole weight must rest on your own prayerful discretion. 'In all your ways acknowledge Him, and He will direct your paths."

"My health has been but poorly during the last fortnight: and I am on the point of going with D—— and the Factory to Macao. Being weak and without a home there, I feel very uncomfortable. However, I hope all will be for the best.

"Macao, Feb. 4th.—On Saturday evening, about

ten o'clock, I embarked with D——, and the boat arrived last evening, about seven o'clock. He landed and went to his family; as I had neither house nor home, I remained in the boat all night, and this morning entered on the large house next to our former one. It is in a very dilapidated state, and the glass in the windows much broken. I can overlook my former study, which brings many past gone events to my mind. A letter from Sir George has just come in. He mentions his intention (in May) of bringing the College to the notice of the House of Commons, which he subsequently did.

"5th.—To-day I am moving the things John left, from Grant's. The sight of the children's chairs, &c., makes me very sad. My beloved children! Oh when shall I again hear your prayers and kiss your cheeks! My aching head, my aching head! Oh God be merciful to me!

"6th.—My head has ceased to ache; thanks be to God. We have not yet got all the furniture over. From this terrace I have just been looking at the mat over your bathing-room terrace in the old house. It brings many scenes to my recollection; many joys, and some sorrows. A cold easterly wind blows in upon me through the broken panes; but being free from headache, I enjoy it. I have sung by myself the 76th Hymn of George Burder's supplement. I see it is Crofton's copy.

'O for a heart to praise my God,
A heart from sin set free;
A heart that 's sprinkled with the blood,
So richly shed for me!

'A humble, lowly, contrite heart,' &c.

It is one of those penitential hymns which suit me.

"From this house I survey the scenes that were peculiar to us. Not the Campo, not the beach, common to all—but the high hill, the Penha, where the dear boys flew their kites, and where now and then a *solitaire*, like old P——, passed across. The day has shone out in all the mildness of the Chinese spring. The storm, and the cloud, and the rain, and the cold, have all passed away—and the air is genial, the heavens cloudless, and the sun shining, yet not hot.

"Alăng, and Achaou the printer, when they came to make their new year's bow, expressed themselves kindly and religiously in behalf of Nae-nae,* that God (Shin Tëen Shang Te, the Supreme and Divine Heavenly Ruler) would grant to you and the children a safe passage to your home. Home, in Chinese, always means the region of our sires—the land of our fathers and their ancestors. I felt grateful for the manner and matter of their speech; but, in fear of insincerity, made but a poor reply.

"8th.—By the way, I see from American papers that Wilberforce is dead! He *directed* his burial to be simple. Now that is a topic which in life I would rather let alone. A pompous funeral, however, I have no reason to fear, and therefore I may be the more indifferent about it. But why not leave such matters to survivors? What is the use or the good of carrying one's authority as far onward as possible? I suppose if Mr. Wilberforce had a pompous funeral bestowed upon him, no body would blame or praise him for it."

"27th.—This morning I received letters from John and Afă. Atak has been very ill; so that his father and mother despaired of his life. Afă wrote down the names of several medical men, and prayed to God to

* Lady.

direct him which to select. He chose one Loo, and the lad recovered. The old obstinate pagan father, he said, was hereby convinced that Jehovah was God, and fell down and worshipped him. I suppose Afă imitated what is recorded in Acts, i, 24, where the disciples prayed, and implored God to show which he had chosen. I am at a loss whether to condemn this transaction or not; for I dare not limit the Holy One of Israel.

"March 2nd.—I am depressed by feeling myself unequal to the literary labours which I attempt. Being quite alone, I am very desirous of more Chinese labour, but my head and my strength fail me. Well! I must be resigned. I have laboured abundantly in past days, and have, perhaps, performed my task—all that was allotted me. God forgive me wherein I have erred and sinned.

"8th.—I am just going to put this into the Sarah's packet. I had but a bad night with my head—I am sometimes afraid of the consequences. May God have mercy upon me, and bless you all!

"12th.—Went into a Chinese doctor's lodgings to-day and obtained a prescription. He felt my pulse, and said I had sleepless nights—which is true. My chief motive in going to him, who is a Fokëen man, was to scrape an acquaintance.

"15th.—I took a walk out this evening towards the Bishop's Walk, but got only as far as Paiva's hill. The whole of the path or road where you and the children used to go, excited such melancholy feelings, that, although the setting sun seemed to smile, I could not repress my sadness. If our God and Father spare me in life to hear of your safe arrival in England, it will be a great consolation to me; for I think much of the danger of the sea. Macao is to me a very

melancholy place now. But I keep busy all the day. As I cannot tell what your circumstances are, I can only write about myself and things here.

"16th.—I am going to read a sermon on 'So run that ye may obtain,' 1 Cor. ix. 24. The Lord help us to lay aside every weight, and run the race that is set before us, without flagging, till we reach the goal, and get the prize—even God in Christ Jesus, as our portion for ever."

"April 2nd.—My thoughts are much with you. Probably this is an anxious time with you—approaching the land of England, without a home. God be with you, my dear wife, to support you and bless your all-important charge. Oh! it is a trial known to few in England, to be so far and so long separated from the head of the family. How lightly my Missionary friends at home seem to think of it in my case! I don't know what they would do in their own. What a scene will England be to the three elder children! nature different—art different—people different—from any thing they had seen in any thing like the same degree! How many, my love, your cares and anxieties! God give you health and strength—'As thy day is, so may thy strength be.'"

* * * *

April 6th.—A letter addressed to Mr. Fisher on this day, closes with the following paragraph:—

"I sincerely hope that my family are safely on the shores of old England—or, perhaps, already landed. But I know the uncertainty of life. I long to hear that 'all is well!' Oh! that all may be well at last. Farewell!" * * *

FROM MR. FISHER IN REPLY.

"Reading, Berkshire, Sept. 27th, 1834.

"My Dear Friend,

"Your letter dated from Macao, April 6th, has been forwarded to me here. It is a singular coincidence, that on the very day of the date of that letter, when you were not without some gloomy forebodings, longing to hear that all was well, your lovely family had arrived at my house, *all well*, as, with some abatements incident to change of climate, they continued a few days since: but on this subject, Mrs. Morrison, whose health has certainly been delicate during the late hot weather, will inform you more fully."

* * * *

24th.—"I am preparing myself for our new authorities by qualifying myself for a Chinese Jurist. Nothing but law for the last two or three weeks. The style and definitions, being good and perspicuous, the study is an excellent lesson in the language—for I am still a learner of Chinese. I have had a letter from the Hong Merchants to translate. Governor Loo has ordered them to enquire of the Committee, perspicuously and minutely, *why* the Company is "dispersed"—as they call it, and cease to send ships, and to trade at Canton—seeing, the Governor says, that tea is a commodity absolutely necessary to England. The Merchants ask for themselves what the regulations of the new system are.

"28th.—To-day I have written a rather long letter to Daniel Wilson, Lord Bishop of Calcutta, on the exclusive pretensions of episcopacy. It was for many days on my mind that some of our Missionaries ought to show cause, why they did not proceed to Calcutta,

to solicit episcopal ordination; so I disburdened my mind by writing my thoughts down on paper. Had you been with me, it might have been your affliction to listen to them. However there they are; and having relieved my mind by putting the thoughts in black and white, I shall return to my legal studies."

"Last evening, Lady R—— and her husband took it into their heads to pay me a visit, and found me in my monk's gown, with a silken cord round my waist. Sir George found fault with it, saying it should have been hemp, to beat me with. Lady R. rather patronizes me, and I dare say with the sincerest good-will.

"Would that these Superintendents were come to terminate this state of suspense!

"30th.—The last day of April is now gone, but no arrival from you, nor any news about our new authorities.

"May 1st.—On the 28th of this month, it is thirty years since I was accepted as a Missionary in Mr. Hardcastle's counting house, at the end of the old London Bridge. Rowland Hill was there, and asked me if I looked upon the heathen as angels did? As I did not know the mind of angels, of course, I could not say, Yes.

"11th.—Sunday. The day is hot; and the standing, speaking, and singing, have wearied me. The subject was 'submission under affliction.' The thermometer is up to 82°. This is a very hot house. The heat of reflected light from white walls, seems greater than sky-light. I seem to sink under it. The vigour of my constitution cannot withstand the heat as it has done in past days; and I suppose it could not withstand great cold. I have plenty of *solitude* now.

"16th.—I have received letters from Medhurst to us

and the Committee, about his Dictionary.* He wants the Company's types sent to him—or he wants to come 'altogether' to Canton; and he wants to make the Bible palatable to the pagan Chinese. Entirely forgetting how much nominal christians—and I fear all christians—disrelish the Bible, he thinks that by his improved style, he can render it quite a parlour-book! He has sent a Harmony of the Gospels in Chinese, written on purpose to transpose and alter sentences so as to make them harmonize. This is all very well in its own way, but it is a perfectly different thing from a *translation* of the Holy Scriptures.

"21st.—Yesterday evening I was very uncomfortable, in a manner similar to last summer, and did not write in this my Journal. I had a restless night, tossing to and fro.

"22nd.—The thermometer is up to 84°. I am a good deal oppressed and weakened. If all be well—that is, all calamities apart, you are now in a land of liberty and religion; a region of coolness and health and vigour, to those who are not sick. Here, those in health are as if they were sick. Those who have no disease upon them are feeble. I cherish hopes that you are all, by God's mercy, in life and comparative health. Happy in all respects you cannot be, because I am not with you; and my beloved children would all be *happier* if Dada were with them. Oh! how I long to hear of the state of your health. To-morrow is the 160th day since you left me. No news from England for nearly seven months. The heat is great and rarely getting sound sleep, I always feel weary.

"25th.—Sunday. I feel very weak and rather de-

* Mr. Medhurts's Fôkien Dictionary was being printed at the Company's press at Macao.

pressed; and not least because of my having had such small success in converting sinners from the error of their ways.

"June 7th.—Last evening an affectionate letter came from Capt. J——. He and Dr. S—— were well, and desired to be affectionately remembered to you and the children. The Captain received my sermon, but was not convinced by the Appendix about Primitive Churches. As the world of christians now is, I wonder how any good man can adhere to a *system* which unchurches thousands of the ablest ministers of Christ, and tens of thousands of the most devoted christians.

"8th.—Sunday. I am weary and weak. The day is hot and my strength small. I read a sermon of my own composing; not to *add* to, or *diminish* from, *God's holy Word*, or *revealed religion*—not to make our own feelings, or men's opinions, the rule of our religion, but the commandments of the Lord. At Chinese worship I had only eight for a congregation.

"9th.—Yesterday afternoon, and all night, I had the distressing sensations which I had last summer. But I will bear patiently the will of the Lord, and the course of nature. These bodies must return to the dust from whence they were taken.

"12th.—Accounts from England have arrived. The appointment of Lord Napier, &c., confirmed.

"16th.—A man in very ragged dirty clothes hung about my door for several days, and at last I had him brought in to ascertain something of his case; full of suspicion at the same time that he might be an impostor. I think he is not. He is an educated man, devoted to the profession of letters, has attained two degrees, and has been thrice at Peking, attending examinations for a higher degree and subsequent office.

He is a north countryman; speaks the mandarin exceedingly well; but having no useful profession, and here without money or friends, he obtains a few cash now and then by writing papers when people employ him. And having got a dollar now and then from foreigners, he was waiting in the street to kneel down and knock his head against the ground to beg of me—but as Chinese were always passing, he was ashamed. I think that with his knowledge of letters there must be something wrong about him, otherwise he might get employment for his talents. His name is Ting; he is forty-one years of age. It is not uncommon in Canton for north countrymen to be thus destitute. The Canton people fear them and dislike them; and they are friendless, as if in a foreign country.

"19th.—I have just finished a sermon on our Lord's words, 'In my father's house are many mansions.' I trust we are of the family of God—and so have a rich *inheritance* and a *home* to look to, after our pilgrimage is terminated, and our warfare accomplished. Jesus will come again and take us to himself—and we shall be ever with the Lord, and in the *best* society. Comfort thyself with these words." * *

This was the last sermon Dr. Morrison ever wrote—just forty days before he was called to join the general assembly and church of the first-born, in heaven. He prepared it to preach on the following Lord's-day: but the intense heat of the weather, and his own increasing debility, obliged him to relinquish his English service, which at this time was held at the residence of a friend; his own rooms at that time not being sufficiently commodious for the purpose. About a month after, when requested by Lord Napier to perform divine service in the Company's chapel, he revised this sermon for the occasion; but some reluctance

on the part of the high church people having been manifested, the service was given up in Macao, and it was never delivered. It suggests four topics of consolation to the christian, under circumstances of affliction. The first is, "Faith in God as their reconciled *Father*, and in Jesus as the promised Messiah, the great Redeemer, who came to save his people from their sins;" secondly, "the recollection that they had been adopted into the *family* of God;" thirdly, "that they had a rich inheritance;" and, fourthly, "that they were advancing towards an everlasting *home*—the happiness of which would, in a great degree, consist in the *society formed there*—the *family* of God, from all ages, and out of all nations—patriarchs and prophets, apostles, and martyrs, and confessors, with the more humble followers of the Lamb; and above all, the Saviour whom they would see face to face!"

From the vivid description of the heavenly state therein given, the writer's spirit seemed elevated to a participation in the bliss which he was soon to realize.

"20th.—Last evening I was carried to the top of the Penha hill, to the rock on which you used to sit, and found the air refreshing and the view delightful, but mixed with sorrowful reminiscences. I have not had, as I hoped, a good night in consequence of the air and exercise. I am not quite so bad as last summer, but languid and restless, though labouring to write. I would not tell you that I am ailing, if I judged as some do. But you know I never use concealment. I may possibly even grumble more than there is occasion; but I am not worse than I say. In about thirty days more, if God spare my life, I hope to hear from England of your safe arrival. Lord, grant it for Jesus' sake."

"21st.—Feeling still much debility, I have relinquished the English service in Lady R.'s bungalow to-morrow. To go out in the heat of the day, and stand so long, was a greater effort than to have service at home. The little strength I have, I will, with God's help, devote entirely to Chinese. Do not be anxious about me. I am in the hands of God my Saviour, who has been with me in many troubles and will never leave me."

In this letter, which was the last to which his signature was affixed, he addressed the following paragraph to one of his children.

"Robert, my dear son, for fear of expensive postage, I do not write to you and sisters and brothers separate letters. But I hope hereafter, when Lord Napier arrives, I shall be able to send letters to you free of expense, in the government packets; for you must know that Dada is a 'king's servant.' King William is my master. However, Robert, my dear boy, I have a greater Master than England's king. The Lord Jesus Christ, is He whom I serve. He has gone to prepare a *home* for me, and for you, and all who serve him, in his Father's house in heaven. I hope that by this time, you and Crofton are preparing to go to some school. I suppose you have been about six weeks in England. To-day the thermometer is 86°.

"22nd. Sunday.—Having no English service to-day, we began our Chinese at eleven. The literary graduate was with us, and tried to sing. I had considerable liberty and freedom of utterance on the things of God. It must have appeared singularly novel to him. Oh! that the truth may make him free.

"July 6th.—The American Bible Society has given 3000 dollars for the issue of Chinese Bibles. —— applied to Serampore to see where he could get them

cheapest. But they could not make him up one complete copy of the whole Bible; so that he is obliged to go to the Anglo-Chinese College for Morrison and Milne's version. He makes a sort of virtue of this necessity! although my name is included to manage the grant. It is a matter of great consolation to me, now that I can do so little, that my former labours on the Holy Scriptures are being multiplied by *thousands*. By the Chinese Bible, when dead, I shall yet speak. Great is the honour God has conferred on me, in employing me to put into Chinese the inspired writings of Moses and David, the Prophets and Apostles of God; but, I humbly hope, unworthy though I be, a greater still —that my name is written in heaven. Oh, that we may find mercy in *that* day!

"12th.—We have had thunder and lightning and rain to-day, but the thermometer keeps at 85°; it has been 91°.

"14th.—A—— called, and told me that the Andromache with Lord Napier is outside Cabreta Point. A northerly wind prevents his getting in.

"15th.—Last evening the packet arrived. My mind is quite easy that the Lord will provide what is necessary for us. I feel indisposed to solicit either court or parliament.

"I have finished a long essay on the use and abuse of the word *Church:* trying, but I fear in vain, to break down the *exclusive system.*

"28th.—A fore-runner of Lord Napier's has arrived in an American ship, with part of his Lordship's furniture, &c.

"29th. Sunday.—The thermometer is 87° to day, and I am weaker than usual, but not accompanied by pain. We had a Chinese service of an hour's length, which was as long as I was able to speak and sing. It

grieves me that these my labours seem so much in vain. O that it would please the Lord to 'work with me;' and let 'His power rest upon me.' I trust you and our beloved children are this day in health, enjoying the blessings of an English sabbath. My beloved Robert must have been astonished beyond measure by a sight of London. Crofton and Hannah too, were old enough to enjoy the wonder. Still, I dare say, they will never quite forget the barren hills of Macao—Robert especially. For the fond recollections of our childhood do not depend upon the superiority of the place in which it was spent; nor even the circumstances of affluence or poverty. It is the time of life that gives the charm; whether riding on a five-bar gate or in a royal carriage. The happiest abode (so far as *house* goes) was my father's workshop, swept clean by my own hands, of a Saturday evening, and dedicated to prayer and meditation on the Sunday. There was my bed, and there was my study. So I dare say, my beloved son Robert, (if he still lives,) will remember Dada and Mamma in Macao, and his prayers at his father's knee, among the dearest recollections of his childhood. And he will probably too remember his trip to Canton with Dada, where he behaved so manfully, and so much to my satisfaction, both going and coming in boats, and whilst there. R—— can bear afflictions from the hand of God; but not unkindness or violence from the hand of man.

"July 5th.—My beggar friend says, the christian books I gave him have opened quite a new field of vision and of thought. O may the Holy Spirit enlighten his mind.

"16th.—Lord Napier landed yesterday, about three, P.M. The frigate fired a salute when he left the ship, and the Portuguese fired one when he reached

the shore. I went down to the Chinese custom-house where he landed, and handed one of his daughters from the boat to my chair, in which she went to D.'s. I introduced myself to him in going up stairs. He took me by the hand, and said he was glad to make my acquaintance. He was dressed in his naval uniform. Lady Napier rose from her chair, and walked towards me to shake hands with me, with a smiling countenance and civil speech; saying she seemed to have been long acquainted with me, being so familiar with my name.

"At noon to-day, a meeting of all the Factory people was summoned at Lord Napier's, to hear the king's commission read. That which concerned me and you, and our beloved children, I will tell first:— I am to be styled 'Chinese Secretary and Interpreter,' and to have £1300 a-year, without any allowances whatever—for domine, or house-rent, or any thing else. I am to wear a vice-consul's coat, with king's buttons, when I can get one! Government will pay one hundred dollars per month to the College, instead of the Company. His Lordship asked whether I accepted of the appointment or not. I told him at once, that I did. He then said he would forthwith make out my commission. —— takes twenty-four hours to think before he gives an answer. He asked my opinion, as a man of thought and judgment; I referred it entirely to a matter of taste and feeling; warning him that he would be liable to public censure, as superintendent, if things went wrong. Napier pressed them all for a speedy answer, that he may proceed to work. Pray for me, that I may be faithful to my blessed Saviour in the new place I have to occupy. It is rather an anomalous one for a Missionary. A vice-consul's uniform instead of the preaching gown!

People congratulate me. They view it, I believe, as a provision for my family, and in that sense congratulate me. But man, at his best estate, is altogether vanity.

"17th.—I expect to have to go to Canton soon. Lord Napier says that all business must be carried on there. I shall therefore not be required in Macao, nor shall I need a house here, unless sickness force me down. An easterly wind and rain make it unusually cold for this season. —— has accepted of H. M.'s Commission. Thus all the places are filled up, and it is said we go to Canton on the 21st instant.

"18th.—Two hundred and twenty days are now nearly completed since you left. Surely in twenty days more, if the Lord spare my life, I shall hear of your safe arrival in England." * * *

Exactly at that period, the letters written on the voyage, and those announcing the family's arrival in England, reached China; but the heart so deeply interested in their contents had ceased to beat!

"19th.—There is an end of the Factory now. The new system has commenced, although no orders are yet issued.

"In former times, it was six months annually in Canton; now, it is to be all the year round. It is just as well you are not here, to be afflicted by my entering on such a service.

I have received letters from England up to the 8th of March. Fisher tells me he had a house to receive you;—wishes you a safe passage; and says, on his own authority, that the Directors will have a residence prepared for you.

"Sunday 20th.—This has been rather a distracting day—I will tell you how. Last evening, Lady Napier wrote to me to preach in the Chapel this

morning. Of course I assented, and made preparation. This morning, however, ——'s opinion was elicited. He was 'silently' opposed to it; but left it to his Lordship's authority. His Lordship did not choose to exercise authority over the Company's chapel; and he would not have service in Grant's house, where he lives, for fear of 'party work.' And so there was no public worship this morning at all.—He has written now (one, p. m.) to Lord Napier, to give the chapel entirely to his disposal—that I may 'do duty' there this evening. His Lordship will not, however, accept of it now. Lady N., seems to love religion; she wrote to me last evening, 'Allow me to add that I rejoice at the thoughts of again meeting with fellow-christians in the house of God, after so long being debarred that privilege.' In another note, she wrote 'I beg to say that it will at all times give me pleasure to receive you in my house; and that I hope my daughters and myself will have many opportunities of a little quiet conversation on religious subjects, to which I feel doubly anxious to draw their attention in this remote land.' Gladly would I meet her wishes, but I shall soon go to Canton, and but few opportunities will, I fear, occur. Besides, unhappily, I have not much talent for what some call 'parlour preaching.' My thoughts are too abrupt and sententious for continuous conversation.

"22nd.—I saw Lord Napier yesterday, and he wills me to go in the frigate with him to-morrow, as far as the Bogue, and from thence in the cutter to Canton. He will not negociate with Hong Merchants, but with Government Officers; this will make my presence always necessary when any interview takes place. His Lordship says he will have nothing to do with the Company's chapel at Macao. The chaplain is to be

confined to Canton. I am sorry that I have to travel to Canton in this hot weather ; for I am by no means strong.

"There is a young man here, aged twenty-seven, a priest; he styles himself 'Le Comte Beiis, Italien.' He called the other day, and I returned his visit this morning about nine, at your friend Raphael's. On my way home, I went into Beale's, where A—— told me that some newspapers from Bengal mentioned that the 'Inglis' passed St. Helena* on the 20th of February! If this be true, it was so far a very good passage. I thank God and take courage Thus you might be in England by the 10th of April. Oh! that I may soon hear of your safety and your health. The young Comte, who conceals his priesthood, wants to go to Peking as an Astronomer. There is no probability of his succeeding. None of our noblemen have yet become Missionaries."

The brief notice, in the next paragraph of this journal, conveys but an inadequate idea of the suffering endured by the writer of it, on the occasion referred to. After quitting the frigate, at the Bogue, he remained all night in an open boat, exposed to the heat and a storm of rain; which, together with the anxiety and fatigue occasioned by discussions with the local government, in which he had to take a responsible part, immediately upon his arrival in Canton, doubtless accelerated an event so deeply and so universally deplored.

The reader may have some notion of the nature of the altercations, in which the English were frequently involved with the Chinese local authorities, from previous statements. On the present occasion, they

* Letters were left at St. Helena, but they did not reach China sooner than those from England.

arose, first, from Lord Napier's appearance at Canton without the permission of the supreme government; and, secondly, from his Lordship's refusing to treat with the officers of government through the medium of native commercial agents. The day after arriving at Canton, Dr. Morrison writes:

"Canton, July 25th.

"On Wednesday morning I embarked at Macao with Lord Napier and others, on board the 'Andromache,' Captain Chads; and this morning, about three o'clock, I arrived in Canton, in Captain Neish's boat. My feeble state of health, the heat of the weather, and a head-ache into the bargain, made the journey extremely uncomfortable. To-day I have been very low. I thought I must give up the king's service, from entire inability to bear the fatigue of it in Canton. God help me, my dear love. I will do nothing rashly. But in walking through the hot sun to-day from this house to the Company's, where Lord Napier is, I was like to drop in the streets, and have been groaning on my couch ever since—being now past eight in the evening. Oh! that I may have cheering accounts from you soon! Good night, my beloved wife—Oh! my beloved children! God be with you all.

'26th.—I have had a busy day. Blessed be God, I had more strength than yesterday. At ten I attended the Council Board; and from that time till three, was translating a letter from Lord Napier to the Governor of Canton. John assisted me in revision, and Achaou copied it. John has gone with Astell and others to the city gate to deliver it. In the interim I was called for by Lord Napier to go and interpret between him and old Howqua. I felt unable to walk, and hired a chair in Canton, close shut up, to smuggle me through the streets.

"27th.—Sunday. I have just concluded Chinese worship—old and young, domines, and workmen, and servants—we had for China a large congregation; and our hymns would be heard out of doors. Old Le is very frail, and thinks he must die soon. He says he believes in Christ Jesus, and he makes a point of coming on sabbath to worship. God grant that he may find mercy in that day. I feel very weak, my love, and cannot refrain from shedding many tears. I hope the Lord is with you and all our beloved children!

"John and the party who went last evening to deliver Lord Napier's letter, staid long, and returned without success. The Governor would not receive it but through the Hong Merchants, and the Superintendant won't employ the Merchants—and so there is a feud* at the very outset. John was recognized by the Mandarins as Morrison's son. I expect no good to us to arise from it. May the Lord overrule all for the furtherance of the Gospel.

"My name was published yesterday, with the other officers of the king's commission. It stands above the surgeons and chaplains and private secretary.

"28th.—Eight, P.M. We have spent another tiresome day, my love, with political squabbles, and got no nearer agreement yet. My health is much the same.

"29th.—

* * * * *

The journal for the three following days was continued—but another hand penned the afflicting detail.

"Wednesday, 30th.—A most painful night. Early

* As the detail has already been before the public, it is not necessary to enter into any explanation here.

in the morning Mr. Anderson was sent for, and came. Colledge was confined to bed. Medicine was given—but no relief was obtained.

"Thursday, 31st.—Mr. Anderson thought my beloved father somewhat better. Alas! it was but the momentary flare of an expiring flame. But his spirit was ripening for glory. Colledge came in the evening. Declared it necessary to go to Macao. Yet we feared not—perhaps it was well ordained that we did not apprehend the so near approach of death. Cupping and a warm bath. The last was followed by great weakness,—almost entire exhaustion. Medicines were now given to stop the motion of the bowels. No food was retained. About midnight the breathing was so short—that I, for the first time, feared that death was nigh unto us. The doctor was called, and remained till morning. An opiate afforded relief and sound sleep.

"Friday, 1st of August.—Lord have mercy upon us. Be thou a supporter and helper to us! Let us not repine or murmur; but rather rejoice that the dear, dear sufferer was removed from the evil to come, that he has found rest in Thee!—The night was now advanced—so also was the night of affliction. He was in the dark valley of the shadow of death—but he was about to emerge into the unspeakable brightness of heavenly glory, in the presence of God and our Saviour. The exhausted body now rapidly sank:—cold and pale was that cheek, which till then had retained the appearance of health.—I can say no more—it is as a dream—but 'this mortal shall put on immortaliy, &c." * * *

A continuation of the particulars of this afflictive event will be found in the following letter from Mr. J. R. Morrison, written in the boat which conveyed the remains of his beloved father to Macao:—

TO MRS. MORRISON.

"August 4th, 1834.

"My dear—my dearest Mother,

"Were I not most fully assured that your trust is in Him that is mighty, and who giveth to his own 'strength equal to their day,' I could not write to you at this time. Standing myself in need of consolation, what comfort could I convey to my beloved—my precious, and now afflicted mother, if I were unable to say that he, whom we all so much loved, has gone to his Father's house in peace. He did what was appointed to him to do. He worked while it was called to-day—the night came, and he fell peacefully asleep in Jesus. The everlasting arms were under and around him. From pain, and sorrow, and sin, he found a speedy and happy transition to the kingdom of everlasting joy; he received a crown of rejoicing in that day. Doubtless every hope of his heart is now fulfilled—far—far above his highest expectations. In the strength of his crucified and exalted Saviour, he has triumphed over death and the grave. Oh death, where is thy sting! Oh grave, where is thy victory! No sting was there felt. The smile of peaceful deliverance from the hand of the tyrant was there alone seen. The transports of victory were not indeed manifested; but the meek placidity which characterized his christian life was present in all its power at that closing scene—a scene, to us—oh! how afflicting! but to him, full of joy, and glory, and exceeding great gain.

"How shall I detail to you, my dear mother, a scene of such woe to us! My loved—now sainted father, rapidly declined in his strength. He had exhausted himself in performing his Master's work. While he was yet at Macao, I was delighted with the

prospect of his recovery; relief from one principal cause of anxiety being in great measure afforded by the arrival of Lord Napier. Letters from our beloved and distant family would, I hoped, relieve him entirely. But the all-wise and all-merciful Father of us all, seeth not as man seeth. His ways are not as our ways; neither are his thoughts as our thoughts. And the more I think of what He has done, the more manifestly do I behold His gracious hand operating throughout! O, my mother, may He, of His Almighty power, grant to you strength to receive patiently the afflicting accounts which He, in his good pleasure, has appointed me to convey to you. I little thought, and I believe my dear—dear father little thought, how much disease had gained upon him; or he would not—he could never have been permitted, to leave Macao. But it was the Lord's will, and I now bless his holy name, that my father was at least permitted to yield up his spirit in my arms. That afflicting event—(afflicting and grievous indeed to us, but full of blessing to him)—took place on Friday, the 1st, about ten o'clock at night. My mother, my mother, while you suffer that grief which you cannot indeed but suffer, permit an affectionate son to remind you, that we sorrow not as those that are without hope. If we serve the same Master, whom he so long and faithfully served, we shall be brought into the same inheritance of peace and everlasting joy, into which he has now entered.

"On Friday, the 25th of July, I had the happiness again to see my father, after a separation of nearly five months. But that pleasure was greatly damped by the extreme weakness which prostrated all his bodily powers; but never touched his powerful mind. On

the 27th, which was Sunday, he had his little Chinese congregation around him, and addressed them as much as his strength would permit; and truly it was, in this heathen land, a most cheering sight to see upwards of a dozen Chinese, of the most depraved city of this debased empire, joining in prayer and praise to our crucified Redeemer. May he—O may my dear father, be enabled to present them before the judgment-seat of his God, and at the footstool of his Saviour, as 'a crown of rejoicing in that day.' A greater than usual degree of solemnity appeared to pervade the little congregation, as we received from those lips, then dying (though we thought it not), the words of everlasting life. And loudly did we sing praises to the Lamb who was dead and is alive again, and who liveth for evermore. May those praises be re-echoed from the lips of all of us in the glorious kingdom of our Lord!

"On Monday and Tuesday his weakness and pain slowly increased. On Monday he went twice in a chair to Lord Napier's. The next day the chairmen were afraid to come; but had they come, he could not have gone out. Still we hoped that an improvement in the weather would be sufficient to afford him relief. On Wednesday morning, after a very bad night, Mr. Anderson, the assistant-surgeon of the new establishment, was sent for. He came immediately, and every thing that attention could do was done. Colledge was then confined to his bed, and Mr. Anderson attended alone until Thursday afternoon, when Colledge was sufficiently recovered to accompany him. Cupping and a warm bath, were then resorted to. Mr. Anderson remained great part of the night; and on Friday they thought the dear patient was better. But

he was extremely weakened, a raging fever was upon him; and his breath, during the night, had been at one time so much shortened, that I began for the first time to apprehend that the Lord had called him home. As he recovered, however, from this attack, we hoped that the end of his labours was not yet come; nor did he (though fully prepared, with his lamp trimmed, and his light burning) suppose that the Bridegroom was so very near. He had been treated chiefly for disease in the stomach, where it was that he felt pain. They were now obliged to add febrifuges, and endeavoured to induce perspiration, but in vain. The physicians obtained leave of absence from Canton for him; and a boat being expected up during the night, preparations were made to remove him next day to Macao. How little did we anticipate that those preparations were to be only for the removal of his earthly tabernacle, while the spirit was to return to God who gave it! But I now bless our heavenly Father that such was his holy will. Till to-day, no boat can have reached Canton fit for him, in a state of such perfect weakness, to have been removed in; and the weather has been such, that whether in Canton, or in a boat, or even in a ship, his sufferings, had he yet lived, would have been extreme—such as can be but partially conceived even by those who witnessed his extreme pain and restlessness during the whole of Friday. Truly the Lord is gracious;—He forsaketh not his own whom he has chosen: but he removeth them from future evil, which is seen, only by his all-seeing eye. We cannot, whatever our grief for his irreparable loss, wish him back to such a scene of sorrow and woe.

"On Friday evening, Mr. Jardine joined his advice

to that of the other physicians. Our beloved sufferer had received ease the night before from the use of an opiate, and requested the same mode of relief. But the fever of his frame was such that they dare not give it to him, without first taking from him some blood. He submitted—not without reluctance. They bled him, but, alas! it was too late. After the arm had been tied up, and the bleeding stopped, he began rapidly to sink, and refused the opiate. All pain appeared now to have left him. He was still able, however, to move from his bed, and was with difficulty kept quiet. I had gone out to obtain speedily some medicine. When I returned, his cheek was pale, and his eye glistened. His feet were cold. By artificial means we endeavoured to restore circulation of the blood. All our efforts were, alas! in vain. He ceased to speak or to struggle for about twenty minutes; and about ten o'clock he closed his eyes and slept. The next moment, we cannot doubt, his liberated spirit was before his God, clothed in the robes of Christ's righteousness, and arrayed in the garments of salvation. That moment so joyful to him! Oh! how full of pain and grief to us! But we loved him, and rejoice that he has gone unto his Father. We comfort ourselves with the hope of meeting him again in that house of many mansions, whither Christ we trust has gone before to prepare a place for us, as he has already done for our loved lost one—not lost, but gone before. This, I know, is my dear mother's hope and trust; may it be also the hope of my beloved sister. May those of the dear children, who can know something of their loss, be also comforted by this christian hope! And may we all be led to walk earnestly and stedfastly in his footsteps!

The God of glory, whose he was, and whom he served, has promised that he will be a Husband to the widow, and a Father to the fatherless. How great then is our consolation!

"I will not, my beloved mother, pain your mind with every mournful particular.—On Saturday evening, I embarked with the precious remains, to convey them to Macao, and deposit them beside the grave of her who gave me birth. It is enough to tell you, my dear mother, that every precaution necessary for the delay of two or three days' passage was taken. We are still on the passage. Sir George Robinson, Stevens, and Williams accompany me. I thank my God for the kind attentions I have received, and for the respect that has been shown for the dear, dear deceased. Oh! that those who have outwardly done what they could to manifest respect and sympathy, may learn to walk in the ways of righteousness in which he has walked, and to which he has so often called their attention. To-night, we hope to reach Macao. To-morrow evening the narrow house will receive his mortal remains. It is trying to be engaged in such a melancholy duty. It is more trying to describe it to my mother. It will be very, very trying for her to read it; but our God will give you strength equal to your day. And oh! my dear mother, let your heart be again comforted with the recollection that though after the skin worms destroy his body, yet in his flesh shall he see God; whom he shall see for himself and not another. As in Adam all die, even so in Christ shall all be made alive. It is sown in corruption, it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. Flesh and

blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. The dead shall be raised incorruptible, and we shall be changed. For the corruptible must put on incorruption, and this mortal shall put on immortality. Then shall be brought to pass the saying that is written; death is swallowed up in victory. Oh death, where is thy sting! Oh grave, where is thy victory! Thanks be to God who giveth us the victory through our Lord Jesus Christ. And what can be added unto the word of the living God. There, there is infinite joy and comfort in believing. It is not only strong hope, but perfect assurance of his everlasting blessedness that we now possess. 'Let me die the death of the righteous, and let my last end be like his.' "

The above recital, afflictive indeed, and full of woe to those for whom it was intended, affords a strong confirmation of the truth of Holy Scripture, which says, "*Mark* the perfect man, and *behold* the *upright:* for the end of that man is *peace.*" If the "*transports* of *victory* were not manifested," it must be remembered, that the last enemy, though disarmed of his sting, was still to be encountered; nor would the language of confidence, at any time, have been in accordance with the spirit of deep humility, which the subject of this narrative cherished, respecting his own spiritual attainments; or with the solemnity of spirit, with which he was accustomed to realize the period, when he should have to appear before the judgment-seat of Christ, to render an account of his work. But those who were intimately acquainted with his inmost thoughts and feelings, never heard him utter a doubt or fear, as to his own personal interest in the covenant of grace. He even rejoiced in the *full*

assurance of hope, through the merits of his Saviour; and in near prospect of all that is most appalling to human nature, his mind was not only kept in peace, but was cheered with the anticipation of his heavenly inheritance. This will appear from some further particulars respecting that closing scene, which were transmitted by one who was privileged to behold his exemplary life, and to join in his latest devotions on earth.

FROM THE REV. EDWIN STEVENS.

"Canton, August 20th, 1834.

"My Dear Mrs. Morrison,

"Yourself and your lovely family had very often been in my thoughts during the past months of your absence, before the late overwhelming event, which has made you chief mourner. We often used to pray that the gracious Lord would take care of you, and bless you and your's, before we knew how much you would need his blessing and consolation. And now, on the removal of dear Dr. Morrison from suffering, permit me, as a friend, to sympathize in your sorrows, and weep with those that weep. He was a man beloved of God, and beloved of good men; and greatly honoured in the divine providence in this world. You looked forward, Madam, to meeting again with your dearest earthly friend, clothed with the garments of sorrow and suffering—the trials and weakness of humanity: but God has graciously permitted you to look only to a happier meeting, where the habiliments of woe are seen no more; where the faithful servant has met his gracious Master, and the Missionary his Lord. His works will now keep following him, till all China shall be offered up unto God.

"Our departed friend fell suddenly from our sight. In the afternoon of his death I was with him sometime; and though weak, he could walk into another room, talk feebly, and unite in supplicating the divine mercy. He said, that he thought his life in danger—but I did not, and I think he did not, anticipate so speedy a change. I sat down by him, and he repeated many passages of Scripture, which he revolved in his mind continually,—"I will never leave thee, nor forsake thee."—"We have a house not made with hands, eternal in the heavens;" and such like. He then prayed aloud for all of us, if he should be taken away; that "God would be merciful to Eliza and the dear children, and bless them with his protection, and guardian care." He prayed that the Lord would sustain him, and forsake him not now in his feebleness. He prayed for the Chinese Mission,—that grace and peace might rest on all the labourers. And having said these things he lay down to rest. He was to have a sick certificate, and I was going with him to Macao; but how affecting! that night he was released from sickness and suffering, and we went with him to Macao indeed; but it was only his dead body that went, for God had taken the spirit.

"We buried him beside his former wife; there, will the Lord's beloved sleep till the day of resurrection. Dear John R. was with us, and felt the supporting hand of his father's God in all these trying scenes. Sad as the first shock of the news will be to you, his partner, and his dear children, yet, I trust, the same gracious hand will protect and console you. It is rather a matter of joy than otherwise to us, that you were all spared the pain of being eye-witnesses, and then of crossing the ocean, with the loss pressing heavily on your minds.

"He had finished his work, and had *well* done it; and the Lord would no longer withhold his infinite reward from the servant worn out in his service. Oh! may our end be alike peaceful, and our reward equally sure. I rejoice for him, but mourn for you, and for ourselves: for if he was a husband and father to his family, so was he truly to this Mission. Be consoled then, dear friend, by the remembrance of what he *was*; be cheered by the assurance of what he *is*; and be joyful in the hope of what you both will be." * *

With his characteristic humility, Dr. Morrison remarked, that he had no right to expect a "pompous funeral;" the circumstances of the place did not indeed admit of pomp or parade; but no testimony of sincere respect, that it was possible to show, was withheld on that deeply-lamented occasion. His remains were attended, from his house, to the place of embarkation, by Lord Napier, and all the Europeans, Americans, and Asiatic British subjects, then in Canton; and accompanied to Macao, by Sir George B. Robinson, Bart., one of H. M.'s superintendents, the Rev. E. Stevens, and another American gentleman; there, they were received with demonstrations of real sorrow, and followed to the place of interment—which, on a former occasion, had been obtained out of respect to himself—by all the foreign gentlemen of the settlement.

The service of the Episcopal Church was performed on the occasion by the Rev. Edwin Stevens, Seamens' Chaplain in the port of Canton.

The spot *consecrated* by his honoured remains, is enclosed without the city walls. The sketch of the tomb, by Chinnery, given at the commencement of the volume, bears the following inscription:—

Sacred to the Memory of

ROBERT MORRISON, D.D.,

The first Protestant Missionary to

CHINA:

Where,—after a service of Twenty-seven years,
Cheerfully spent in extending the kingdom of the blessed Redeemer,
during which period he compiled and published

A DICTIONARY OF THE CHINESE LANGUAGE;

Founded the Anglo-Chinese College at Malacca;
And, for several years laboured alone on a Chinese version of

THE HOLY SCRIPTURES,

Which he was spared to see completed, and widely circulated
among those for whom it was destined,—
He sweetly slept in Jesus.
He was born at Morpeth, January 5th, 1782;
Was sent to China, by the London Missionary Society, in 1807;
Was for twenty-five years Chinese Interpreter, in the employ of
the East India Company;
And died at Canton, August 1st, 1834.

Blessed are the dead that die in the Lord, from henceforth:
Yea, saith the Spirit;
that they may rest from their labours;
and their works do follow them.

The following Epitaph was composed by a Friend for a private Tablet.

M.S.

ROBERTI MORRISON, D.D.

VIRI

AC ERRIMO AD MAGNOS LABORES SUBEUNDOS
INGENIO PRÆDITI;
QUI LINGUÆ SINICÆ THESAURUM,
INGENS OPUS,
DECEM POST ANNOS COMPLEVIT,
MORIENSQUE RELIQUIT,
PATRONIS HONOREM, PATRIÆ DECUS,
GENTI HUMANÆ LUCRUM,
VERSIONEM NECNON SANCTORUM SCRIPTORUM,
ADJUVANTE GULIELMO MILNE, D.D.
IN USUM SINENSIUM PERFECIT.
ANNOS CIRCITER LII VIXET.—MORTEM OBIIT
DIE PRIMO MENSIS AUGUSTI,
A.D. MDCCCXXXIV.

HÆ TIBI ERUNT LAUDES, SINÆ PATEFACTA BRITANNIS
LINGUAQUE, MENSQUE SIMUL—VITA SACRATA DEO.

The announcement of Dr. Morrison's decease was received, not only in his own country, but throughout every part of the world, with expressions of deep concern, which showed the high estimation in which his character was held. The religious communities with which he stood most immediately connected, expressed those sentiments, in the minutes of their proceedings. The London Missionary Society especially, testified their regard for his memory, and their sense of his loss, by appointing a public service, commemorative of that event; when a funeral sermon was preached by the Rev. Dr. Fletcher, of Stepney, to a crowded and deeply-affected audience. Nor would the writer leave unacknowledged, the very numerous instances in which individual respect and sympathy were manifested on this afflictive occasion, both in this and other countries; nor the support which was afforded to her mind, by the assurance that thousands of the people of God, were bearing her in remembrance at a throne of grace.

Neither would it be proper to leave unnoticed here, the prompt and suitable tribute, which the personal friends of Dr. Morrison, in China, have erected to his memory, by the formation of an institution for the purpose of aiding the work which he commenced, and which is truly characteristic of the object to which he devoted his life—"A testimonial more enduring than marble or brass, entitled, 'The Morrison Education Society.'" It was commenced with a liberal subscription of nearly £2000., and has been in operation since the beginning of 1835.

Although the writer would deprecate any thing like eulogium, still, she feels dissatisfied, that she has been obliged to close this narrative, without doing justice to her own feelings, by enumerating some, of the

many excellencies, which in social, and domestic life, adorned the character which she undertook to delineate; and which were so eminently calculated to ensure the love and confidence, as well as respect, of all who came within their influence. She can therefore only pray that those who were privileged to witness his bright example, and those who read this imperfect record of his virtues, may be led to imitate him, as he imitated Christ.

THE END.

P. P. THOMS, PRINTER, 13, WARWICK SQUARE.

APPENDIX.

A GENERAL SCHEME OF THE ULTRA-GANGES MISSIONARY UNION.

FUNDAMENTAL PRINCIPLE.

The fundamental principle of the Union is, an agreement in the faith of those doctrines contained in the Confession of Faith, and the Larger and Shorter Catechisms, agreed upon by the Assembly of Divines at Westminster.

FIRST—THE OBJECTS OF THE UNION.

1. To cultivate mutual fellowship.
   Intercommunication of graces, knowledge, and gifts.
2. To afford mutual assistance.
   In cases of sickness, poverty, danger, and calamity, reproach, persecution.
3. To give our mutual testimony against errors in doctrine or worship which may creep in.
4. To remove scandals.
5. To decide in cases of difficulty that may occur, either among the Heathen, or among the Members of the Union themselves.
6. To organize and support a school system.
   To collect information on the state of education. To establish schools extensively. To improve the plan of education. To furnish proper elementary books. To support them by a general fund. To raise up teachers.
7. To establish and support a general seminary.
   For the instruction of natives of good parts. For the education of our own children.
8. To manage the widows' fund.
   To keep its accounts. To use means for its increase. To determine the times and extent of supplies to be given.
9. To carry on a periodical work.
   To furnish it with matter. To render it worthy of perusal to the reader, and useful to its objects. To interest ourselves in its dispersion.
10. To promote general knowledge.
11. To carry into effect the pious views of the various Societies which send or assist us, viz. the Missionary, Bible, and Tract Societies.

SECONDLY—THE POWER OF THE UNION.

I. Negatively.
1. Not to matters of private judgment, which affect not the fundamental principle.
2. Not to private property.
3. Not to family arrangements.
4. Not to the detail of business in individual Missions.
5. Not to modes of worship.
6. Not to interfere with the Missionary Society's arrangements.

II. Positively.
1. To advise.
2. To reprove.
3. To exclude from fellowship and privileges those who infringe the rules of the body.
4. To withdraw or afford its support.
5. To declare its opinion by a public and joint act.

THIRDLY—REASONS FOR THE UNION.

I. The letter and spirit of Scripture.

II. Our great distance from Europe.
Long time requisite to communicate with home. Many uncertainties attending letters. Supplies sometimes precarious, as in cases of war, &c.

III. The general unhealthiness of the climate.
Frequent changes and voyages needful. Supplies of suitable provisions, medicines, materials for use in the Mission, &c., sometimes procurable in one place on easier terms than in another.

IV. To give effect to the objects of our Mission.
Combined talent, advice, and influence. Isolated effort effects little. Unphilosophical and absurd to suppose that it can accomplish great things.

V. To insure the permanency of the good work, by sending labourers from one station to another, in cases of difficulty.
We may be laid by through sickness. Some may be obliged to remove for a time. Some may give up the work. Some may turn out ill. Some will soon die. Things have not an inherent impetus to carry them on. The best regulated missions suffer by an intermission of labour. Without persons to carry on the work, beginnings are lost, great objects crushed in the bud.

VI. We are all sent out by the same Society.
Educated for the same purposes. Supported by the same means. The same people feel a peculiar interest in us.

VII. We are all nearly of the same sentiments.
In doctrine, worship, and about the means of propagating Christianity.

VIII. We are peculiarly situated.
No body of Missionaries equal in number on this side of India. We are surrounded by powerful communities, and it may, in

course of time, happen that from jealousy or other motives, our conduct will be scrutinized, our schemes systematically undermined, our character traduced, our expulsion or ruin attempted.

FOURTHLY—ITS ADVANTAGES.

I. In regard to family comfort.

Interchange of friendship. Supplies of things cheap in one place, and dear in another. Friendly visits for health. Our children.

II. In regard to success in our work.

A spirit of prayer and Christian love cherished. Mutual encouragement by communication of each other's trials and labours. Mutual advice. Zeal would be quickened. The kingdom of Satan among the heathen would be more systematically beset.

III. In regard to converts, or candidates for Christian profession.

The people in these parts trade much. New converts could be recommended to the care and instruction of brethren at different ports. Otherwise impressions are lost for want of constant means, or by long intervals of instruction. Converts would learn the true nature of Christianity from its effects.

IV. Our system would in course of time acquire strength, magnitude, and extensive usefulness, by as close an identity of sentiment and uniformity of plan, as may be consistent with perfect freedom of private judgment.

V. Advantage of the press for printing tracts and books. All the stations may be supplied.

FIFTHLY—MISCELLANEOUS REMARKS.

1. There is no example on record of great and lasting good being effected by isolated efforts.
2. Where union and co-operation are considered objects of importance, some non-essentials in opinion must either be sacrificed or agreed to be laid aside. Men do not all think alike.
3. A union formed on broad principles, and regulated by a good plan, would prove a much more powerful auxiliary to the churches at home, than the best directed individual exertions could.
4. It may expect to meet opposition at first. Some see not the utility of combined exertion so fully as they ought, some fear that there may be secret designs lying in ambush for their liberty.
5. The thing seems of great importance, almost essential to the well-being of our Mission. Time, bodily weakness, and the speedy approach of death, leave no room for long hesitation on a subject which involves so great consequences.

LASTLY—PROPOSITIONS.

I. That the inexpediency of attempting to form parties among Christian people who have stated pastors, be duly considered.

II. That the importance of promoting general knowledge and civilization, in as far as practicable, be recognised.

QUERIES.

1. As the expense of living in certain places is much greater than in others, would it not be advisable to adopt means of obtaining the Missionary Society's sanction for the Union to fix these?
2. Suppose a Missionary who has subscribed to the widow's fund and joined the Union, afterwards turns out ill, would his family in that case be still entitled to the privilege of the fund?

RULES

OF THE

ULTRA-GANGES MISSIONARY UNION.

I. NAME.—That a Union be formed to be denominated "The Ultra-Ganges Missionary Union."

II. OBJECTS.—That the objects of this Union be to cultivate mutual fellowship among the members; to strengthen and perpetuate the Missions connected with the Union; and to promote the diffusion of Divine Truth in Pagan and Mahometan countries, on this side the Ganges.

III. MEMBERS.—That all Missionaries sent out by the Missionary Society, usually denominated the London Missionary Society, to India, who approve the principles of the Union and wish to join it, may be admitted as members.

IV. COMMITTEE.—That a Committee, three of which shall hold the offices of President, Treasurer, and Secretary, be appointed to manage the concerns of the Union for 1819-20, who shall be Rev. W. Milne, President; Rev. C. H. Thomsen, Treasurer; Rev. W. H. Medhurst, Secretary. The Committee to be annually elected.

V. AUTHORITY OF THE COMMITTEE.—That the Committee shall be competent to act in all ordinary and urgent cases; but all those matters which are so important as deeply to involve the common interest, and such as can be delayed, shall be referred to the consideration of the whole body, and determined on accordingly.

VI. REGISTER.—That a Register be kept by the Secretary, into which copies of all the proceedings and correspondence shall be inserted.

VII. QUARTERLY STATEMENTS.—That every member of the Union shall, once in three months, send in to the Secretary for insertion in the Register, a short statement of the progress and circumstances of that branch of the Missions to which he is attached, as to labourers, schools, books, preaching, deaths, births, &c.

VIII. CORRESPONDENCE OF THE COMMITTEE.—That the Committee shall send round four times a year to every member, or at least to each Mission, a copy of what may be inserted quarterly in the register.

IX. COMMITTEE MEETINGS.—That the Committee shall meet on the second Monday of every month to transact business.

X. General Meetings.—That there shall be an annual general meeting, at such time and place as may be fixed on, at which there shall be one or two public discourses delivered by persons previously appointed. Those who cannot attend the general meetings shall, if possible, send delegates. The first annual meeting to be held at Malacca on the 3rd Tuesday of June, 1820. Appointed to preach, the Rev. W. Milne, Malacca; Rev. Thomas Beighton, Penang.

XI. Expense.—That whatever expense be incurred in copying and transmitting papers on the business of the Union, in the passages of persons to the general meetings, &c., be placed to account of the Union.

XII. Resources.—That there be an annual subscription by every Mission connected with the Union, and a public collection at general meetings, to furnish resources for the general expense: and the defalcation shall be referred to the Missionary Society, to be made up by its funds.

XIII. Intercourse with other Societies.—That the Members of this Union shall endeavour to cultivate Christian fellowship with the Members of all other Societies, who hold the fundamental doctrines of the Reformation, and which have for their object the Propagation of the Gospel in the East.

Agreed to, and signed at Malacca on the 27th April, 1819, by the following persons:—

Rev. ROBERT MORRISON, D. D.
— WILLIAM MILNE,
— C. H. THOMSEN,
— WALTER HENRY MEDHURST,
— JOHN SLATER,
— SAMUEL MILTON,
— THOMAS BEIGHTON,
— JOHN INCE.

RULES OF THE FUND FOR WIDOWS AND ORPHANS OF THE ULTRA-GANGES MISSIONS.

I. Name and Object.—A Fund for aiding the Widows and Orphans of Missionaries, attached to the Ultra-Ganges Missions, under the patronage of the Missionary Society.

II. Resources.—Subscriptions of its members, which will in ordinary cases be not less than twelve Spanish dollars annually, with a premium of six dollars on admission; and contributions from benevolent individuals.—N. B. Should any profits arise from the Indo-Chinese Gleaner, a moiety is to be devoted to this fund.

III.—Management.—That this fund being under the direction of the

Ultra-Ganges Missionary Union, its affairs be managed by the Committee for the time being, but that important questions and alterations be reserved for the Anniversary Meeting of the Union.

IV. AID TO BE AFFORDED:—

1. To widows—fifty Spanish dollars annually.

In case of a widow's taking a voyage to her native country, one year's allowance in addition; on the death of a widow, for funeral expenses, twenty-five Spanish dollars.

2. To fatherless children.

From childhood to ten years of age, fifteen Spanish dollars annually.

From ten to twenty years, twenty Spanish dollars.

At the death of a child, for funeral expenses, one year's allowance.

N. B. This allowance to boys, to cease at the age of eighteen years, and to girls at the age of twenty.

3. Orphans, who have lost both parents. They shall be entitled to half as much more annually as the children of widows receive.

From childhood to ten years of age, twenty-two and a half Spanish dollars annually.

From ten to twenty ditto, thirty ditto.

N. B. Should any parents die without appointing guardians for their children, the case shall be referred to the Committee, who shall become guardians to the children pro-tempore, till such time as suitable arrangements can be made respecting them.

Education.—It is to be understood, that the same privileges will be continued to orphans in regard to education, which the children of the other members enjoy.

The sums above fixed, must be regulated according to the state of the fund; if the fund be rich, the Committee shall be empowered to increase them; but if poor, they cannot be paid up to their full extent, but must be curtailed by a fixed ratio. The sums to be paid quarterly, wherever the objects of it may choose to reside.

V. TREASURERS.—W. S. Davidson and Co., China.

STATE OF THE FUNDS IN 1819.

Jan.—To cash in hand	- - - -	653 ½
June.—To subscription from Dr. Chalmers	- -	50
	Dollars	703 ½

LIST OF SUBSCRIBERS.

Rev. R. Morrison, D. D.
—— W. Milne,
—— C. H. Thomsen,
—— W. H. Medhurst,
—— J. Slater.
Rev. T. Beighton.
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—— J. Skinner,
—— W. Fyvie.

THOUGHTS ON THE CONDUCT OF THE CHINESE GOVERNMENT TOWARDS THE HONOURABLE COMPANY'S SERVANTS AT CANTON.

The grievances under which the persons labour who carry on the English Commerce in China, are not singly of that flagrant kind, that the bare mention of any one of them immediately shows their weight and pressure; they must be viewed collectively. They arise from a well-digested system of oppression which artfully assumes a specious show of reason and argument; and which effects its purpose, not by an outrageous defiance of the human feeling and sentiment, but by all the lies and crooked wiles of an impostor. For instance, they do not acknowledge that which is the fact, viz., that the trade is a reciprocal exchange of benefits; that they open a market to sell their commodities. No, for then there would be an equality in carrying on the trade, there would be reciprocal rights betwixt the buyer and seller. If they were not much obliged to the buyer, yet, at the lowest rate, the buyer would have a right to civil treatment both from the merchant and the government, and also to be fully heard in his own cause. They are aware of these reasonable inferences, and from policy, not from vanity alone, they perch themselves on the summit of a lofty pre-eminence, and from the celestial empire promulgate the idea, that "they are perfectly indifferent to the commerce; that they would rather not have it; that from motives of compassion and benevolence alone they permit the trade; they are benefactors, and therefore foreign merchants, the recipients of their bounty, have no rights; there are no reciprocal obligations, it is all compassion and benevolence on the one hand, and there should be nothing but gratitude and submission on the other." This artful mode of proceeding runs through the whole of the government. They assume a false principle in reasoning, or untruth in fact, and then flourish away in argument to the astonishment and complete discomfiture of all their opponents. They often make a specious appeal to the reason and common sense of those they address. Having acquired the art of false reasoning, that is, reasoning from false principles or false facts, and possessing the power in their own hands, they always prevail. The applicant for justice is struck dumb. The people say proverbially, "The mandarins have the largest mouths." They carry on real tyranny and oppression under the semblance of justice and equity; and hence persons in England, not finding all sense and reason outraged in Chinese documents, judge erroneously of the slow, grinding, galling oppression of the Chinese Government. It were endless to state all the particular acts of injustice and ill-usage to which Englishmen are subject in China. The contemptuous manner in which their persons, their employers, their country, and their king, are treated in official documents, is not easily borne, at the same time that it is not an evil easily tangible by persons who in England are so widely removed from its immediate con-

tact. To be styled, to their face, barbarians, demons, official staters of untruth; to hear his Majesty's officers and ships stigmatized with the name of plunderers, must all be submitted to. In writing official documents to the Chinese, they are not allowed to call their employers Honourable, nor the King of England an independent sovereign. The native domestics of the Company's servants are fined and punished for the simple act of serving them; the Honourable Company's trade is [interrupted, and a fleet delayed on the most frivolous pretences, perhaps for a fee unpaid by some native merchant, with which the English have not the slightest connexion.

These are some of the constant, regular, daily evils. Occasional acts of injustice of a more serious nature are not unfrequent; as, for instance, the imprisonment of a Company's servant for being the bearer of a document from the Committee to the Government; the strangling an English seaman for killing a Chinese accidentally; the detaining a fleet on account of a man being killed in an affray, when it was impossible to identify the guilty person; the transportation of two Hong merchants, who were, by the assistance of the Company and the previous permission of the Government, endeavouring to retrieve their circumstances; many false accusations brought against the chief on this account, and also an effort made to drive him from the duties of his employers, to their detriment, and his own personal injury; hastily refusing provisions to his Majesty's ships, whilst the cruizers of the enemies of England were received into their ports and plentifully supplied; an absolute refusal to receive from the Committee official statements of facts, whilst charges from the Chinese Government were issued detrimental to the trade and honour of England.

These are some of the grievances of which there is reason to complain. Perhaps a complete removal of them is not to be expected all at once. However, they may probably be considerably lessened by gradually intrenching on the Chinese plea of vast superiority. This would be to lay the axe at the root of the evil. Might not the Chief of the Factory be invested with the powers of a Magistrate, or perhaps it would be still better to appoint a Judge Advocate to reside at Canton, with civil authority over the English, and to be the accredited organ of intercourse in all affairs not purely commercial. The Chinese civil officers would then be met by an English officer on terms of equality.

The probable utility of the last proposition is further confirmed by the following considerations.

There are from two to three thousand Englishmen, or persons subject to the English flag, who annually visit China, and remain there six or seven months. So large a number of persons have occasional intercourse with some of the worst of the Chinese community, collected in the suburbs of a great sea-port town, it is impracticable to prevent totally the commission of crimes. That there will be occasionally acts of fraud, and violence, and murder, is to be expected. The Chinese do not give the protection of their laws to foreigners. Almost annually, Englishmen lose their lives, or are robbed, without commonly any investigation being made; or, if made,

universally without success. The government rigorously requires life for life, when any of their own people are killed, and this with so little regard to justice that they practically care not whether he be an innocent man or the murderer whose life they take; hence the great difficulty of resigning an Englishman to their power. But Englishmen sometimes commit acts of violence for which they deserve an equitable punishment. However, to give them to the Chinese Government, is not to give them up to justice, but to certain death, whether guilty or not. To prevent the lives of Englishmen being taken unjustly, offenders are screened when in China, and when brought to England, they are not punishable for crimes committed under another government. A murder committed by an English subject on an English subject, is not noticed by the Chinese Government, and is not punishable in India or England. Thus several thousand persons are left for a considerable length of time without the benefit of any law. Petty frauds are sometimes practised on Chinese shopmen, to redress which, they have no other means than waylaying and cudgelling the offender, in which case they themselves sometimes suffer. Since the Chinese Government is so remiss as not to give the protection of its laws, and so unjust that it is certain ruin to be amenable to them, would it not be advisable to appoint a Judge Advocate to hear all causes, and punish or protect Englishmen, as well as to be the medium of intercourse in all affairs, not purely commercial, or even in these, if the chief shall see proper to request his interference? It is probable the Chinese would not object to this mode; for it is their practice to give back foreign offenders to the neighbouring states to be punished and to require their own people to be given back to them. If there be insuperable objection to the appointment of a Judge Advocate, let the powers of a Magistrate be vested with the Chief. These powers for the punishment of crimes are what give a person high respectability in the sight of the Chinese, and without these, the lowest district officer in China considers himself superior to the Chief Agent of the English Commerce. The great evil of this fancied superiority is felt at all times, but most so when any negotiation takes place. An adherence to the old plan will perpetuate the evil; a trial of that now proposed would be running no risk, and might be highly beneficial. A permanent Ambassador at Court, the Chinese will not accept of. If a Judge Advocate were appointed, he could pay a triennial visit to Peking to offer the King of England's congratulations to the Emperor, and from such frequent opportunities of being at Court, would be a check on the Canton Government. The reasonableness of having such an officer for the prevention and punishment of crimes amongst our own people, would more easily overcome objections to his stay than any other character which he could sustain. The Chinese, like all other earthly Empires, have considerable financial difficulties. They have during this year (1814) been put to many shifts. Rebellion and bad harvests have in the northern provinces done them immense injury; merchants in various parts are in vast arrears to the Government. The husbandman is unable to pay his tax in kind, or even refund to the

Government the grain which had been lent to him for seed. Government has required contributions from wealthy individuals, has required the higher officers to resign their salaries for the service of the State, and has reduced the price of purchased honours to induce a crowd of buyers to come forward. This is intended to show that they are not raised far above the usual sources of revenues; it is not designed to insinuate that they would be ruined by the loss of any one source, or that they would resign their dominion, or risk it, for the sake of European commerce. No, this is not required of them. All that is asked is, that they would be just and equitable, and civil.

NARRATIVE

Of an affair between a watering party of seamen, from the Topaz, an English frigate, and the Chinese inhabitants of Lin-tin Island, situated above Macao, in the passage from the sea to the anchorage at Whampoa, interspersed with Remarks on the Current Affairs of Canton, 1821-2. *By the Rev. Dr. Morrison.*

The island called Lintin, or more correctly Ling-ting, "The Destitute Orphan," is a conical hill, rising out of the bay or broad passage, which forms the entrance of the river which leads to Canton: it is situated about eighteen miles from Macao, and nearly the same distance from the narrow fortified pass called Hoo-mun, "The Tiger's Gate;" or, as the Portuguese translate it, 'Bocca Tigris,' which the English have abbreviated to the word Bogue.

Lin-tin was scarcely at all inhabited till the year 1814, when Mr. Elphinstone, the chief of the English factory, and the gentlemen with whom he acted, in consequence of a discussion with the Chinese government, detained the English ships of the season, for a considerable time, near the island of Lin-tin, instead of permitting them, during the discussion, to enter the Bogue, and proceed to Whampoa, or, as it should be written, Hwang-poo anchorage.

The ships remaining there a while, afforded a good market to the villagers on the island who had vegetables or fowls that they could dispose of; and from that time the population increased. The persons who settled there were from the district called Kea-ying-chow, on the borders between Canton and Fo-këen provinces, which mountainous district constantly sends forth a race of poor and adventurous, often insolent and quarrelsome men, who settle down on any uncultivated spot they can find, and call themselves guests or visitors. Many of these people emigrate to the various islands on the south; and when sailors were required for the English ships, the persons who hired themselves were chiefly natives of Kea-ying-chow.

This community on Lin-tin, the Chinese say, amounted to about two thousand persons; and to defend themselves against Chinese ban-

ditti, they had established the usage of all assembling, both men and women, armed as they could, at the beat of a gong.

On December 15th, 1821, the "Topaz" frigate, commanded by Captain Richardson, then in Canton, sent her boat on shore to procure water, and for the men to scrub their clothes in the mountain stream. To prevent any disturbance between the seamen and the villagers, the commanding officer took particular care that the men did not take arms with them in the boat; and also sent an officer or officers with them to controul their conduct. The Chinese, in consequence of some previous grudge, almost as soon as the men landed, beat the gong—the tocsin of alarm, and the whole population, armed with instruments of husbandry; long bamboos, having knives fastened to the end, to be used as spears; with clubs, stones, and so forth, rushed upon the sailors, apparently with the design of maiming or of murdering them. On seeing from the ship the danger of the men, the commanding lieutenant fired some of the ship's guns, and at the same time sent a party of marines to rescue his seamen. But before he effected this, fourteen man-of-war's men were wounded, six of them severely; one Chinese, named Hwang-jĭh-man, was killed, and five others wounded; one of whom subsequently died of his wounds.

The provocation given by the seamen, as stated in the Chinese official document, on the information of the brother of the native who was killed, consisted in digging up some potatoes, and running off with two jars of spirits, on the day preceding the assault.

On the 19th of December, Captain Richardson wrote to Yuen, the Governor of Canton, stating the assault which had been made upon his men; and adding, that whatever injury had been done to the natives was the consequence of their own misconduct.

The Governor ordered two officers to go to the spot and examine into the affair; but they required that the wounded seamen should be sent out of the ship to be examined by them on shore. To this Captain Richardson would not assent, nor would he permit the Chinese Hong merchants to accompany the Chinese officers, and form a sort of Chinese court on the King of England's quarter deck.

This was reported to the Governor, and he, seemingly in a fit of passion, issued a document declaring it to be impossible that his officers should go on board the man-of-war to examine the wounded men; it was not, he said, consistent with the dignity of government, and he called the opposition made by the English Captain to send his men on shore, as the "prancing parade of an outside foreigner," which the Celestial Empire would not brook; and further, he in plain language affirmed, that a great part of what the Captain had said about his wounded men was false.

The English Captain at first urged the propriety of the Governor sending an answer to his letter, instead of issuing an order to the Hong Merchants about the subject; but the Governor considered this also as a part of that pride which should not be encouraged; and to humble this pride he decreed, precipitately, that he would put a stop to the English commerce, which he was convinced would bring the gain-scheming foreigners to his

terms. And he now declared, that he would hold the Company's Committee of Management in China as responsible for the murders committed; and he forthwith ordered Mr. Urmston, and the other members of the committee (viz. Mr. Malony, Sir William Fraser, and Mr. Robarts) to command, or urge and compel, Captain Richardson to deliver up the "foreign murderers," as the Chinese phrase is, to have judgment passed upon them and to forfeit their lives. If they would not do so, he threatened that he would "long stop their trade."

The Governor of Canton (or Qwang-tung) province, presides also over the adjoining province Qwang-see, or, as the names mean, the Eastern Qwang, and the Western Qwang; and hence, by the Chinese, he is called the Governor of the two Qwangs. The English have, heretofore, improperly called him a Viceroy. This verbal error has led to misapprehension concerning his powers. He is sometimes feared more than he ought to be, and at other times more is expected of him than he can do. He cannot originate any new law or regulation without the sanction of the emperor; he must act according to precedents and existing laws; he has no sovereign powers, but in certain cases, pointed out by law, he, together with the second officer, called Foo-yuen (a sort of vice-governor), can inflict immediate death.

The present Governor, whose name is Yuen, is a man about sixty years of age, who has filled offices in the provinces during many years. He has been a man of pleasure and of literature; fond of poetry and of editing books. By the constitution of the Tartar-Chinese provincial governments, the several officers are a considerable check upon each other; but the new emperor, Taou-kwang, has, by some mismanagement, left the three highest offices in the province, viz., Governor, Vice-Governor, and Commissioner of Foreign Trade (or Hoppo), in the hands of Yuen, and some of his documents he impresses with the three seals belonging to these several offices.

Governor Yuen has a favourite called Fei, whom he lately raised to the situation of Provincial Criminal Judge. Fei is a young man about thirty years of age, proud and precipitate; and is emboldened to attempt strong measures by the patronage of the Governor. It was this man who, this season, inside bolted doors, tried and condemned Francis Terranovia, an American seaman, for causing the death of a Chinese boat-woman.

These two men, the Governor and the Judge, had set their hearts on having the life of an Englishman, and were deaf to the suggestions of other officers; particularly the Poo-ching-sze, or Provincial Treasurer, and the Salt Commissioner, who recommended that as the affair of Lin-tin occurred at a distance on the sea-coast, it should be managed there, and not implicate the commerce at Canton. But Yuen and Fei, by the tenor of their government this season, have made it manifest that their belief was, they could carry any point with foreigners, if they did but show a bold spirit, and annoy them by diminishing their gains. The Governor, in his report to the Emperor on Francis Terranovia's case, said, that the supreme good with foreigners was trade; and hence the Ameri-

cans, said he, who lingered and delayed, and made lying pretexts, and would not deliver up the foreign murderer in obedience to the voice of authority, reason, and justice, did deliver him up immediately, as soon as their trade was stopped.

To the Governor's demand on the Committee of the Company's Factory, requiring them to order and compel the naval Captain to deliver up the "foreign murderers," they replied, that the Captains of the King of England's ships of war were not under their control; and that what His Excellency required of them, was an impossibility. They suggested that Chinese officers should apply directly to the British officer, and the respective parties arrange amicably the affair without implicating the commerce. This representation, however reasonable, did not suit the Governor's policy, and he was deaf to it; and over and over again reiterated his position, that the Committee of Management for the commerce must be answerable for the acts of the ships of war, because the ships of war were to convoy or protect the commerce; and this accountableness or responsibility he evidently extended to all that can be required of a surety or of an hostage.

The frigate happened to run down to Macao roads for some purpose, and run back the next day. The Governor's spies, being on the alert, instantly reported the going down of the frigate, and the Governor forthwith issued an insulting paper, saying, the Captain had become afraid of the crimes he had committed, and was sneaking off by degrees; but if he went away without delivering up these foreign murderers, the English Chief and his colleagues should be responsible for all that had been done, and for the two lives that had been lost.

The Governor, instead of sending any officer to the frigate to examine the wounded seamen, and to hear both sides of the question, collected the villagers and heard only their tale; and Judge Fei sent down to Lin-tin, and had the dead putrid bodies brought up to Canton in their coffins.

The English, probably foreseeing the very serious dilemma to which they would be reduced if his Majesty's Captain should choose to go away, as he must eventually do, and without delivering up any men to the Chinese, began to prepare their ships for sea, and put their treasure on board the "Waterloo." The government understood the meaning of shipping the treasure, but allowed it to be done from a feeling of scorn; being persuaded that the trade, and, as the Chinese speak contemptuously, the love of gain, was a chain that would, beyond all doubt, bind the foreigners to Canton. There is, perhaps, too much truth in the charge of a trade-loving, gain-making spirit pervading the inhabitants of Christendom; and the English have friends who instil into the Chinese the idea that England cannot exist without the tea-dealing of China; and on this conviction the Chinese try to effect their every wish by interrupting commerce.

Captain Richardson wrote a second time to the Governor, but the Governor would not open the seal (that is, he would not receive it), but sent it by the hands of the Chinese Hong Merchants to the Committee, that the Hong Merchants might open it before them, and get its contents

conveyed back to the Governor under the Company's seal. This was designed to cause the Committee to say by acts what they would not do in words, viz., that they could not authorize a mere messenger to open the Captain's letter, and that they could act for him. The letter was opened by the Hong Merchants, but being in English, they could not understand it, and it is said that, subsequently, since the Governor would not himself open it, nor have it opened in his presence, it was sent back to the Captain. The Governor now became furious, and said he would receive no letters from foreigners but such as were translated by the Hong Merchants, not one of whom can read any foreign language. The way they translate documents is, by obtaining, through verbal communication, the substance of the paper, which they put down in Chinese; and which does very well in papers which refer to foreign claims of certain sums owing, or any other simple matter of fact, but which is a very imperfect method when reasoning is introduced; and when fidelity in the style and manner, as well as in the facts, is desirable. In the Chinese language, ideas may be conveyed either in the style of a superior, or of an inferior, or of an equal; and they put into a foreigner's mouth the style of an abject dependant, not merely to feed their vanity, but that they may treat him as such. Therefore the government prefers that foreign papers should be sent in a foreign language, for then they make the native translator responsible for the style and spirit of the paper. The next better mode of corresponding with the government was, to send in a Chinese and a foreign copy; but this enabled the Hong Merchants and government to say, "This Chinese copy is not a good translation, we will go and make a better;" *i. e.*, one more agreeable to our wishes. On these accounts, Mr. Elphinstone, in 1814, induced the local government to concede that the Company's papers, sent in to government, should be in Chinese only, and sealed. However, Governor Yuen, on the present occasion, affirmed officially that the Hong Merchants alone should be permitted to translate foreign documents.

The Chinese government at Canton endeavours to keep foreigners ignorant of the Chinese language, literature, and laws; and it forbids their access to its courts of justice, and it denominates any native who may give legal advice to foreigners, or assists them in writing petitions or depositions, a traitor; which, being proved, is a capital crime. Availing itself of this ignorance and helplessness in foreigners, the local government, in its intercourse with them, is in the habit of calling every thing that it dislikes or finds inconvenient, illegal; and as truth is little regarded by the government, it can, by the addition of a few circumstances, or by withdrawing a few facts, make its documentary evidence and records at all times justify its own proceedings.

Even in cases where the life of a foreigner is concerned, it can mould its documents so that, under a bad feeling, every circumstance shall be against the accused, and all extenuating or justifying circumstances shall be removed.

At the commencement of the proceedings concerning the Lin-tin

affair, Governor Yuen seems to have supposed that he could influence the Commanders of the Company's ships to importune the Committee and the naval Captain to deliver up a man to be executed; under this persuasion he addressed a few lines, at the close of one of his official papers, to the Commanders, and ordered the linguists to take the document to every ship, and to explain very perspicuously the substance of it. It commended the Captains for their orderly conduct, and regretted their being implicated by the misconduct of the naval Commander. To this paper the Commanders replied, in a note to the Hong Merchants, that they were not authorized to correspond on this subject with His Excellency.

Subsequently, when it began to appear that they would have to leave the port, they wrote to the Governor to let them take away their private trade. This request he refused, and told them to apply to the Chief and the naval Commander to remove the difficulties, adding, that they were not allowed to annoy him with any more petitions. They, however, did annoy him with another one, saying, that all men had a right to expect justice of those who governed; that since the Governor had allowed the Company to ship their treasure, and had permitted three ships to depart, the Commanders expected he would either allow them to ship their private trade, which had been bought and paid for, or else would order the Hong Merchants to pay them their debts, and would permit them to ship their household furniture and domestic utensils.

In his answer to this he said he had been more indulgent and compassionate than in strict propriety he ought to have been in letting the three ships sail; "and now," added he, "these foreign merchants, instead of being grateful, make one undue indulgence the pretext for another; but till the legal proceedings on the case of homicide are closed," he said, "I will not allow the least possible quantity of goods to go either up or down to the ships, nor will I allow them to put on board their household furniture."

However, on the very day on the evening of which this paper was delivered, the Commanders had already shipped their furniture and domestic utensils; and the British Factory had quitted Canton, and repaired on board their ships at Whampoa, with the ultimate design, it was supposed, to quit China, and refer this difficult subject to the governments of England and of India.

On the morning of the 11th of January, 1822, at day-break, boats armed from the fleet were in readiness at Canton to receive the Members of the Factory; and Mr. Urmston, the President of the Hon. Company's Factory, in the presence of several Captains, hauled down with his own hands the English flag, unwilling that on such an important occasion it should be done by the hands of a Chinese. On the same day, in the afternoon, the flag of the factory was hoisted on board the Company's own ship the "Waterloo," at Whampoa.

The next day being the 12th of January, the ten Company's ships at Whampoa proceeded down the river to an anchorage, at a place called by the Chinese, Haou-tun, and by Europeans, the Second Bar.

Previously to quitting Canton, the Hong Merchants began to believe that the Committee of the Factory were sincere in their apparent design of leaving China; and therefore some of them seemingly exerted themselves with the local government to effect an accommodation; and, on the other hand, held out hopes to the foreigners that all would soon be settled. On the 11th, when these Hong Merchants had the Governor's order in their hands, saying that he would not allow so much of any goods "as a fibre of silk, or the down of a plant," to be shipped, they tried to persuade the Commanders not to move any thing, for they would soon be allowed to move all. And on the 10th, an elderly gentleman, belonging to the Hong Merchants, held out a promise, that, chiefly by his efforts, the whole would be arranged in three or four days; but it is a fact, which all persons who have had experience can attest, that in such affairs as are now our subject, the Chinese employ so many falsehoods and stratagems, that they cannot be believed, even when they happen to tell the truth. And in dealing with foreigners, whom they use every endeavour to keep ignorant of the language, and to shut out from all sources of information concerning the acts of the government, it is extremely easy to deceive.

Those who argue, that every thing should be conceded to the Chinese that you would concede to an European nation, seem to forget that China does not give the same assistance to a foreigner to obtain justice, that European nations give. For example; a foreigner in England may obtain every possible assistance in reference to the language; may have free access to all the courts of justice; and may employ the ablest lawyers in the land to plead his cause, and enable him to avail himself of every extenuating or justifying circumstance. In China, the reverse of all these circumstances is the case. If a native assists in writing a foreigner's case, the government cries out "treason!" and it is not an unmeaning cry. An instance is on record, of a native having been beheaded for the falsely-alleged "treason" of having written a petition to government for a foreigner. Under the influence of such circumstances, foreigners are naturally led to be apprehensive of fraud and of treachery; and to deny to Chinese what, under different circumstances, it would be reasonable to comply with.

For example; "giving up a man," as it is called, "to be tried," what more reasonable than to do so; especially when assured by the Hong Merchants, that the particular case is such an one that no danger to the individual is to be apprehended? With this plea, and these professions, and the Chinese tell that over jovial cups, the Hong Merchants amused the foreign Factors in 1784, whilst the innocent gunner was taken into the city to be tried; and in a few hours it was announced, that the proceedings ("hab setty," as the Chinese express in broken English) were settled; but how? by the innocent victim being strangled.

So, in the case of the American seaman, Francis Terranovia, in 1821; who, even according to the worst charges brought against him, had but committed a sort of manslaughter, or excusable homicide. It was held out by the Chinese that the affair would certainly not cost him his life;

or whatever might occur, the Emperor's decision on the case must first be taken.

The American trade being stopped, Francis was abandoned by those who should have protected him; and the Hong Merchants assured they might seize him with impunity; the Chinese official documents say, he was "delivered up." On his trial, which was by a junto of three or four officers. All Europeans were excluded. The minds of his judges were made up as on the evening of this day; and by daybreak on the morrow, without informing either himself, or those connected with him, of their intention to do so, he was strangled.

In China, strangling is deemed the easiest and least disgraceful form of inflicting death, because it preserves the body entire. The victim is strangled on an upright cross, on the transverse beam of which his arms are stretched out.

Francis at three o'clock in the morning was raised, and advised to take his breakfast, as he might get no food all the day; he smiled and said it was too early; but being urged, he finally ate. He was conveyed past the cross on which he was to suffer death; and being a Roman Catholic, he made the signs which are usual with the Christians of that persuasion on passing a cross. He was then hurried through a great hall, in presence of the Governor, and carried back to meet his unexpected fate. It is said, that several hundred troops surrounded the place; and not till the executioners put their hands upon him did he suspect their intention. He then wrestled, and made appeals to Heaven, and to his heart, and called as if for assistance from his own people, but he was *abandoned* and helpless, and the wrenched cord, round his neck, soon made his eye-balls start from their sockets.

Whilst this scene was acting, a manifesto was preparing by the Governor, to announce, in the pompous phrase of the self-named Celestial Empire, the execution of Francis, and the opening of the trade. His Imperial Majesty was at the same time assured, in a report from the Governor, that Francis was most clearly convicted "in open court," and that the Governor "summoned the foreign Chief to witness the execution."

January 12th.—In the evening of this day, the Hong Merchants came to the Honourable Company's Ship "Waterloo," where the Chief and Committee were, to enquire about the frigate's having gone down to Macao. The Chinese were anxious for departure, because it would enable the local government to report to Peking, that the English Captain having become alarmed, on account of the crimes he had committed, had run away. However, the frigate returned again to Lin-tin, and that procedure could not be adopted.

On the 13th of January, the Governor issued a paper, in which he professed to be convinced, that he had acted under a mistaken idea; that, originally, he thought the Committee and the Captain were combined but now since the Committee had shown themselves willing to incur so great losses, it must be true that they could not controul the Naval Captain; and the Governor's tender and compassionate feelings would not

allow him to cause such loss to those who did not possess authority to comply with his demands. He would therefore, in the mean time, declare the trade to be opened, and a little business to be done; that the Hoppo's office might gradually receive duties; but still, unless the Committee would point out to him how the foreign murderers were to be forthcoming, and delivered up for trial and punishment, the trade must again be shut. And he added, that the Committee might return to the Factories without suspicion or anxiety. "However," he said, "remember, I tell you beforehand, that unless you plainly assure me how the murderers are to be delivered up, your trade will still be stopped."

To this, it is said, the Committee replied, "The condition your Excellency requires is, to us, an impossible one; and therefore, as the trade must still be stopped, our return to the Factories is useless." They argued also, briefly, the right of self-defence; and the pernicious consequences of considering him who happens to kill an aggressor on his person or life, as a murderer; and this opinion was agreed on the general ground of the law of Nature; not on the positive law of any country. Since the Chinese will not allow to a foreigner any assistance of natives skilled in their laws, the positive law of China is of no more use to him, than the acting Magistrate is disposed to allow it to be. When the Governor, or local Magistrate, has no check on his interpretation of the law, and can make up his documentary evidence without fear of contradiction, in any way that suits the bias of his mind, Chinese law to the European foreigner becomes a dead letter.

Persons who have lived a good many years in China, and have had occasion to know much of the proceedings of their courts, in reference to foreigners, can recollect notorious facts flatly denied, and called altogether false, in the documentary evidence of the inferior officers, who happened to be implicated; and then the proceedings conducted on the convenient assumption, that their evidence was true.

There is a general feeling in the natives of Canton against the foreigners; and any native, either in the government or out of it, who discovers a disposition to see justice done them, incurs thereby the odium of his fellows.

On the 16th of January, a paper was received from the Governor, saying, that he did not chose to open the last document sent in by the Committee, but had ordered the Hong Merchants to open it, and see if it stated explicitly how the foreign murderers (as the men in the "Topaz" were still called) should be secured, and be forthcoming when called for. Since this was not stated, the proceedings could not be closed.

The Governor therefore sent the Hong Merchants again, and for the last time, to procure some statement from the naval captain, through the Committee, declaring how the murderers were to be forthcoming; or perhaps he meant how they were to be disposed of.

The merchants were ordered to open, in behalf of the Governor, any document the Committee might give them; and if it contained some statement of the kind just noticed, to convey it to him; and then, if satisfac-

tory, the trade would be immediately opened; but if the document contained no such statement, the Hong Merchants were commanded to throw it back, and to give up any further talking or negotiation about the matter. The Governor added, that since the ships had been ordered away, no port-clearances would be given; but if they chose to go away, the forts would not fire at them to detain them by force.

The Hong Merchants, on being questioned as to what sort of declaration would satisfy the Governor, agreed to a simple declaration to be made by the naval captain, that, as the affair at Lin-tin was an important one, in which human life had been lost, it would be stated to the King of England, and the parties concerned would be prosecuted according to law; or, as the Chinese may be more strictly rendered, "according to the laws of the land, be investigated and managed;" which pledge would be fully redeemed by a Court of Enquiry appointed by the Admiralty, or any other competent power, to examine into the conduct of the frigate's officers and men when at Lin-tin.

On the 18th, a written document, addressed to the Hong Merchants, containing the ideas of the paragraph, was delivered to them, and by them conveyed to Canton.

The word Hong (Mandarin dialect, Hang) in Chinese denotes a large factory or mercantile building; and the Hong Merchants, in common use in the interior, means much the same as "wholesale merchants," in contradistinction from those "merchants," as the Scotch call them, who keep only shops. But the Hong Merchants referred to in this paper are a licensed company of wholesale merchants, authorized to deal exclusively with foreigners of Europe and America, and from the ports of Asia; or the foreigners who come from "beyond seas" to the port of Canton, and hence the proper appellation, Yang-hang-shang; i. e., 'sea or ocean wholesale merchants.'

This body of men has, of late years, consisted of from ten to twelve persons—a few rich and many poor; for, although they possess so large a monopoly, they have, from want of talent for large concerns, or from other causes, not been prosperous. Their monopoly consists in their being the alone legal dealers with foreigners, and not in a joint stock; but every individual Hong Merchant trades on his capital; yet, if any merchant fail, his debts to foreigners (within a limited sum) must be paid by the joint dividends of all the individuals of Hong. Every foreign ships that enters the port must, before she be allowed to trade, get one of these Hong Merchants to be *surety* to government for whatever concerns the said ship; and from this circumstance these men are sometimes called *Security Merchants*. A few years ago, when so many of the Hong became poor, and it was suspected by government that they were under an improper influence from certain foreigners, two or three of the richer merchants, and of longer standing, were formed by government into a committee of general controul or direction of the whole body.

The local government, instead of letting its own officers come into direct intercourse with foreigners, always endeavours to rule through the

medium of the Hong merchants; and it commonly addresses its official mandates to the Hong Merchants to be by them enjoined on the foreigners. Its object is two-fold; in the first place, to give the executive intercourse into the hands of persons most conversant with foreigners, and who cannot claim acts of prostration, or kneeling, &c., from foreigners, whom, by some experiments, they have found unwilling and inexpert in such kinds of polite education. The next design of the government in employing the Hong Merchants as its executive ministers is, to make them responsible for every occurrence, by which means it is enabled to extort and domineer more easily over bold and unyielding, or, as Chinese judge, rude and surly foreigners.

These demi-political Mercantile men, the Hong merchants, were, two or three generations back, chiefly from the province called Fo-kien; having followed the commerce when removed from the Port of Amoy, in that province, to Canton. Those who are not from Fo-kien are Canton men, with the exception of one man who came from the north side of the great river called Yang-tsze-keang; and who, from that circumstance, is designated by the other merchants, "the man from beyond the river." In China, as in other nations, it requires a long time—a series of several generations—to remove the disgrace of low birth; and even now, concerning some of the older and richer Hongs, it is often said, "his grandfather hawked oranges on his shoulders about the streets of Macao;" or of another, "his father kept a shop and sold old locks;" and of the junior merchants, some in their own lifetime were shopmen, or Linguists (as the official interpreters in shipping off good, are called); and of one it is said, that he was a menial servant. There is one man who has some claim to family; and who, himself, formerly held an official situation of some respectability in the government. However, the Chinese gentleman has made a bad merchant; and having speedily lost the property he brought into the concern, he is now virtually bankrupt.

Some of these men, who were educated after their fathers became rich, had what would be called a liberal education in China, and have had opportunities of associating with the official men, or the wealthy of their own country; but after they begin to act in their mercantile houses they are required to be so much in attendance at the public offices, and have so many concerns to attend to, as the executive of the acts of the government, in reference to foreigners, as well as the extensive business of the Hongs (as their mercantile houses are called) that no time remains to increase in knowledge.

Others of them, who have "fisted their way in the world," as the Chinese say, and have improved their circumstances in a pecuniary respect, can scarcely write.

These Hong Merchants have generally a tiresome life, partly from the official insolence and tyranny of their own government, which scruples not to abuse them as "the slaves of foreign devils;" and partly from their being the sureties, not only of well-educated and well-principled foreign merchants, but also of boisterous, and unruly, and drunken sailors, and

of illicit contraband traders. Hence it is, that whenever they get rich they abhor the life of a Hong Merchant; but they are not allowed to quit it, for the emperor says that as they became Hong Merchants for their private good, they must, when rich, remain in the concern for the public good.

Thus circumstanced, the Hong Merchants generally endeavour to screen, in the midst of contests between their own government and foreigners, by deceiving both parties. To the government they say, "These foreigners are such barbarians and rude brutes, as well as demons, there is no reasoning with them;" and the foreigners they endeavour to soften down by dwelling much on the hardships and "squeezings" (viz. extortions) to which their mandarins subject them.

On the 20th of January, the Hong Merchants having shown the Governor the declaration, that a judicial inquiry in England might be anticipated as certain, were directed to say, that they did not dare to show it to the Governor unless the document containing it was addressed to the Governor. Under the influence of a wish to accommodate in this affair, a document was made out containing the same ideas as the paper of the 18th instant, and which was addressed as required, and given to the Linguists to convey to Canton.

Of the people called Linguists, there are in Canton, four or five appointed by government, but not paid by it; they are generally ignorant men, who possess no other qualification for interpreting and translating than an ability to speak the broken English used by the Chinese in Canton. They cannot read English, nor always their own language. These four or five persons employ under them a considerable number of clerks in-doors, to keep lists of goods shipped, &c., and of talkers, out of doors, who attend at the Factories, and explain for the tide-waiters when shipping off goods. In all affairs of importance, the principal is required to attend in person.

Although the Government expects these Linguists to interpret and translate, it will afford them no encouragement to learn foreign languages; but frowns down every effort, under the idea that such knowledge would tend to a traitorous intercourse with foreigners. It is the same low principle that induces the Chinese to keep their females ignorant, viz., lest a knowledge of letters should afford facilities to intrigues.

On the 22nd of January, the last day of the first year of Taou-kwang, a letter was received from the Hong Merchants, saying, they had laid the Committee's last document before the Governor, but the close of the year being so near at hand, he had not given an official answer. On some of the first days of the next year they would bring this answer themselves, and confer on the subject.

The official bearer of the above-mentioned letter brought a report, that his Imperial Majesty had confirmed the degradation of the senior Hong Merchant; which consists in depriving him of the distinctive badge of his rank.

The reader is aware that the Tartar-Chinese Government divides its

subjects into *ten classes*, viz., the mass of the people, the plebeian class, who have no rank in the state, and nine other classes or degrees of rank.

The Tartar conquerors, when they dictated to the Chinese the tonsure and the long tail, altered also the dress of the people; especially the cap, which is perfectly different from any cap worn before in China. The summer and the winter dress caps differ; but they both agree in being of a low conical shape, and having a round knob at the vertex, which knob, by its material and colour, always shows the rank of the wearer.

1st. The first and second degrees of rank are marked by a *red* precious stone, or coral knob, or button.

2nd. The third and fourth degrees of rank are denoted by a *blue* button.

3rd. The fifth rank is shown by a *crystal* button.

4th. The sixth and seventh degrees are shown by an *opaque* white, or milk-coloured button.

5th. The eighth and ninth degrees are shown by a *gold*, or *gilt* button; the lowest should be of silver, but is never worn.

These five colours, or materials, distinguished the nine classes; other circumstances mark a difference amongst the same colour; thus, the first rank is a plain red coral; the second rank is shown by the coral being carved; the third rank is a dark blue; the fourth is marked by being a light blue, &c.

These degrees of rank are conferred on the literati, and on the officers of Government, both civil and military. Ministers of State, Governors of provinces, Generals in the army, &c., are of the first rank.

The Government, however, not only gives these degrees to the successful literary candidates, and to officers in the army, but also sells them to whoever can pay the requisite fees, and so makes these honours a source of revenue. As long as the honours thus sold are merely nominal, or give only a few privileges as to etiquette, the Chinese public opinion does not object to them; but the reigning family has disgraced itself, in Chinese estimation, by an actual sale of office, or rather eligibility of office, because it thereby departs from the principle of the Government; which is, that certain literary qualifications should constitute the only title to civil office.

The Hong Merchants all possess one or other of these honorary buttons. The senior merchant had a red one; to which, as he increased in wealth, he gradually rose by purchase. In the last button he had conferred on him there was something more honourable than direct purchase; it was bestowed by a special act of the late Emperor, in consequence of a large subscription to some exigency of state; of this button, it is said, the Emperor has now deprived him, till certain conditions shall be performed, after which a promise is given that it will be restored.

The punishment hereby inflicted on the senior merchant arose from the responsibility, or suretyship, of these Hong Merchants, which has been explained above. A junior merchant is responsible for a particular ship of which he voluntarily becomes the surety; but, in the present instance,

government has chosen to make the senior merchant responsible for the general introduction of a contraband commodity in which he does not deal, and with which he has no sort of concern.

At Macao, and Whampoa, opium has, heretofore, since its being prohibited, been smuggled into China by the connivance of local officers of government, some of whom have watched the delivery of every chest, and received a fee; whilst others, in the public offices, remote from the scene of smuggling, have received an annual bribe to acquiesce in a violation of the Imperial orders on the subject.

In September, 1821, a Chinese inhabitant of Macao, who had been the medium of receiving from the Portuguese, and paying to the Chinese officers, the several bribes usually given, was seized by the government for hiring bandit to assist an opponent of his; which they did; and having got the man in their power, poured quicksilver into his ears, to injure his head without killing him; and having shaved the short hairs from the man's head, they mixed the hairs with tea, and forced him to drink the potion.

The wretch who originated this cruel idea, and paid the perpetrators of it, had long been the pest and the terror of his neighbourhood, by acting as a pettifogging lawyer, and bringing gain to the public offices; which, finding him useful, always screened him from justice. An enemy, however, at last, arose amongst his official friends, who contrived to have this man's character laid before the Governor, with his influence, or power, in the neighbourhood, stated in an exaggerated degree; affirming, that no police officer could apprehend him, for he had but to whistle, and hundreds of men flew to his defence. The Governor, alarmed and iritated by this declaration, ordered a party of the military to seize him forthwith; and had him cast into the judge's prison. The pettifogging lawyer now turned his wrath against his former official friends; and immediately confessed that he had held the place of bribe-collector; and that all the government officers in the neighbourhood received each so much per chest, or so much annually (stating the exact sums), to connive at the smuggling of Opium: these bribes were received not only by the inferior attendants in public offices, but by the sperior Mandarins; and by military officers of the rank of blue buttons; and even by the Admiral, who wore a red button.

The Governor at no period could have been ignorant of what was going on in reference to Opium; for it is very commonly used by clerks, secretaries, military officers, and other persons in his own establishment; but the exposition now laid before him brought it more fully to his notice, and risked more his own safety, than any previous occurrence: for, after being in the government of Canton for several years, to plead ignorance of such mis-rule would not be accepted as an excuse at the Imperial Court: nor would it have screened him from censure, and perhaps degradation, to have proceeded immediately to punish the officers against whom he had received information; for they being under his controul, he is, in a certain degree, responsible to the Supreme Government for their good conduct.

Instead therefore of punishing those who were directly guilty, he made up his mind to accuse the senior Hong Merchant, a timid rich man, nicknamed by the Chinese "timid young lady," and easily assailable; and charge him with a defective performance of the duties of his surety-ship, in not pointing out to Government every foreign ship which contained Opium. It was in vain for the man to plead that he had never dealt in Opium, nor had he any connexion with those who did deal in it; nor could he search the ships to ascertain what was in them; nor could he controul the Government officers who encouraged, and virtually protected the smuggling of Opium. The Governor was determined to hold him responsible; and at the first morning's conversation with the Governor, the Hong Merchant was told, that a despatch had already been sent off to the Emperor, recommending his degradation for the space of three years. If in that time, by the said Hong Merchant's good management, the introduction of Opium was prevented, a request would be sent to the Emperor to restore him his button.

The button was immediately unscrewed from the vertex of the cap; but it is said, that on payment of a large douceur, permission was given to wear it ad interim till the pleasure of his Imperial Majesty should be known: that pleasure, it is this morning said, confirms the act of Governor Yuen.

The Governor having disgraced the Hong Merchant, next issued several papers throwing all the odium of this Opium traffic, not on Chinese consumers, and Chinese smugglers, and a corrupt Chinese magistracy (who certainly in justice should have borne a part of it), but on the foreigners, belonging to Portugal; to England; and to America. As the English East India Company forbids its ships to import Opium to China, the Governor acquitted England (except some of her sailors) from the many charges of a low, disgraceful avarice; a contemptible gain-scheming spirit, which he brought against all Opium dealers; who, he said, carried from the Celestial Empire, tea to refresh, and rhubarb to heal myriads in the west; whilst poison only was given in return. In one paper he tried to address their religious principles of hope and fear, by the promise, that the gods would conduct across the ocean in safety the fair dealers; whilst, over the contraband smuggler of a pernicious poison, the terrors of the royal law on earth, and the wrath of the infernal gods in hades, were suspended. The American Captains, the Governor said, were emboldened to bring Opium because they had no king to rule over them.

Although his Excellancy did not attack directly his own officers in the business, it is supposed he would try to get a few of them punished on some other account. This is a method often adopted by the Canton Government. It being inconvenient to bring forward the real circumstances of guilt, the Government endeavours to find out some other charge which will implicate the accused, and screen themselves.

The Governor sent an officer of superior rank to watch, as a spy, the revenue cutters. This officer caught some of them in the act of smuggling that commodity which they were sent to seize: and he attempted to seize them, which attempt they resisted, and one or two men were

killed. His Excellency was so much ashamed of his own government, he suppressed the facts of the case, and ordered a prosecution for simple homicide.

In the proceedings against Opium ships this season, the Governor spoke of the English ships and the country ships as distinct concerns; and, on this principle, when the affair at Lin-tin occurred, although his official papers declared that he "stopped the whole English trade at Canton," he still permitted the country ships and their agents to prosecute their commercial concerns as usual.

On Friday, the 25th, the Hong Merchants came down to the Second Bar, being the bearers of a paper from the Governor, which rejected the idea of Captain Richardson's referring the affair of Lin-tin to the Government of England, and reiterating his demand or order to deliver up the foreign murderers. This answer disappointed the hopes which the Hong Merchants had fostered, when they solicited the last document from Captain Richardson; and therefore, on receiving it, the Committee immediately ordered the ships to get under weigh, and pass through the Bogue.

It is usual to have pilots on board in this part of the river; but the Governor of Canton had threatened the pilots with death if they assisted in taking the ships through the Bogue. However, there being a fine breeze from the northward, the ships, aided by the excellent directions afforded by Captain Ross' Charts, passed down without pilots in perfect safety: and, although the occasion was not a pleasant one, the appearance of the line, formed by these noble ships, was majestic and beautiful, consisting of,

Repulse	Captain John Paterson, Commander.
Waterloo	Richard Alsager.
General Harris	George Welstead.
Bridgewater	William Mitchell.
Lowther Castle	Charles Mortlocke.
Atlas	Charles Otway Mayne.
Kent	Henry Cobb.
Kellie Castle	Alexander Lindsay.
Charles Grant	Hugh Scott.
General Kyd	Alexander Nairne.
Marquis Camden	Thomas Larkins.
Scaleby Castle	Captain D. R. Newall, afterwards joined the ships at Chuenpee.
Windsor	Captain Thomas Haviside.*
Farquharson	William Cruickshanks.*

His Majesty's Frigate "Topaz," thirty-six guns, Captain Charles Richardson, was lying at Chuenpee, when the Company's ships above named proceeded to that anchorage.

The Governor had promised that the forts would not fire; yet, as that promise was not to be entirely depended on, the ships passed down before

* These ships were lying at Chuenpee, having been previously despatched for England, but afterwards detained.

the forts with their guns double-shotted, and the matches lit. As th Company's ships hove in sight above the forts, His Majesty's ship "Topaz," below the forts, got under weigh, to beat up and assist them if necessary

About four *p. m.* the whole fleet was anchored at Chuenpee, or, as th words denote, "the bored nose, or the nostril orifice," which name i given to this anchorage from a rock through which there is an orifice fron side to side.

On former occasions, as in 1814, it had been maintained, that to with draw the ships outside the Bogue would be final; that it was a measur which would terminate all negotiation; there was, therefore, now no goo reason to calculate on any further advances from the Chinese.

On the evening of the 25th, at Chuenpee, the packets of the Honour able Company's ship "Scaleby Castle," direct from England, were delivere on board the "Waterloo," and brought a great many private letters, as wel as public intelligence, which interested and amused the minds of all per sons in the fleet during the 26th, and a few following days. To them th pomp of the coronation, and the death of the Queen, appeared simultaneou events.

On the 28th of January, a letter was received from the Hong Merchants, saying, they had heard of the ships having passed the Bogue, and that one ship was filling up from the other half-loaded ships; but they added, "We have some important words to communicate to you, and therefore we beg you to discontinue trans-shipping cargo; and that you will not go far off till we arrive."

On the 29th, they came to the "Waterloo," accompanied by the old gentleman, called "the man from beyond the great river." The important words which they had to communicate consisted of a proposal, designed to enable the Local Government to accommodate the affair: the plan was, that the Committee should write to the Government, stating that Captain Richardson affirmed, two men, named ————, and ————, had disappeared from the frigate. On this groundwork or foundation, laid in perjury (for in China a written declaration is used instead of oaths), they meant to rear a legal superstructure, by which they would prove these two missing men were the murderers. This proposal was totally rejected. The next remaining expedient was, that the frigate should go away, if it were but for a few days, to enable the Governor to write to Court, that the English cruizer had run away with the murderers on board.

The Committee, we understand, in writing, reiterated their former declaration, that as the Company's ships were not at all concerned in the Lin-tin affair, it was unjust to implicate their commerce; and that if, both now and hereafter, Government would separate the affair of His Majesty's ships from the Company's merchantmen, they were willing to return to Canton.

During the conversations and persuasions, *pro* and *con*, with the Hong Merchants, the old gentleman referred to above, whose avocations in youth were those of a Chinese lawyer, seemed to discover, what indeed was originally stated by Captain Richardson to the Governor, that the

attack of the Lin-tin inhabitants, and the fatal repulse they met with, was the business of one day; whereas, the Local Magistrate had represented, that the villagers, on the 20th of the 11th moon, had run after the sailors to recover some potatoes and spirits, and that on the 21st the sailors went on shore, armed, to take revenge. "This your statement," said the old gentleman, "quite alters the case in law; the repulse being at the moment of assault, is a very different affair from the transaction including two separate days." The Hong Merchants then proposed, that Captain Richardson should write to the Governor, stating the facts of the case. Although Captain Richardson had originally stated the facts to the Chinese Government, he had no objection to accommodate by re-stating them, which he did in a letter, rendered into Chinese by Dr. Morrison; and sent without any English copy, to prevent the facts and reasonings being misstated, under the pretext of amending the translation. The Captain also intimated in his letter, that the time of his departure from China was approaching; to prevent their having to say hereafter, that he went away without previously informing them of his design.

January 31st, a letter was received from the Portuguese Governor of Macao, expressing feelings of friendship to the English, and readiness to be useful to the Company's concerns; and if agreeable, to mediate with the Chinese in this affair. This letter accompanied a translation of a document sent to the Portuguese by a Local Chinese Magistrate in the neighbourhood of Macao; who is called by the Portuguese, the Casa-Branca Mandarin. He had written his paper in the usual pompous way of small Chinese officers, who, in bombast, commonly exceed their very bombastic superiors.

The burden of his mandate was, that as two subjects of the Celestial Empire had been killed, two of the English must be executed; or else the trade would be cut off for ever: and that as the English Chief and the others, with their wives, were merely allowed, as a matter of favour, to make a temporary stay in Macao; now the trade being stopped, and their wives taken on board ships, they should never again be allowed to return, till two Englishmen were delivered up to forfeit their lives.

We believe the mediation of His Excellancy was declined; and, as the Committee was in correspondence with the Chinese Governor of the province, the officious interference of a subordinate Chinese officer could not be attended to, and the Casa-Branca Mandarin's "Chop" was returned.

The principle on which the Portuguese Government occupies Macao, is that of sufferance—on consideration of paying an annual sum to the Canton Government. The Chinese issue orders to the Portuguese Government, and demand admittance, whenever they please, to the forts. In the town of Macao there are Chinese Magistrates, and Chinese custom-houses, as well as Portuguese Government, and a Portuguese custom-house.

The English Factory resides at Macao, not at the pleasure of the Portuguese, but by a right arising from an order issued to the Portuguese from the Chinese authorities. When the Dutch, under the dominion of France

were at war with the Portuguese, the Macao Portuguese Government ordered the Dutch Factory from Macao; but the Chief of that Factory succeeded, by some exertion, in obtaining from the Chinese Government a veto, disannulling the order of the Portuguese Macao Government, and the Dutch Factory remained in spite of them. Any European Merchant who, from Canton, obtains a permit to go to Macao, in what is called a chop boat, takes with him an order to the Portuguese Government at Macao to let him land; but if averse to him, they have the power to forbid their own subjects to let a house to him; the Chinese cannot compel them to rent out their houses; and it is not the usage for Europeans to live in Chinese houses. This difficulty, however, can occur only to individuals in China, who are not sanctioned by their respective European Governments, as there is a standing order, it is said, from the Court of Portugal to their servants in Macao, to accommodate with houses European Factories.

February 1st, a letter was received from the Hong Merchants, saying, that an officer, appointed by Government, would leave Canton on that day, to proceed down to the ships to enquire into the origin of the affair at Lin-tin, and that he would be accompanied by the merchants, and the old gentleman referred to in the preceding pages.

On the 3rd these persons arrived at Chuen-pee, and on the 4th, the official men went on board the frigate, and had a conference with Captain Richardson. He admitted to the cabin only his first Lieutenant, and the Surgeon of the "Topaz," with Dr. Morrison as the medium of communication on the part of the English. The Chinese Hong Merchants were not received on board; and the old gentleman, although previously in the ship, under the character of a friend, was excluded from the conference.

The official list of the wounded men, originally made out by the Surgeon, was signed by him, and by Captain Richardson, and then given to the Chinese, who immediately wrote down a translation from Dr. Morrison's verbal rendering. It was stated to them that the probable ground of the quarrel, on the part of the Chinese, was an officer's having destroyed two jars of spirits, which the inhabitants of Lin-tin had hid in the sand, for the purpose of getting them into the possession of the seamen. And the original charge of stealing potatoes, is supposed to have originated in the keeper of two pet goats having cut off the tops of some potatoes, and given them to the goats to eat. The Chinese officers, on this occasion, had no power to decide on the subject; but closed the conference by saying they would report to the Governor. They visited the cot of one of the wounded men, who was still unwell, and also looked at some of the healed scars of those who had received cuts.

The Chinese officers were received with attention, and the usual formalities of the band playing, and the marines drawn out; and when they left the ship a Chinese salute of three guns was fired.

Mr. Urmston, as Chief of the Factory, accompanied by Captain Alsager, paid a visit of ceremony to the Chinese officers on board the war-junk, in which the deputed Chinese came down to the frigate; and Captain Richard-

son returned the visit of the Chinese officers on board their own junk. When the Captain and Mr. Urmston left the deck, the Chinese saluted them with three guns.

In the junk were two long pieces of Portuguese brass cannon, one of them dated about 1630; which circumstance being communicated to one of the Chinese officers, he showed feelings of great satisfaction at the age of his gun.

The Captain of the junk, who wore a crystal button, appeared a simple good natured man. He accompanied the civilians on board the frigate, and expressed a wish for friendly intercourse with Captain Richardson.

The Hong Merchants, during this day, still desired some basis of a legal fiction to be laid, by the assertion of an untruth; such as, that two men had fallen overboard, and could not be found, for the purpose of enabling the Government to say that these were the murderers: for the merchants still pretend that the Government cannot admit the plea of self-defence, and make the case justifiable homicide; so that taking the list of the wounded men, and hearing the origiu of the affair, does not at all help them to make out such a statement as will suit to lay before the Emperor.

The Chinese officers seem to have been sent down, not with any specific terms of accommodation, but simply with a general intimation, that their superiors would not examine into the truth of any statement the foreigners chose to originate; and hence those officers came, not bearing terms of arrangement, but to endeavour to find out a way of closing the proceedings, on the original principle assumed by the Chinese Government, viz., that the frigate's men had murdered two natives; and therefore two Englishmen must either be executed, or be made out to have been drowned, or have been run away with in the frigate.

The Governor is now deprived of a very considerable part of his power by the arrival in Canton, of the Vice-Governor, usually called, in Chinese, the Foo-yuen, whose seals, as was stated in the beginning of this narrative, were in possession of the new Governor.

The new Foo-yuen is a Manshur Tartar, and many differ in opinion on this question with the Governor; in which case it must be more favourable to the foreigners; as the Governor, who is by birth a Chinese, has taken ground, than which nothing can be more hostile.

On Friday, February 8th, His Majesty's Frigate "Topaz" got under weigh at day-break; the Commodore of the Company's ships, Captain Wilstead, saluted the frigate, which was returned; and next a salute was fired from the Honourable Company's Ship "Waterloo," in return for one fired by the frigate, as a compliment to the President on the preceding evening.

At noon, on Friday, a letter was written to the Hong Merchants to inform them that Captain Richardson having waited a reasonable time for a reply to the report of the Chinese officers who were on board the frigate on Sunday last, and no reply having arrived, he had taken his departure.

Sunday, the 10th of February, a note from the Merchants, acknowledg-

ing the receipt of the Committee's letter, was received, in which they promised to transcribe and send down any document containing the commands of the Government as soon as they should be issued.

The Rev. Henry Harding, Chaplin to the Factory, performed Divine Service on board the "Waterloo" this day. "The Church was built" in an orderly manner on the quarter-deck, and the seamen attended to the service with much decorum. Captain Alsager officiated as clerk.

The official document which the Hong Merchants promised would be issued immediately on the sailing of the frigate, was not forthcoming but, instead of it, they came down to Chuen-pee on the 31st of February and presented the draught of a letter, which they wished the Committee to write to them, in which it was affirmed that Captain Richardson said on his going away, that he had been unable to find out who murdered the Chinese, but he would take all the men to England and have them punished there. The Committee also were required to say that they would write to the Court of Directors to induce them to report the affair to the King of England, that the crimes of the offenders might be punished. And the letter closed by soliciting the Governor to allow the Factory to return to Canton, as he had done in former edicts, and to open the trade, for which the foreign merchants were made to express themselves infinitely grateful.

Instead of adopting this letter, the Committee reiterated what they had said from the beginning, viz., that they did not possess authority over the frigate, and could not, now that she was gone, discuss the question, which it was the province of the naval Captain to discuss. But if the Chinese Government would separate the King's from the Company's ships, and allow the trade to be carried on as usual, the Factory was willing to return. With this document the merchants left Whampoa to return to Canton, in apparent good spirits.

The "man from beyond the great river," who, in this affair, had three or four times held forth, in the strongest terms, the most positive assurances of a speedy and final arrangement, did not make his appearance with the last deputation; and the man, nicknamed "the delicate young lady," was at pains to explain that the adjustment was not delayed by any feeling of hostility on his part.

February 14th, being Valentine's day, a small party of gentlemen visited the island, in Ross's Charts, called Laun-keet, which was found written in Chinese 龍穴 Lung-heuĕ, a name which denotes "the Dragon's Cave." No cave, however, appears on the island. A native affirmed, that a bay towards the south was intended by the word cave. Under a tree, at the east side of the island, there is an altar dedicated to a rude stone, which is the object of worship. The inscription on each side of the altar expresses a wish for fair winds and smooth water, which seems to imply that the worshippers are chiefly a sea-faring people. At the west end of the island there are a few, from ten to twenty male inhabitants, who appear to be miserably poor. The only brick building is a temple dedi-

cated to 三聖 San-shing, "three holy persons," whose names are Chow, Lin, and Lo.

At Chuenpee there was found a jar containing a human skeleton. It is said that one of the English surgeons, with an intention of benefiting anatomical science, brought away the scull.

Sunday, the 17th of February, the Hong Merchants came down with the draught of a letter to the Government, accompanied by a verbal promise that if the Committee would adopt it, and write it officially to the Governor, Vice-Governor, and Hoppo, the affair would be arranged. In this document, which professed to be founded on the Committee's last letter to the Hong Merchants, the spirit and style were modified, and lowered to a servile tone; the words used for the pronoun *We*, were changed to the Chinese word E 夷 which is usually translated *foreigners*, but which conveys, in addition to *not belonging to China*,—an idea of inferiority, resembling the word *barbarian* as anciently used by the Greeks. On this account the English translators have, for a long time past, disused it in their letters to Government. The proposed letter further required the Committee to say, that they would write to the Court of Directors to report the late proceedings to the King, that he might prosecute the people in the frigate; and closed by thanking the Government for their discernment in separating the King's from the Company's ships, and by soliciting the trade to be opened; for which they would be grateful in a ten thousand fold degree.

This draught of a letter was not adopted; but the last letter to the merchants, re-written, with an additional sentence, promising to lay the whole of the late proceeding before the Court of Directors; and the letter thus written was addressed to the three persons at the head of the Government.

February 18th, the French frigate "Cleopatra" arrived in Macao Roads, supposed to be on a mission to Cochin-China; and about the same time the new Constitution of the Portuguese was proclaimed in Macao. By this the power of the Disembargador (Judge) was considerably diminished, and the controul placed in the hands of an assembly.

The Company's schooner, to-day, brought from Macao, a Chinese document, in which a meeting of the Chinese inhabitants was summoned to consider how much the Disembargador had done during his twenty years' stay in Macao, to preserve the peace, by putting down the pirates, by opposing the English expeditions, &c.; and therefore the Chinese inhabitants desired to retain him in office, and prevent the new constitution or form of Government. Those who issued the requisition for a meeting desired that the Chinese Local Government should be addressed on the subject. It is said, however, that the Chinese creditors of the Judge, to whom he is indebted 400,000 dollars, were the only persons who cared whether he was in or out of office. In the above-named document, the Chinese state distinctly that Macao is theirs.

News has arrived from the Straits of Malacca, of the attack of the Siamese on Kidda, and of their having demanded from the Government

of Penang, the King of Kidda's head. This occurrence is said to be connected with the state of hostilities now existing between the Birmans and the Siamese.

Mr. Crawfurd, as Commercial Envoy, is about the same time on his way to Siam, from the Governor-General of Bengal. These occurrences will probably lead to some new relations between the British authorities in India and the Peninsula, which terminates at Malacca.

Friday, the 22nd of February, the Government Linguists arrived at Chuen-pee, bearing a document from the Governor, expressed as briefly and ambiguously as possible, under the state of feeling which must have existed in the minds of the persons at the head of concerns. It fully and freely re-opened the commerce, but still affirmed, that the frigate had run away with the murderers on board; and therefore, although to order the delivering up of the parties was impracticable, and the Committee was not said to be responsible, yet they had said officially (as in the last letter) that they would write home and narrate all the circumstances from first to last, that the affair might be examined into and managed. The Governor added, that his conduct in this case was an extraordinary display of gracious conduct and tenderness shown to people from remote parts.

But since the trade was fully opened by the Chinese Government, although they made that a matter of favour which the English considered merely as an act of justice, it was not an adequate reason for refusing to trade, and therefore the Committee resolved to return to Canton.

The Hong Merchants sent an official letter with the Government documents, and requested the Factory to return. The "man from beyond the great river," who had repeatedly raised the most sanguine expectations, which were long disappointed, now spoke of the past, and not of the future, and congratulated the Committee on the invitation to return to carry on the commerce as usual, affirming, as the merchant's letter also did, that the frigate's affair did not at all implicate the Company.

It has always been maintained by the Chinese Government, that the commerce, on their part, is matter of pure favour; and the people of Canton have invariably said, that if our ships voluntarily passed the Bogue forts, in the way they on this occasion did, they would never be allowed to return. As far as the Local Government is concerned, both these threats have now been proved to give way to other and more weighty considerations. The struggle commenced with great ardour and haughtiness on the part of the Local Government; and the Governor of the province as well as the Judge must have been mortified at the result; besides, his Imperial Majesty may not choose to be satisfied with the arrangement, it would therefore be *unhandsome* and *premature* to seem to triumph, however much all the English have cause to rejoice in escaping from the serious alternative to which the Lin-tin affair reduced them. *

H. C. S. Waterloo,

Chuen-pee, February 23rd, 1822.

* Mr. Urmston had the honour of being knighted (by patent) by His Majesty George IV., for his conduct on the occasion of the Lin-tin affair.

AN ACCOUNT OF THE FIRE OF CANTON, in 1822.

During Friday evening, November 1st, 1822, (Taou-kwang, 2nd year, 9th moon, 18th day), about nine o'clock, a fire in the suburbs of Canton, was observed from the European Factories. It was distant to the northward about fifteen or twenty minutes' walk; perhaps in a straight line it was distant one English mile. As is usual, on an alarm of fire, the engines belonging to the English Factory, to the Hong Merchants, &c., were drawn to the spot. But the streets being narrow, and no well-organized firemen, nor any efficient co-operation from the Government, the engines were ill-supplied with water, and made little or no impression on the fast-spreading conflagration. The Chinese carrying away their property, generally accompanied by a man with drawn swords or knives for its defence, and uttering loud cries, calling on people to clear the way, filled the streets. A few English gentlemen, officers of the Company's ships, and others, endeavoured to assist in extinguishing the flames, and in pulling down the houses; but they met with no co-operation from the natives, and the fire rapidly encreased its fury.

On the English Chief's apartments there was a terrace, from which the fire was observed by the anxious Europeans, and the probability of its reaching the Factories, was viewed differently, by various persons. The Honourable Mr. Erskine from Penang, deemed its approach inevitable, so early as eleven o'clock on Friday evening: and about twelve or one o'clock, Mr. Urmston directed Captain Smith, the Commodore of the Fleet, to dispatch an order to Whampoa, for a boat and men from each ship, to assist in case of its being required.

Most of the Europeans in Canton began about midnight to prepare for removing their papers, and whatever they deemed valuable, into boats on the river. So many boats were required, that the demand for their hire became from ten to thirty fold what was usual; and ultimately, some persons were unable to procure them at all.

The Company's ship, the "Regent," having not yet arrived, the woollens of the season had not been distributed amongst the Hong Merchants, but were still in the Company's warehouse. Coollies (or porters) were early employed to remove them and other commodities; but, as the fire increased, all classes, either personally or relatively, became implicated, and labourers were difficult to be procured.

About five o'clock on Saturday morning the danger appeared every moment more imminent. Two papers in Chinese, written in the name of the English, and all other Europeans, were dispatched by Mr. Urmston, to be given to the first Mandarin that could be found in attendance at the fire; calling upon the Governor, and the other superior officers of the Government, to order the military and the police to unite in pulling down

the houses around the fire, as the only possible means of extinguishing it and of saving the houses of foreigners and natives, which yet remained unconsumed.

The paper was couched in the most earnest and importunate language Messrs. Daniell and Wigram took one, and succeeded in delivering it to an official person, who read it, and looked frigidly displeased at its contents. Mr. Slade took another copy to another quarter—succeeded in showing it to some official persons, who would not receive it nor read it.

A letter, sealed by the Chief, Mr. Urmston, written in similar language, but still more importunate, addressed to the Governor himself, was then dispatched by Messrs. Hudleston and Robinson to the city gate; joined also by Dr. Morrison and Mr. Slade. When they arrived at the gate, the officer and men on guard, in their usual silly manner, made a great fuss and noise, and struggled to keep out the foreigners, and shut the gate upon them. The letter, however, was thrust into the hands of an inferior officer, who looked hastily at the address, and ran off with it towards the Governor's without saying a word.

No efforts, however, to pull down the houses were taken by the Government, and the throng in the streets was so great, that the pulling down of the houses by unauthorized individuals, whether natives or foreigners, must have occasioned the deaths of many persons. The silly pusillanimity of the Governor appeared afterwards in his sending back the letter un-opened, because it was not sealed with the Company's seal; but by Mr. Urmston's private seal, the Company's, having been put in a place of safety, and then inaccessible. The Linguist again took the letter to the Governor, but whether he opened it or not is unknown. Nothing was done by the Government, and about eight o'clock the Factories were on fire.

The whole of Saturday was spent in ineffectual struggles to arrest the progress of the flames. The wind blew from the north-east, and the sun of that day had not set, till all hope of preserving any of the foreign Factories was lost. The fire spread to the westward, across the suburbs, and along the edge of the river, to the distance, probably, of a mile and a half.

Sunday morning dawned, and exhibited nothing but the ruins of all the European Factories, with the exception of the American Consul, Mr. Wilcock's, Mr. Berry's, and a part of Mr. Magniac's. The English warehouse was entirely consumed; but nine sets of apartments were preserved.

The Hong Merchants, Fatqua, Chunqua, Pwankkequa, and Mowqua, had their Factories completely destroyed.* Thousands of houses and shops were burnt to the ground. Twenty-seven persons were trampled

* Had Mr. Urmston's urgent applications to the Viceroy, and other Chinese Government officers, been attended to and acted upon—of pulling down the houses surrounding or near the fire, the progress of the conflagration would have been materially arrested; and the European Factories, and very many of the Chinese buildings in all probability saved.

to death at one spot, in consequence of a scramble for dollars, which fell to the ground, when a robber cut the bag on a man's back, which contained them.

General Le (or the Kwang chow-hëe) told the writer of this, that 50,000 persons were rendered houseless by the fire. No such extensive conflagration had occurred in the memory of man. It was, he said, "Heaven's will." The Governor, on the walls of the city, knelt down and prayed to Heaven for deliverance; but in vain. On Sunday morning he came to view the ruins, and wept over them.

On Monday the 4th, early in the morning, the Company moved their treasure, amounting to about 700,000 dollars, on board a chop boat, and sent it down, by previous permission, to the senior Hong Merchant, Howqua's treasury, guarded by English sailors in a ship's boat. After a part of it was landed at Howqua's, he became so alarmed that he altered his mind, and requested it might be taken to Whampoa and put on board ship. The reason assigned by him was, that he was apprehensive the houseless and starving people, joined by banditti, would make an attack upon him. He even recommended that Europeans should go down to Whampoa on board their ships, to a place of security. The treasure was taken down to Whampoa, and put on board four of the Company's ships; but his advice to leave Canton, was not taken. There is much reason to apprehend, that he and other Chinese merchants often make either false or exaggerated statements, to answer their own purpose. Howqua wished to get rid of the treasure (not unreasonably) and to avoid applications for assistance, and probable tumult, and therefore he exaggerated at first the danger of assault from banditti.

The Chinese sent out a party of the military and police runners, to keep off the populace and prevent theft. During the night there were 400 men, and in the daytime forty soldiers, and thirty of the police. An inferior officer and the police asked, as a favour, a daily allowance from the Company for this extra service, which was conceded; and, as usual, the officers mentioned it to their superiors, who would not permit them to receive it; and sent back the first day's allowance. The police were less scrupulous, and continued to receive theirs.

On the night of the 4th, some Chinese officers disgraced themselves by robbing *****, who was officer of the English guard placed over the Factories, of his sword and ring. Those who had this property escaped; but he detained one who was in their company till the next day, when the affair was laid before General Le.

The story told was, that the Chinese invited themselves, or were invited by *****, to his rooms, where he showed them his sword and ring, and gave them something to drink. When these new acquaintances were parting, and shaking hands, one Chinese drew off the ring, another took away the sword, and the third was taken prisoner.

General Le said, admitting this statement, these officers on duty had no right to visit and drink together; they have all committed crimes; if I flog my officers, will you flog yours?

It was answered, the robbery is the disgraceful crime, not the visiting He admitted it was shameful, but would not admit the visiting and drinkin to be more correct. General Le was told, that it would be right to addres the Governor as the highest civil authority; but, that the General migh not be disgraced by such mean conduct in his subordinate officers, th man detained would be delivered up to him, on his engaging to punis the parties, and to endeavour to recover the property. The property, h said, might be thrown away, and be irrecoverable; but he had the name of the parties, and would punish them severely. He thanked the Englis Chief for the handsome manner in which he had softened down the affair.

There were also those who thought, that our officer of the guard ha committed himself, by having had any thing to say to these Chinese, an having allowed himself to be disarmed, either by fraud or force. Beside the dreadful calamity which so recently had bafallen so many, occupie the time and attention of all authorities too much, to leave any leisure fo further measures respecting a personal rencontre, in which evidently ther was culpable remissness on one side, and contemptible meanness on th other

The Chinese authorities put the populace, for the time being, under sort of martial law. Several poor wretched natives, caught picking u iron and nails from the buring ruins, were dragged before military officer and they immediately laid them in the ground and flogged them on th breech; sometimes with a thong, and sometimes with a flat bamboo. A English sailor who struck an officer of a ship to which he did not belong was tied to the flag-staff and punished with two dozen lashes.

The treasuries, of most of the factories burnt down, were attempted t be broken open by the Chinese during the second night of the fire. Som baffled their efforts; others were opened but found empty. In Mr Oliphant's they found dollars, and had carried of a few thousands, whe he, and a party with him, came and drove them away, and saved th remainder of the treasure.

Wednesday, the 6th, the Governor issued a proclamation requiring a account to be sent into Government of the number of houses destroyed and the amount of property consumed, and the number of lives lost, prepara tory to his sending a report of the melancholy occurence to the Emperor.

The English this day sent into Government a paper, in which the stated their probable loss to be about 4,000,000 of dollars. They expresse their belief in Providence; but at the same time maintained, that a human efforts must be employed to avert evil; and regretted that their re quest, on the morning of the 2nd, had not been attended to; for had it bee so, the probability is that one half of the calamity might have been averted They represented the danger arising from the Chinese houses (in whic and about which there is always a great quantity of wood) being buil against the walls of European factories; and begged the aid of Govern ment to arrange equitably with the owners of the ground; so as to leav a space between the Chinese houses, and the foreign factories, that ma hereafter be built.

On the morning of Wednesday, two Chinese were decapitated on the charge of being incendiaries, and for robbing during the fire; and on Thursday morning two more were beheaded on similar charges being proved against them.

This day two poor people, gathering bits of iron from the ruins, and a passenger, were crushed to death by a wall which fell upon them.

Some state the loss of lives altogether at one hundred, and mostly, young men. Robbers cut down those who were carrying away property; and probably some attempting to rob were killed by those who defended it.

The Local Magistrates, the Nan-hae-hëen, and the Tso-tang, are dismissed for mismanagement, and are to have their punishment referred to the Emperor. The Governor himself, by law must have his conduct enquired into. It is said that on the night of the fire, in the anguish of his mind, he disrobed himself—put off his official cap and his boots, and threw them into the flames, thereby intimating his willingness to suffer dismissal, on account of his inability to extinguish the fire.

The punishment called 'Ear Arrows' was inflicted on two Chinese on Tuesday; probably the same men who were decapitated on Wednesday morning. The point of that, which was intended to represent an arrow, was struck through the ear in two places, so as to stand perpendicular, and from the top of the shaft there was a label waving, on which was written the nature of the crime committed. In this manner they were pulled along by small chains, at a quick pace, with a gong beating before them.

Friday morning, the 8th, two more incendiaries were decapitated; and in the evening of that day a man, dressed in woman's clothes and affecting the voice of a female, begging for a night's lodging, was detected, and found to be an incendiary. The Governor, in person, thrice visited the city gates, and by his manner discovered, that serious apprehension for the public tranquillity filled his breast.

The English received an answer to-day from the Governor concerning the mode of building Chinese houses apart from foreign factories, as suggested in their letter to him on the 6th instant. He commanded the Hong Merchants to examine the place referred to, and see if they could make such a detailed report, as would enable Government to act on it.

His Excellency said he did not receive the petition sent to him on the morning of the 2nd; and if he had, the natives would not have submitted to have their houses previously pulled down for the purpose of saving the foreign factories. The strong gale of wind blowing direct from the north, (he said) and the furiously rapid spread of the conflagration, exceeded all anticipation, and rendered unavailing all the measures which were taken to extinguish it.

A fire occurred at Macao on the 1st instant, in the Chinese village called Sha-le, and burnt to death, a mother and child. It was on the evening of the same day that the fire of Canton broke out.

Although the English had nine sets of apartments preserved, they were inaccessible through the ruins and rubbish, as well as from the danger of part of isolated walls falling and crushing those, who might pass below them. During several nights, every individual slept wherever he could find shelter; but on Thursday the 8th, the greater part of the factory

moved into a warehouse, or packing-house as it is otherwise called, be longing to Con-se-qua, once a rich man, but now a bankrupt Hon merchant. In this range of buildings, the Chief and Committee, took u their abode, and established an office for the transaction of the Company' affairs. On the same day also, the examination and shipping-off of te recommenced.

To pull down, or overthrow the lofty walls of the burnt factories, was task for which the Chinese did not feel themselves competent, being afrai of the danger; and consequently, officers and seamen from the fleet, un der the direction of Commodore Smith, were appointed to perform thi dusty, dirty, hazardous duty; Chinese labourers were at the same tim employed to carry out, from the factories, the bricks and rubbish.

The fire of London, which broke out on the morning of Sunday, Sep tember 2nd, 1666, was perhaps, as the accounts say, never exceeded i its destructive extent, in any part of the world. The fire extended it ravages over a space of ground equal to an oblong square, measurin upwards of a mile in length, and half a mile in breadth. According to thi statement, the fire of London was exceeded, in the extent of its ravages, b the fire of Canton.

The Governor Yuen, General Le, and the Chinese people generally, sa of this great calamity, that its occurrence was by the "will of heaven,' 天意 Tëen-e; that it is 天災 Tëen-tsae, 'a judgment from heaven, a visitation of God, to punish this wealthy, fraudulent, luxurious, an depraved city.

If the wickedness of the Antediluvians induced the ruin of a whol world; if the crimes of Sodom called for fire from Heaven to destroy th cities of the Plain; if the wickedness of Nineveh, that great city, rose up before God, and cried for punishment; if Babylon, Egypt, and Jerusalem were, for their crimes, destroyed; how can it be thought superstitious o credulous to believe, that on this occasion, the Moral Governor of the world should cause a concurrence of circumstances, of an afflictive nature, to co-operate as a general chastisement, or punishment. "God said, I will set a fire in Egypt, and execute judgment." *—"Judgments are prepared for scorners."†

"How speedily can a slight disorder of the elements consume the wealth of the most opulent, and in an hour annihilate the idolized hoard, or the unjust gains, which may have been accumulating half a century; and in this case, as in war, and famine, and pestilence, God is pleased to permit the comparatively innocent to be involved with the guilty, still he is just, for the present dispensations of Providence are not final; in the end it will be seen that the "Judge of all the earth does right."

Resignation; a humble acknowledgement of God's justice; less de pendance on wealth; less avidity in the pursuit of perishing riches; more fear of God; more trust in his help; labouring for the bread that endure to eternity; laying up treasures in heaven; and placing the heart there,

* Ezek. xxx. 16, 19. † Prov. xix. 29.

are lessons which should be learned from general calamities. Or, as Archbishop Secker says, "the great comprehensive lesson which the Almighty intends to teach by every judgment is, an awful regard to himself as the moral Governor of the world, and the practice of religion." (Note on Isaiah xxvi. 9.) God punishes, either for the advantage of those who suffer; or that others may hear and fear, and do no more wickedness. "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." Isa. xxvi. 9.

The Chinese character, as formed by paganism and despotism, exhibited on this occasion, was the opposite of generous and disinterested. No aid from government was afforded to the suffering natives; and no voluntary subscriptions were opened by those who escaped the fire, for those who had been ruined by it. During the fire, a spirit of selfishness prevented those united efforts, and personal sacrifices, which, humanly speaking, would have mitigated the evil.

The Hong Merchants are generally men who have known Europeans from ten to twenty years of their lives; have had daily dealings with them; and, in many instances, formed a sort of friendship for them; but after the Europeans were burnt out, and left houseless, none of the Hong Merchants who had escaped the fire, and had houses and warehouses entire, volunteered a night's lodging, or a single meal to the houseless and fasting. Fan kwei, 'foreign devils:' it was necessary for the foreigners first to solicit them.

From this censure the Chinese servants must be exempted; they generally stuck by their masters, and aided honestly in saving their property. There were but one or two exceptions. One was the servant of a visitor at Canton, whose master's good or ill-will did not affect, as he thought, his future welfare; it is said he ran away with a hundred dollars of his master's money.

ADDRESS TO SEAMEN.

China, September 22, 1822.

British Sailors! Men born in Christian lands!—In consequence of your being now far off from your native islands, and from your kindred, and sojourning for awhile on the borders of a proud Pagan nation, I address you as a fellow-countryman, and as a friend. I desire to appeal to your understandings and to your good feelings. I desire to promote your personal respectability, the honour of our country, and your happiness, both in this life, and in that eternal state of existence, which God our Saviour has assured us will come after the death of the body. Your circumstances as to your kindred at home are no doubt very various; some of you have fathers and mothers yet alive, who are anxious about their sons, exposed as they deem to the perils of the ocean; scorched by the hot rays of a vertical sun; and in danger of being seduced by bad company to impiety,

to drunkenness, or to debauchery; other men and lads are fatherless or motherless, and alas! friendless: others again it may be are the only support of an aged mother, of a sister, or of a wife and family. I address you as a man who knows the feelings of a son, of a father, of a husband, and of a friend; and I hope, on the perusal of this paper, you will cherish all the kindest recollections of your homes, and your kindred; that serious reflections may gain the readier access to your understandings and your hearts.

Sailors! you know, that, in reference to fighting his country's foes (Americans were included), the gallant Nelson said, "England expects every man to do his duty." This was nobly said in the day of battle, and it is not less true in the time of peace. England expects, and I will add, Heaven expects, every man to do his duty. Now every man has certain duties to perform to himself, to his kindred and country, to mankind generally, and to his God and Saviour. And what is man? Man is a creature composed of a body and of a soul: in his body, (the flesh, and blood, and bones,) man resembles the beasts; but in his soul, a spiritual thinking principle, he resembles the angels; when the body dies, the soul dies not, but passes to an invisible eternal state. Man is a creature accountable for his thoughts, his words, and his actions to Almighty God, the maker and preserver of the universe, which is composed of the sun, the moon, and the stars; the earth and all that are on it; the ocean, and all the creatures that are in it. Every man therefore should remember daily that he is not allowed to do as he pleases; but he must do what reason and conscience and God's declared will require him to do. When God Almighty made the first man, he taught him to know his will perfectly; and all nations, the heathen Chinese, and other heathen nations, have retained to this day some part of this knowledge; and any man may, from studying God's works and God's providence, infer to a considerable extent, the will of God; but God's will is most fully made known in the books written by Moses and the Jewish prophets; and by the apostles and other disciples of Jesus Christ our Saviour; for those men, out of mercy to all mankind, were taught by God Almighty, what was His will; and what he required of men, and what were His plans of mercy towards men. Now then, reason, and conscience, and the Bible, must be your guides; and you ought to think and read; and also take the advice of well-intentioned men, who may have had more time to think, and to read than you have had. It is on this supposition, that I have taken upon me to volunteer my advice.

Your duty to yourselves requires you to take due care both of your body and of your soul. You must work to obtain an honest supply of food and raiment; and work too, that if possible, you may have an overplus to help your kindred, some of whom may be old, or sick, or helpless. If a man merely eats, and drinks, and works, and sleeps, and never thinks about his family, or of improving his own mind, or of promoting the welfare of his immortal spirit, he lives as if he were all body, and not better than the beasts: and further, if a man exerts his mind as well as labours with his hands, only to pamper his animal appetites, he makes his soul,

which is the spiritual, noble, and angelic part of his nature, a slave to the brutal part; the animal body, and so, in many cases, becomes worse than a beast; or, as some old writers say, such a man is "half brute and half devil." A good man uses his reason and religion to regulate his animal appetites, because God has forbidden excess and irregularity, and because the unrestricted indulgence of appetite and lust is injurious to man's health; wastes the property, which should enable him to do good to his kindred, or to the sick and distressed; for excess and irregularity are generally injurious to other people, either by the withdrawment of some good, or by the infliction of some positive evil.

Those of you who have performed several voyages to China know very well, that annually many men belonging to the fleet die at Whampoa; sometimes by the usual course of God's providence, without any direct cause induced by themselves, and in this case they are blameless; but also sometimes in consequence of diseases brought on by drunkenness, &c.

* * * * * * *

In China the British Sailor too commonly mis-uses the leisure of the Sunday; and on liberty-days abandons himself to the grossest, and most unrestrained indulgence, of his beastly appetites; even when on duty at Canton, he sometimes allows himself to get drunk in Hog-lane; and in so doing, not only injures his health, but exposes his person, his country, and his religion, to the scorn of the Pagan Chinese; and he, in common with every unjust, covetous, avaricious, lying, drunken, debauched European, in Pagan countries, causes God our Saviour to be blasphemed amongst the heathen; such men, whatever their station, or whatever their cloth, not only neglect their own salvation; but also hinder the salvation of others. These are awful views of the subject, and not alone applicable to sailors in China.

But to return,—British Sailors! it is allowed on all hands that you possess courage and generosity; that you can fight hard, when your commander bids; and that you will jump overboard at the risk of your own lives to save a person drowning; still war and danger are evils; you do not wish an eternal continuance of strife and of hurricanes. What is your character in peace? I will tell you: you are accused in the British Parliament, and in the English Newspapers, and in the conversation of some gentlemen, of being ungrateful, turbulent, and riotous; and of getting drunk, and of quarreling, and fighting, and sometimes of causing the death of the natives; and by such conduct, in China particularly, of occasioning an immense loss of property to your employers, by involving them, through your misconduct, in discussions with the Chinese Government, to prevent your being tortured and strangled unjustly in cases of accidental homicide. The Chinese law will not excuse a man who kills another in a fight, because the other man struck him first, or insulted him by words or looks. The English law does not allow of slight pretexts for killing a man; and the Chinese law, is more strict than the English law is. If therefore you get drunk, or put yourselves in a passion and fight, and kill a native, you will not only be censured by your country-

men, but your own life may be sacrificed, should the facts be prove against you; for no body should screen a murderer. The sailors of othe countries are commended as more reasonable and better behaved tha you are; and even the Chinamen are preferred before you, as an orderl sober people. Now, as a man, and a man bred up in a Christian lanc every sailor, in the Chinese fleet, should reflect and see how far these ac cusations are true in reference to himself; and if his conduct has heretc fore given just occasion for these censures, let him resolve to alter hi conduct. Let him think of his home, of his kindred, of his country, an of his Saviour, and no longer by his misconduct cause injurious reflection to be thrown on them. And let him think of his duty to himself; tha he has a soul to be saved, as well as a body to be fed and clothed; and le him resolve to be true to her who is, or whom he intends (if Heaven will to make his wife. Thus, with God's help, a general reformation in th conduct and character of British Seamen, who frequent China will tak place, and the shameful excesses of liberty-days will be discontinued.

I might here reason with seamen on their duties to mankind generally to Hindoos, and to Chinese, to Malays, or to any other people,—to ac justly and kindly, and to behave peaceably; for all these men are (as th Lord's Prayer implies) God's creatures; nay, God's children; hence thes words, "Our Father which art in heaven," and so on. All nations, it i true, are not the same in character, any more than all the sons of a famil are the same in temper and conduct. Some sons are dutiful, others ar undutiful; some are clever fellows, others are great blockheads; stil they should in a family be all kind to each other. These members of th human family, the rascally Chinamen, as they are sometimes called, ar shrewd fellows; and I am sorry to say, they too often take in the hones hearted British Sailor. They sell him bad poisonous grog, or spirits, anc they pretend to be friends till he is drunk, and then they rob him of hi money. These fellows should be shunned and guarded against. Al Chinese are not so bad. They have both good and bad men amongs them. But all of them, even when saucy are not worth fighting with A British seamen's courage is well known; he need not show it in fight ing with the Chinamen; but he should try to be quite as sober, and as well-behaved as the best of these people are: and he should not allow himself to be taken aback by a spirit-drinking breeze, whilst the bad Chinamen are sipping tea with a final intention of coolly robbing poo Jack's pockets. This simplicity of the Sailor is what every body blames and those who most love and admire a True British Tar, still weep ove his too frequent thoughtlessness and folly.

Wishing you, men and lads, health and every good, and, I say it ver seriously, peace with God, by repentance and faith in the merits of ou Saviour, for then you will study to "live a godly, righteous, and sobe life," wherever you go,

I remain, Your's sincerely,

AMICUS.

Canton, December 1, 1822.

"The General Plan given in the following Proposal being approved of by some individuals to whom the Manuscript has been shown, it is now printed, to make the subject more extensively known, that its merits or demerits, practicabilily, or impracticability, may be conversed about, and more distinctly ascertained. Dr. Morrison will be happy to receive the written opinions, or suggestions of any Gentleman who is resident in, or who frequents China, on either or both, of the subjects proposed, for the benefit of any Committee, who may hereafter meet to deliberate and report thereon.

PROPOSAL FOR BETTERING THE MORALS AND CONDITION OF SAILORS IN CHINA.

Canton, China, September 25th, 1822.

At Whampoa, the anchorage of European ships which frequent China, there are annually from fifteen to twenty large Indiamen; and between twenty and forty smaller vessels from the United States. The crews of those ships make collectively from two to three thousand men, all of whom speak the English language; and therefore, under the operations of liberal and Christian sentiments, any benevolent efforts for the good of these men, whilst in China, may include both nations.

The assistance that sailors in China require, is medical attendance for many of them; and for all of them, instruction concerning their duties as moral and religious beings. Medical assistance is provided for all the Indiamen, and for some of the American ships, and therefore it only remains to be enquired whether the mode of communicating that assistance may not be improved, so as to make the condition of the sick and healthy men better; and the fatigue of the medical attendants less—that is, whether a Floating Hospital, to which the sick men may be removed from their own ships, away from the noise and bustle occasioned by unloading, and other duties daily going on; and what is perhaps of the first importance, in some complaints (arising, as it is supposed, from the local circumstances of a particular ship), removing the Hospital to a more healthy part of the river. In case of infectious diseases also, the Floating Hospital would remove the sick men from those still in health.

Moreover, ships do arrive frequently (country ships as well as Americans), and occasionally the vessels of other nations, without any medical person on board; and sometimes without any such person at Whampoa, in those cases the Floating Hospital, always having a medical man belonging to it, would afford such relief as every humane mind would be happy to avail itself of; and humanly speaking, many lives might be saved. And when death did occur, the rites of sepulture could perhaps be more decently attended to by those persons belonging to the Floating Hospital, than is practicable amidst the hurry of a ship's duty.

However, much is done for the seaman's health, and his bodily comfort, but little or nothing for the improvement of his mind. In some

some ships, it is true, prayers are read, which is so far well; but prayers a not for the instruction of the ignorant; but are the language of a perso already instructed, addressed to the Deity; and hence it happens th hearing prayers, but seldom reforms individuals. Without, however, di cussing this question, the fact is, that thousands of seamen, who, in th course of a year stay a shorter or longer time at Whampoa, and, man of whom die there,* neither have prayers nor any kind of religious in struction; and hence the Sunday only gives them leisure to get intox cated and quarrel with the Chinese. A Floating Chapel, with sermon twice a day, would furnish the means of rational occupation, and of reli gious and moral instruction to as many of the seamen as choose to ava themselves of it; many of whom would no doubt gladly do so, if a piou zealous preacher addressed them. The benefits arising from such a institution would not only apply to the individual sailors whose mind were improved; but from the more moral and orderly behaviour of th sailors, which would in all probability follow; the interests of all who trad to China would be subserved, and the respectability of foreigners, in th eyes of the Chinese, would be promoted.

The Floating Hospital and the Floating Chapel, being perfectly uncon nected with the natives; and the sailors not having to go on shore whe frequenting either, no opposition can be anticipated from the Chines Government, nor any interruption to divine service, from the curiosity, o insolence of the populace.

The only objection to the plan appears to be the probable expense o the vessels employed; and of the persons who shall perform the necessar duties.

At London on the Thames at Liverpool, and at Leith, and othe places, the Floating Chapel has been adopted, and been found tomeet th wishes of sailors, and to be useful to them. At London, the Floatin Hospital has been adopted, and met with the approbation of His Majesty' Government, and many persons of distinction in the country.

The expense for the Hospital would arise chiefly from the vessel em ployed; for it may be hoped that the medical gentlemen belonging to th fleet would arrange a plan by which they could attend the Hospital b turns, and so have indeed more leisure than when attending each his ow ship. The expenditure of medicines would not be more in one case tha the other; and those ships which were unsupplied with a surgeon, coul not object to pay a sum of money, as they now do, for the visits of th surgeons of other ships.

The Chapel would of course be an entirely new source of expense, a no means have heretofore been used by the English or Americans, for th moral and religious instruction of their seamen in China. Some of th continental nations, who formerly frequented China, had schoolmaste and chaplains on board.

* See end of the Proposal.

Whether Chinese chop-boats could be fitted up to answer the purposes intended, and other details of the subject, could be ascertained by a Committe of Gentlemen, well affected to the general objects.

The Honourable Company's Chapel in Canton is not of use to the sailors, for they are not allowed to visit Canton, excepting as boat's crews; and the few that happen to be in Canton on Sundays never attend the Chapel; probably under an idea that it is not intended for them but for Gentlemen. If they were disposed to go, it could not contain many.

QUESTIONS SUBMITTED.

1. Are the objects proposed desirable or not? reasons for or against.
2. If desirable, what are the best means of effecting them?
3. The difficulties or objections what? how may they be removed or overcome?

Any written opinions given will be considered public, unless the writer expresses his wish they should not be so.

Note.—I. Captain W. of the Honorable Company's Service, thinks the average number of deaths at Whampoa, amongst the English sailors annually, is one hundred; others think the average between one and two hundred. In the season 1820-21, a single Company's ship lost thirty men.

II. Instead of a vessel fitted up on purpose for a Chapel, the deck of any ship in the harbour, may at first be borrowed on a Sunday morning, and if there were service twice a day, the deck of another ship, in a different part of the river be employed in the afternoon. It is presumed that there would always be found Commanders who would be perfectly willing to subject themselves to the slight inconvenience which this arrangement would occasion, for the sake of at least making a fair trial to improve the morals of the seamen.

III. "The Port of London Society for Promoting Religion among Seamen," was instituted in 1818. The East India Company subscribed to it £100. Prince Leopold attended the Second Anniversary, in May, 1820.—*Highmore's View of Charitable Institutions.*

On Dec. 8, 1822, the Bethel-flag was hoisted at Whampoa, and a sermon to the sailors preached by Dr. Morrison.

EXPLANATION OF THE TERM "CHURCH."

AS FORMING AN APPENDIX TO A SERMON PREACHED TO A MIXE CONGREGATION, FROM VARIOUS NATIONS, AND BELONGING TO DIFFERENT CHURCHES, AT WHAMPOA, IN DECEMBER, 1833.

BY DR. MORRISON.

The word church, in the New Testament, has two significations, an only two. It sometimes means the whole number of Christ's disciple or the whole body of the redeemed, of all ages of the world, both in heave and on earth; hence, in the Epistle to the Hebrews, we read of "th general assembly and church of the first-born." And in the Acts of th Apostles it is said, "the Lord added to the church daily such as should b saved." The only other sense of the word church denotes a single con gregation of professed believers in Christ Jesus, assembling in one plac for religious worship, and the observance of the institutions of Chris Such, for example, was the church at or in Jerusalem, Antioch, Ephesu Corinth, Philippi, and other places. When more than one congregatio is intended, the word church is not used, but the plural, churches.

Thus, in the passage of Sacred Writ, to which the preceding sermon refers, there were seven churches in Asia minor, which was no very larg territory; and there were, beside, a great many other churches in differen parts of the Roman empire. Hence we read—"Then had the churche rest throughout all Judea, and Galilee, and Samaria." But we never rea that the Apostles thought of uniting them under one authority. Nor doe our Saviour intimate, in the solemn admonitions and warnings which h gives to the seven churches, that any one ought to be under the control of another, although they were in the same region or neighbourhood, an under the same government.

Dr. Campbell, in his Lectures on Eccl. Hist. says—"In any interme diate sense between a single congregation, and the whole community o Christians, not one instance can be brought of the application of the wor church in sacred writ. We speak now indeed—and this has been th manner for ages—of the Gallican church, the Greek church, the church o England, and the church of Scotland, as of societies, independent an complete in themselves. But such phraseology was never adopted in th days of the Apostles. They did not say the church *of* Asia, or the churc of Macedonia, or the church of Achaia; but the churches of God i Asia, the churches in Macedonia, the churches in Achaia. The plura number is invariably used, when more congregations than one are spoke of, unless the subject be of the whole commonwealth of Christ. Nor i this the manner of the penmen of sacred writ only; it is the constan usage of the term also in the writings of ecclesiastical authors, for the tw first centuries." Again:

The injunctions given by our Saviour, and the approved practice of the primitive churches, as recorded in the New Testament, show a church meant one congregation. Our Lord says, in Matt. xviii. 15—17, "If thy brother trespass against thee, go and tell him his fault between him and thee alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be to thee as as a heathen man and a publican"—that is, as one who has renounced his Christianity. Now, it cannot be supposed, that every private quarrel was to be made a national affair, while it might, with ease, be referred to a congregation of Christian people; therefore, it appears manifest, that by the word church, our Saviour meant the congregation of Christian people to which the parties belonged.

The most important parts of Christian discipline—such as the choice of officers, receiving members, excluding those members whose acts are unworthy of the Christian character, and restoring excluded members who have become penitent—these are enjoined as the duty of the whole church resident in any place; which arrangement shows that, by a church, a single congregation is intended.

Another material circumstance connected with the primitive churches is, that each church was independent of any external authority. It was competent to the management of all its own affairs. The Saviour himself, as made known by his personal ministry, or in the Gospels, and by the personal instructions and letters of the Apostles, was the authority to which every church was required to be subject. But no one church was to be subject to another. Mosheim, in his Church History, says—"The churches in those early times, were entirely independent; none of them subject to any foreign jurisdiction; but every one governed by its own rulers, and its own laws." And again, "All the churches of the first century, though closely connected by the bonds of faith and love; and most ready mutually to perform every duty to one another, possessed, nevertheless, the right of jurisdiction, and governed themselves without foreign assistance or any external authority. No where, either in the Scriptures or in other records, is any thing to be found, from which it can be understood, that some churches depended on the command and will of other churches, which were greater and more renowned; on the contrary, many things occur, which make it most evident, that they all had the same authority, and were entirely similar and equal to one another."

Gibbon says, "The (Christian) societies—or churches—which were instituted in the cities of the Roman empire, were united only by ties of faith and charity."

A church, in primitive times, was a society or association of Christian men for religious purposes, with officers chosen by the society, from among themselves, to carry the objects of the association into effect. A Christian society, or church, did not differ materially from modern literary and scientific societies, excepting in its object; which was, to observe the in-

stitutions of their Divine master; assist each other in learning his doctrine obeying his precepts, and adding to the number of his disciples. Thes little societies or churches, commonly meeting at first in private house soon became numerous throughout the Roman empire. Those already i existence assisted at the formation of new societies; and, being formed each had the right of admitting or excluding members. Religion wa essential to membership. It would have been as incongruous for an irre ligious man to be a member of one of these Christian churches, as for a man who cannot read to be a member of a literary society.

It is manifest that, in primitive times, these churches or societies o Christians never thought of asking the government to incorporate them or grant them civil privileges, or chartered rights. To be protected fron violence, and be allowed to diffuse their religious principles, which are evi dently favourable to morality and social order—was all that they wished for

This simple and apostolical system, however, was eventually departe from; at first by the ambition of more opulent churches and their officers and, at last, in consequence of the professed conversion of the Empero Constantine. From that time to the present a perfectly anti-primitive and unapostolic system has been tried. It has been attempted to force all the people of a nation to be of one church, or to form them into one religious society; and it has also been attempted to force all the Christian societies in the world to submit to one authority. The attempt has caused *rivers* of blood to flow, but it has been in vain; and never was it farther from accomplishment than at this present moment, for it was not sanctioned by apostolic practice, nor by the authority of the Saviour, as we have seen above, by a brief review of the primitive churches.

About two centuries ago, a return to the primitive system of congregational churches commenced in England, and has since spread considerably in that and other countries. If the purity of a church consists not only in the strict adherence to the doctrines and precepts of the Gospel, but also in the religious and moral character of its members, it is manifest that the primitive congregational plan of churches has many advantages for effecting that end, over what are called national churches, in which, it is confessed, Christian discipline is impracticable.

The form of the primitive churches has also greatly the advantage for universal diffusion among all nations—in such a nation as China, for example, where the state is hostile to Christianity. The primitive plan, having less of combination, than the other forms of churches which exist in the world, is less calculated to give the state just cause of apprehension.

The following may be taken as a summary of the principles of congregational churches in Great Britain and America. They maintain,

1. The sufficiency and exclusive authority of the Holy Scriptures, as a rule of faith and practice.

2. Christian churches are spiritual, or religious associations, being congregations of believers in Christ, united by voluntary consent, for the purpose of mutual edification, and the spread of the Gospel.

3. From their nature and design they neither desire the alliance, nor can they submit, in religious matters, to the controul of political governments.

4. The officers of such churches are, bishops, otherwise called presbyters or pastors, and deacons. The bishops are not the overseers of many ministers and churches, but pastors of one church: the deacons are appointed chiefly to attend to the temporal concerns of the church.

5. The officers of the church are to be chosen by the whole body of the members, and ordained by the laying on of the hands of existing bishops or presbyters.

6. The pastor or bishop is to be supported by the voluntary offerings of the members of the church.

7. The government and discipline of the church, according to the principles of the New Testament, are entirely within itself.

8. The admission and exclusion of members belongs to the whole body of the church, with the pastor and deacons, and not to these officers alone.

9. The public ordinances, or institutions appointed by the Lord Jesus, to be observed in all his churches are, baptism, the Lord's day, the Lord's supper, and discipline—i. e. to stregthen the weak, to guide the erring, to admonish the wavering, to reprove the perverse, to exclude the vicious, to restore the penitent, to bear each others' burdens, and so fulfil the law of Christ.

10. The duties of members of christian churches are to endeavour to promote religion and virtue in their own hearts—at home in their own families—in their native land—and throughout the world; to cherish brotherly love, to exercise kindness towards each other, and manifest charity towards all men.

These churches have been asked, in the language of the chief priests at Jerusalem, to our Saviour, "By what authority doest thou these things? and who gave thee this authority?" And they have imitated the answer of our Lord, when he replied—"The baptism of John, whence was it?—from heaven or of men?"—they have said the pious and holy dispositions; the desire to obey Christ; the ability to teach Christianity; the success in converting sinners from the error of their ways; which these churches and their officers have possessed, and with which they have been blessed—were these from heaven or of men?—answer us, and we also will tell you by what authority we do these things.

They believe in fact, that where the Saviour grants his Holy Spirit to form sincere disciples, who study his gospel, make it the foundation of their hopes and the rule of their lives, and who desire to keep all his commandments and observe all his institutions, and his only, without addition or diminution—these persons being formed into a church, have his authority, although the chief priests, already in existence, in various nations of the world, acknowledge them not.

They reason as Peter did, when he was blamed for admitting the Gentiles into fellowship with the Jewish converts. He himself was disposed to

consider them "common and unclean:" but the voice answered again from heaven; "What God hath cleansed call not thou common." The gifts of the Holy Spirit were granted to Gentile believers as well as to Jews. "Forasmuch then (argued Peter) as God gave them the like gift, as he did unto us who believed on the Lord Jesus Christ, what was I, that I could withstand God?"

The Saviour "ascended up far above all heavens, and he gave some, apostles; some, prophets; some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ;" that is, of all the churches. Were there any persons on earth now who possessed the miraculous powers which the apostles did, preached the same doctrines, and lived the same holy lives which they did, congregational churches would gladly acknowledge, under Christ, their Apostolic authority in all churches; but they know of no such persons. With the first Apostles the office ceased; and the Lord Jesus has no representative on earth; nor does he require any. He himself is the sole head of his church. And those who believe and obey him have his authority; but those who add to, or diminish from, what he taught; who "preach another Gospel;" who decree rites and ceremonies which he decreed not, although they were "angels from heaven," have not his authority for what they do, whatever they may pretend, or with whatever learning, or wealth, or pomp, or power, they may enforce their claims.

Wherever there are a few disciples of the Lord Jesus living in one neighbourhood, they ought to form themselves into a christian society or church, for mutual help and edification; as well as for diffusing christian principles. The smallness of their number, or the want of an appropriate building to meet in, are not sufficient objections. They have the opinion of Tertullian, a Latin father of the second century, and presbyter of a church at Carthage, that "*Ubi tres, ecclesia est, licet laici..*" Wheresoever three are gathered together (in the name of the Lord) there is a church, although there be none but the laity. But they have a still better authority, for Jesus has said, "Where two or three are gathered together in my name, there am I in the midst of them." Matt. xviii. 20. And they have Apostolic authority for calling a few Christians, assembled in a private house, a church. St. Paul says, "Salute Nymphas, and the church which is in his house," which assembled in his house. Rom. xvi. 23. Christians are admonished in the Epistle to the Hebrews, not to forsake the assembling of themselves together for religious purposes. And in the prophecies of Malachi there is a gracious declaration of the Almighty to encourage them. "Then they that feared the Lord spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. iii. 16, 17.

CRITICAL NOTICES
OF
DR. MORRISON'S LITERARY LABOURS;

BY S. KIDD,
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It will be generally conceded, that those who attempt the melioration of the human species need not only much wisdom, but talents and acquirements corresponding to the social position occupied by the objects of their solicitude. Nor will any one, conversant with the intellectual and moral phenomena of man under various modifications, doubt that to ensure the probability of success in any benevolent enterprise, especially that whose purposes are purely religious, orders of mind and grades of attainment suited to his peculiar wants should be combined, in its original agents, with corresponding aptitude in the character of the means employed to effect it. A Christian mission, formed among barbarous tribes, requires the introduction of the arts and usages of civilized life, as accompanying witnesses to its utility and excellence; that such proofs of superiority, in procuring present comforts, may produce an impression, on the minds of Pagans, favourable to the Gospel. But in the cultivated provinces and civilized kingdoms of the East, preparatory operations, of a mental and scholastic character, ought to be substituted for the physical and manual efforts required in the islands of the Pacific, or on the continent of Africa. Sufficient knowledge of the arts is possessed by the natives to procure the necessaries of life, and many of its enjoyments, without the aid of the European mechanic or agriculturist: their prejudices, therefore, can only be conciliated through the medium of literature and general science; by acquiring what constitutes with them a learned education; and communicating, in return, some of the treasures of European science. Both cases involve the same principle—that of adaptation to the moral and physical wants of different branches of the human family. So congenial is the notion of utility to the common feelings of our nature, that claims preferred on this ground, generally meet with public approbation and support: and yet it is a remarkable fact, which proves how inadequate the ideas of many Christians still are on this subject, that while assistance is liberally afforded to conciliate uncultivated tribes to Christianity, by means of their civilization, it is most difficult to awaken efforts, which should be equally

generous, though of a different order, on behalf of Pagans already civilized; for what but deep prejudice, or inexcusable ignorance, would prescribe the same means of melioration for nations whose intellectual endowments, and moral circumstances, possess scarcely any characteristics in common? The eastern part of the world, where all the philosophy and literature known to the ancients originated, and where those divine phenomena occurred which distinguished the patriarchal, Mosaic, and prophetic dispensations, though its moral and political condition be most degraded, furnishes a population far superior in numbers, manners, literature, mental pursuits, physical habits, and general civilization, to those descendants of the earlier emigrants, who now occupy distant continents, and remote islands of the ocean. Moreover, since the world is no great age, there must exist, between the countries of the further east, moral characteristics of mutual similarity, which, when truth has made a favourable impression on one kingdom, will afford numerous facilities for its transmission to another, until neighbouring regions are all brought under its dominion. Christianity, revealed for the benefit of the whole world, and adapted to the universal design of its sacred Author, secures also the temporal well-being of man; for, wherever it prevails without modification, obstruction, or limitation, even if the heart remain unaffected, it unfetters the understanding and elevates the moral character, by opening sources of information on various important subjects, to which no access could otherwise be obtained. The harmonious and sublime sentiments of revelation, in opposition to the grovelling contradictory notions propagated by systems of human invention, cannot but exert a renovating influence on the minds and morals of the human species with whom it comes in contact, and eminently contribute to the improvement of their physical condition. Since, however, it guards its peculiar privileges with the most fearful penal sanctions, and denounces every method of salvation, but its own, as pregnant with eternal ruin, nations like China, may be expected, from the pride of long cherished superstitions, and the force of depraved habits, determinately to reject it; and since human nature can never originate acquiescence in doctrines subversive of its own dearest principles, prejudice must be removed, and opposition disarmed, by the exhibition of those temporal benefits which, flowing from Christianity, are subsidiary to its promotion, and perfectly compatible with its spirit. The original propagators of Divine Truth, were endued with miraculous power to minister to the temporal necessities of men, in proof of the perfect benevolence of their object; nor were superior intellectual

and literary endowments wanting, to render their system of means complete: but what was then furnished supernaturally, must now, as far as it is required, be communicated through ordinary agency. The first missionary to a Pagan country will inquire into the modifications of human nature with which he is surrounded, arising from the influence of civil, social, political, superstitious, or literary distinctions, with the view of better promoting the ultimate end of his mission. In the commencement of labours, the scene of which is distant, and previously but little known, mistakes will occur in matters of detail, which experience alone can correct; but there are certain principles, applicable to every sphere of operation, which ought to be adopted for general guidance.

The purpose of Dr. Morrison's important embassy to China could not have been accomplished, without an accurate and extensive knowledge of the Chinese language, then but little cultivated, and scarcely thought to be attainable within a limited period. Its dissimilarity to other tongues rendered native aid essential to its acquisition, while the restrictions placed by the Chinese Government on native agency made it difficult to obtain. The disinclination of the people to communicate with foreigners, their haughty, superstitious, unyielding spirit, were circumstances too that considerably obstructed the Doctor's earlier efforts to master the language. Difficulties of a yet more formidable character arose from an ancient aversion to other doctrines than those of their sages, as likely to corrupt the public mind, and alienate its affections from the government. From the dependence of the principal system of Chinese ethics on the ordinances of the State, the rulers of China are induced to look with extreme jealousy on efforts to introduce a new code of morals, or a different form of religion, as originating entirely in political motives. Such discouragements and difficulties, with the time occupied by secular duties, must be taken into the account, if we would correctly estimate the extent of Dr. Morrison's labours. The question is not what might be accomplished with helps derivable from the experience of thirty years, but what has been done by the *first* Protestant Missionary among a people of such associations and habits as those of the Chinese?

This inquiry will perhaps be best answered by arranging the works of Dr. Morrison in the following order. First, His Dictionary. Secondly, His Translation of the Sacred Scriptures. Thirdly, His minor publications of a literary, philological, and religious nature.

First. The Chinese Dictionary. In composing a Dictionary of

whatever language, sound and sense constitute the chief object of attention, while the arrangement of the words will depend on its peculiar character. If alphabetic, the order of the alphabet is uniformly found the most convenient mode; but if symbolical, like the Chinese, a classification must be sought in agreement with its principles and structure. It so happened, from the literary taste of the Chinese, and their admiration of their own symbols, that ages before Dr. Morrison commenced his philological labours, native Dictionaries and treatises on the language, composed by men of the first attainments and ability, had issued from the press, whereby an experiment was made on the best mode of arranging its symbols and tracing their etymological import. In the earlier Dictionaries such as the Lŭh-shoo, 'six modes of writing;' the Shwŏ-wăn 'expositor of elegant literature;' and the Yŭh-pëen, 'page of diamonds,' the meaning of the words was chiefly regarded; but this arrangement proved inconvenient for finding the character, and therefore the Emperor Kang-he devised a plan, which should combine facility of reference with as much of the ancient system as was practicable. This Dictionary is the basis of Dr. Morrison's; and, notwithstanding its admitted defects, it is the best native production of the kind. It is a compilation from the highest authorities, which occupied thirty persons five years under the direction of the Emperor, whose name it bears, and who commanded them "to leave no symbol uninterpreted, and to omit no sound."

Dr. Morrison in his preface to his own work says: "Of the following Dictionary, Kang-he's Tsze-tëen forms the ground-work; the arrangement and number of characters, in the first part, are according to it. The definitions and examples are derived chiefly from it, from personal knowledge of the use of the character, from the manuscript Dictionaries of the Romish church, from native scholars, and from miscellaneous works perused on purpose."*

In works on the Chinese language by native scholars, the characters are arranged, either according to their sense and composition, or by classing together those of the same termination. The superiority of Kang-he's Dictionary consists in greater facilities of reference to the character, and a fuller exposition of its meaning. The more ancient ones, without any definite mode of tracing words to their primitives, principally expound the sense; so that heads of classes, under which all the symbols are disposed, were formed of several genera derived from the following sources: 1. A single line, indicative of the system on which the origin of the universe is

* Vol. I. Part. I.

explained: 2, Celestial objects or phenomena; as the sky, aerial influences, the sun, moon, stars, clouds, rain, and thunder: 3, Terrestrial objects and productions; as the soil, vegetation, water, metal, hills and rivers: 4, Man, in his intellectual and physical capacity, including the operations of the understanding, the affections of the heart, with their correlative influences, and the organs and functions of the human body: 5, Moving creatures, which comprehend several of the principal species of animals known to the Chinese: 6, Things that are straight; as trees, herbs, plants: 7, Productions of human labour: and, lastly, symbols not reducible to any particular class, or whose classification is undetermined. The number of these primitives in the Lŭh-shoo, is four hundred and seventy-nine; in the Shwŏ-wăn, five hundred and forty; and in the Yŭh-pĕen, five hundred and forty-two; but in the arrangement of Kang-he, which Dr. Morrison has adopted, the elements of the language are reduced to two hundred and fourteen, and disposed in order according to the number of strokes required to form them, from one to seventeen, under which, in a similar manner, all the compounded symbols of the language are arranged; number constituting the order of succession with the Chinese, in their philological as well as metaphysical systems; so that to ascertain the root of a character, and accurately number its strokes, exclusive of the root, are the preliminaries to an acquaintance with its sound and meaning.

The number of characters, explained in Morrison's Dictionary, is about forty thousand. The whole work is divided into three parts; part the first, containing Chinese and English arranged according to the radicals; part the second, Chinese and English disposed alphabetically, according to the English mode of pronunciation; part the third, English and Chinese.

The first part occupies three quarto volumes, comprising two thousand seven hundred and twenty-two pages. It is in this part only, that the principle of arrangement, adopted in the Imperial Dictionary has been followed. Persons unacquainted with Chinese will observe, from the interpretation of the radicals in English, that some admit of much fuller explication than others; as 心 Sin 'the heart,' the primitive, not only of words that refer to the varied emotions and affections of the human breast, but also the intellectual, physical, and moral properties of man; since 心 Sin, originally designed to be a resemblance of the physical organ, includes, with whatever is dependent on it in physiology, the notion of mind and heart in their intellectual, pathological, and moral senses, in each of which, several characters derived from it admit of ex-

tended illustration; 手 Show, 'a hand,' is important as the basis of symbols referring to manual and mechanical labour, handicraft of any kind, dexterity, the fine arts, power, authority, and general exertion. Other roots of less extensive signification derive importance from the symbols with which they stand connected; as 宀 Mëen, 'to collect,' is the primitive of 宇 Yu, 'a canopy,' an ancient designation of the universe; of 守 Show, 'to protect;' of 安 Gan, 'rest, peace;' of 宋 Sung, the name of a celebrated dynasty, of 宜 Kwan, 'an officer of government;' of 家 Kea 'a family,' and of 富 Foo, 'riches,' with many more which cannot now be enumerated. Since the root Mëen is only the fortieth, and closes the first volume, containing nine hundred and thirty quarto pages—a third of the whole first part, there is of course more copious explanation of many characters derived from those forty radicals, than of the symbols formed from the remaining one hundred and seventy-four, in the second and third volumes: a circumstance to be accounted for partly from the importance of the subjects embraced; partly, perhaps, from the fear of making the work too voluminous; and partly from the diminution of physical strength occasioned by such labour in a foreign climate. While several important symbols in the other volumes are less diffusely illustrated, there are none more closely connected with the chief moral, political, and philosophical sentiments of the Chinese, or with their religious, superstitious, and ceremonial observances, than those which are contained in this volume; and in order to give the general reader some idea of the care and labour bestowed on it, I shall give a brief analysis of its contents. It furnishes an explanation of words in common use, with the forms of many obsolete characters, derived from the forty primitives, which begin with Yĭh, of one stroke, and end with 宀 Mëen of three, inclusive. Yĭh means one, oneness, entirety, individuality, partitiveness, priority, undivided essence, the beginning of numbers, and the source of material objects, of which various illustrations are quoted from the best authors, accompanied with expositions of important theories deduced from metaphysical, mythological, and ethical speculations. The following extracts from the Taou-tĭh-king, under this word, illustrate the sentiments of the Philosophical Sect* on the origin of the universe. "They (the Chinese) appear sometimes to denote by it the first physical cause; as 'to offer kine in sacrifice to the Three Ones,

* The founder of this Sect flourished B. C 500, and was contemporary with Confucius.

which they explain thus: 'Heaven is one, the Earth is one, and Tae is one,' which last is said to be 'the original influence or principle which existed before the heavens and the earth were divided.' 'Taou produced one, one produced two, two produced three, and three produced all things.' If it be asked what then is Taou? They reply, 'extreme quiescence, or a state of perfect stillness is Taou.' The Three, when speaking of their external appearance, they call, 'the heaven's adorning principle, earth's life-giving principle, and the pure principle of the exciting harmonising wind;' or as they define it, 'that aerial principle or influence by which the heavens and earth act on each other.' The internal three, they call 'the clear unmixed influence, the intelligence of spirit, the purity of essence, (which) in the midst of quiescence separated the Yin and the Yang.* Essence, influence, and spirit together operated in a state of vacuum."

Notices, longer or shorter, of the manners, ceremonies, and habits of the Chinese, are interspersed throughout this volume under the appropriate symbols. The explanations of Kwan, 冠 'to cap,' and 姓 Sing, 'a surname,' will in part illustrate this remark. The former character is compounded of words which denote a 'covering for the head' and 'an inch,' to indicate that a cap is made by rule. "The ancients, who inhabited the caves of the wilderness, had a covering of skin for the head, but subsequent sages, observing that birds had crests and crops, and animals horns and beards, took the idea of forming caps and crowns with ribbons to bind them and hang below the chin." Occasion is hence taken to advert to the ceremony of capping boys, which the father performs by placing a cap, with certain observances, on the head of his son, formerly when he was twenty years of age, but now on the day of his marriage. A moral derived from the usage is, 'At the ceremony of capping put away childish purposes.' The correspondent female ceremony consists of braiding the hair with a bodkin of wood, copper, silver, or gold, according to the wealth of the parties. Minuteness of detail on such subjects is valuable, because in describing the usages of an ancient and distant empire, information is supplied on points of etiquette, which, from the excessive attachment of the Orientals to forms and ceremonies, are of great importance. Indeed many modes of speech common in China are derived from such ceremonials; as 姓冠 Sing-kwan, thus explained by Dr. Morrison: "'Raise the cap,' i. e. put it off, in the language of

* The male and female principles in nature.

courtesy. Chinese politeness requires the head to be covered, which in very warm weather is unpleasant; a visitor is therefore requested to put off his cap. But the cap with its knob is a badge of rank, and it sounds harsh to desire a person to put off that badge; hence they say, 'raise or promote the cap,' implying a wish that so far from desiring the pe son to put away or lose his badge of honour, it is hoped he will obtain a higher one. The cap is a part of full dress. With officers of government it is also a badge of official rank; hence when they offend and render themselves unworthy of that rank, they sometimes kneel in the presence of their superiors and tear off their caps as a mark of confession and contrition; as if they said, 'I am unworthy of the rank or office of which the cap is the sign.'" The Scripture reader will be reminded by this method of showing contrition for official delinquency, of the Hebrew custom, to which it is not dissimilar, of rending the garments as a token of sorrow for sin, or of excessive grief from other causes.

Under the word 姓 Sing, information is conveyed on the number of family names throughout the Empire; the sources whence they are derived; the books which contain the principal part of them; the antiquity of the usage in China compared with its date in Britain; the law which prohibits the rite of marriage between persons of the same surname; the number of names given to each person; and the reasons which influence an individual in choosing a name, or his friend in selecting one. I will quote what is said on the two last points. "If it be a mark of a savage state to be (as Pliny says of the savages of Mount Atlas) anonymi, nameless, and civilization be in proportion to the number of names, the Chinese are the most civilized nation on the earth. Originally every person had but one name, as Adam, Romulus, Hengist, and so on. The Romans had three names; a Prænomen, Nomen, and Cognomen. The Chinese have generally four, sometimes six names. 1. 姓 Sing, the family name, the name of the clan, or surname; the name of the Romans. 2. 名 Ming, the name, or Roman prænomen, or the European's Christian name; of these, the Chinese have three; the Joo-ming, 'breast name,' given to a child when it is put to the breast; the 書名 Shoo-ming, 'book name', given to a boy when he goes to school; and the 官名 Kwan ming, 'official name,' given in to government by literary graduates, members of mercantile companies (Hong merchants), or other persons who have concerns with government. There are

also the 子 Tsze, or name taken by men when they marry, and the 號 Haou, or designation assumed at the age of fifty. The names imposed by Chinese parents and friends, as well as those which individuals take themselves, are intended to be felicitous; hoping that the Latin proverb will prove true, 'bonum nomen bonum omen.'"

Of the word 字 Tsze, there are nearly five quarto pages of illustration. It denotes 'produce, seed, progeny, children, the people, a child, a son and heir, sages, worthies, the fourth degree of nobility, and sometimes females; it is also a horary character.' These and other senses of the word are elucidated by quotations from poets, moral philosophers, political economists, and medical writers. Proverbial maxims, metaphysical theories, principles of filial piety, the laws of primogeniture, rules of etiquette observed by wives and concubines, and points in history and chronology, are incidentally introduced in the explanations of this character. The names of several plants occur, with notices of their medicinal properties, taken from native medical and botanical works, sometimes with the aid of the author's scientific friends, Mr. Livingstone and Mr. Reeves, to whom he acknowledges his obligations on this and other subjects in different parts of the work; but the principal illustrations of the character refer to the opinions of ancient writers on physical, moral, and political science, reputed for eminence of style and sentiment, whose chief tenets are pointed out, with the periods in which they lived. Such records not only convey valuable information, but suggest appropriate native works for the perusal of the Chinese student. It may perhaps excite surprise that a word whose ordinary meaning is 'son,' should embrace such a variety of significations; but it only furnishes a specimen of the comprehensive nature of numerous Chinese characters, and an illustration of a property perhaps inseparable from symbolical language.

Biographical notices are frequent in this volume, under the characters that represent the names of exalted personages; 孔 Kung, for example, forms part both of the name of Confucius, 'the Sage,' and of Kung-ming, a celebrated officer of government, who acted a prominent part in the civil wars between the states Woo, Shŭh, and Wei, in their respective struggles for ascendency. The latter attached himself to Shŭh, which, after his death, succeeded in obtaining the supremacy. This critical period of Chinese history gave rise to an able and interesting historical novel, published in twenty volumes, and designated "Statistics of the Three Kingdoms"—San-kwŏ-che—in which there is a full account of the stratagems and

exploits of the general, or secretary-at-war. Dr. Morrison remarks, "the San-kwŏ-che attributes to Kung-ming an ability to procure the aid of spiritual beings, and always sends him into battle with a fan in one hand, and a handkerchief in the other. The grave histories do not notice this circumstance. Some of his letters, essays on different subjects, orders to the army, and so forth, are preserved, and are thought to add greatly to his reputation; they are in twenty-four pieces of composition, containing 140,112 characters:" —the Chinese, like the Hebrews, enumerate the words of a work which they esteem—"He excelled greatly in what was much valued at that time, and has been much admired in China ever since, stratagems in war. He was an astrologer, and versed in the doctrines of the eight diagrams of Fŭh-he; to correspond to these, he invented a form of encamping an army in a sort of battle array called the eight regiment figure. In his fifty-fourth year he anticipated, from existing indisposition, and an astrological prognostic, that he was about to die. "But for the sake of Han's house"—the name of a celebrated dynasty, now applied to the whole empire—"he still wished to live, and he was induced to employ forms of prayer and supplication to bring back his life"—that is, to have the term of his life protracted. His prayer was addressed to heaven, and the stars; to correspond to which, he lit up lamps in a certain number and order within his tent, and, prostrating himself, prayed thus,* "Leang (I) being born into the world in times of anarchy, would gladly have remained till old age, secluded amongst forests and fountains of water," &c. &c. Having finished his prayer, he remained prostrate on the earth till the morning, when a constant spitting of blood came on, of which he died in the fifty-fourth year of his age. Notwithstanding Kung-ming's ill success in praying to have his days protracted, and its being the popular belief of the Chinese, that the number of days which shall precede death is a fixed number; the arrangement of lamps corresponding to the stars of heaven, and spells and incantations, in imitation of Kung-ming, are still practised in China."

After a brief summary of the incidents of Confucius's life, Dr. Morrison remarks, "Confucius dabbled in politics all his life, and his ethics dwell chiefly on those social duties which are of a political kind. A family is the prototype of his nation, or empire; and he lays at the foundation of his system, not the visionary notions which have no existence in nature, of independence and equality,

* The Chinese often designate themselves by one of their names instead of the pronoun in direct address.

but the principles of dependence and subordination, as of children to parents, the younger to the elder, and so on. These principles are perpetually inculcated in the Confucian writings, and are embodied in solemn ceremonials, and in apparently trivial forms of etiquette. And probably it is this feature of Confucius's ethics which has made him such a favourite with all the governments of China for many centuries past, and at this day. These principles and forms are early instilled into young minds, and form their conscience; the elucidation and enforcement of which is the business of students who aspire to be magistrates, or statesmen, and of the wealthy who desire nominal rank in the state; and it is in all likelihood owing, in great part, to the force of these principles on the national mind and conscience, that China holds together the largest associated population in the world. In every Hëen district of the empire, there is a temple dedicated to Confucius. The emperor, kings, nobles, and the learned of the land, do him service—pay a sort of atheistical worship; for as the sect believes in no future state, neither in any god, angel, nor spirit, their service can scarcely be called religious worship.

"The life of Confucius has in it no very striking incidents, and his doctrines are what Europeans call common-place truisms; justice, benevolence, and social order, are three terms which nearly comprehend the whole of what he taught. They contain two of the three duties inculcated by a heaven-taught writer of the west, 'Do justly, love mercy, and walk humbly with thy God.' Confucius sometimes spoke in a manner that showed his own impression to be, that Heaven had conferred on him a special commission to instruct the world." Notwithstanding the veneration in which Confucius was held by his disciples, they suspected him, on two occasions, of gross immoralities, on which, however, he imprecated the vengeance of heaven, if any guilt attached to him.

The following translation from a Chinese Encyclopedia, must conclude our references to the illustrations of the word Kung:—

"Kung-shwŭy-tung, 'the aqueduct cave,' is the name of a romantic spot on the Tae-fang-shan, 'the great chamber mountain.' On the north-east side of it, there is an overhanging precipice more than a thousand cubits high. At the foot of this precipice there is, in the rock, a basin twenty cubits wide, from which a spring of water gushes up. The depth of this spring is unfathomable. There are various legends about dragons issuing from the spring, and being immediately transformed to fish; and sweet musical sounds being heard to rise from it. During the Tang dynasty (A. D. 745) people in boats, with lanterns, endeavoured to ascend to the head of the

cavern, but failed, after proceeding up it five or six days. In times of drought, the court sent special commissioners to throw a dragon and stone sceptre into the cavern, as a sort of offering; after which it is affirmed, most beautiful peach blossoms flowed out of it."

There is a copious illustration of Mencius's character and sentiments, under the word Măng (part of his name) derived from this root, who, as a philosopher and statesman, holds the next rank to Confucius. Quotations are introduced from various authors respecting his education, his conferences with the different princes of his day, and the advices he gave on important questions in political economy. Brief memoirs are also given of statesmen, noblemen, and other distinguished persons of the name of Măng, who have been honoured with a record in Chinese annals.

The word Koo, 'orphan,' is explained in its various uses by quotations from standard works; an outline is also given of the history of the house of Chaou, on which a popular play, entitled "The Orphan of the House of Chaou's great revenge," is founded; it was translated into English first by Du Halde, from Premare's French version of the original, and recently from the Chinese into English, by J. F. Davies, Esq. It is remarked, in conclusion of the article, that Chinese writers divide plays into twelve classes; in the seventh of which expelled statesmen and orphan children form the subject or plot; these are chiefly tragic, to which the tenth class seems also to belong, since it represents, "commiseration, sighing, parting, and meeting."

The last symbol we shall notice under the primitive, "son," is Heŏ, 'learning;' whose varied and extensive use affords scope for ample illustration, of which Dr. Morrison has judiciously availed himself by introducing the following subjects; first, definitions of the word derived from native authorities; secondly, illustrations of moral and political systems in the language of their authors; thirdly, names of celebrated writers on education, with a list of their works, and an account of some of their most popular opinions and maxims. Since Heŏ is the principal character in the term for school or college, Dr. Morrison takes occasion to introduce a luminous statement of the methods of education, and the mode of conducting schools in China. "There is nothing," he remarks, "answering to the European respectable schools or academies for the middle ranks. The wealthy among the Chinese employ private tutors for their children and other relatives. The national district colleges for Sew-tsae graduates, are managed in such

a slovenly manner that nobody attends, except when the period of public examination comes round. The masters sometimes let out their situations to others. The private schools are attended by poor children chiefly. Boys pay an entrance fee on first seeing the master, who expects something but makes no demand, which varies according to the circumstances of the pupil's friends, from 200 cash to one dollar. There are two holidays in the fifth and eighth month, when scholars pay a small sum in the same manner as entrance money; on those two days the boys have play, and at the new year, there is a vacation of a month or six weeks. There are charity schools, not required by the supreme government, but opened by local officers for grown students. There are no public schools, nor private charity schools for poor children; but there are evening schools in large towns, of which they who have to labour during the day avail themselves. Chinese children generally enter a school for one year, not for a quarter, nor a month. If a boy enters for a year, he must pay the whole whether he attends or not. The yearly sum varies from two to six dollars; three dollars is considered an average school fee for a year."

From a native work, entitled "A Complete Collection of Domestic Jewels," Dr. Morrison has extracted and translated one hundred rules for the regulation of schools, which we cannot now transcribe entire, but shall give a few of them as a specimen of the author's matter, and the translator's manner. The second is, "When the scholars enter the school, they must bow to Confucius the sage, and next bow to the master;" the ninth and tenth enjoin, that "every evening, when about to break up school, there shall be an ode recited, or a piece of ancient or modern history narrated, and that a piece the most easily understood, the most affecting, or one connected with important consequences, shall be selected; all frothy talk and lewd expressions are forbidden; and when the school is broken up, the scholars must bow to Confucius and the master the same as in the morning; even the very oldest must not omit doing so." Some of the regulations have respect to the conduct of the boys at home, and are exceedingly minute. Rule the twelfth enjoins, "when they reach home, let them first bow to the household gods, then to their ancestors, next to their fathers and mothers, and uncles and aunts;" while, according to the fourteenth, they must read in the evening by a lamp at home, except in the summer months when the weather is hot, but in the autumn, when the weather becomes cool, they must resume, as before, their night reading. Rule the twentieth, commands those who read in order to learn memoriter, to bring three things to the work—their eyes,

mind, and mouth, and carefully to avoid repeating with the mouth while the heart is thinking about something else. By the twenty-sixth rule, if there be many scholars, they must draw lots to repeat one after another, and not crowd about the master; the fortieth requires the boys to examine themselves by those passages which the master explains, and to apply the warnings or good examples to their own case, as a beneficial exercise both to body and mind. The duty of the pupil is thus expressed: "Let the scholar, to himself, make a personal application, and say to himself, Does this sentence concern you, or not? Is the subject of this chapter what you can learn to imitate or not? Then let the master take the circumstances of the ancient occurrence narrated, or of the maxim, and discuss it in two parts; first, what should be imitated; and, secondly, what should be avoided, that the scholar may note it, and feel a serious impression." Self-application of the subject is most important to all who attend a course of moral instruction; and this advice would be unexceptionable were the doctrines taught in harmony with the great principles of natural and revealed religion. By thus early cultivating habits of reverence towards their sages and instructors, ancestors, parents, and household deities, a strong and an abiding impression is made on the minds of youth; but in this, as in many other legislative enactments, the Chinese are in danger, from excessive refinement and minuteness, of rendering such of their principles as are valuable, impracticable. Our extracts from these rules must now close. There are also twenty-seven paragraphs, containing advices to private students by the same author, which must be passed over."

The next topic is that of literary examinations,[1] so frequently referred to in conversation and books, which form an important part of the machinery of Chinese education. Translations on this subject, from a native work in eighteen vols., whose title is 'Laws relating to the arena of literary examinations,' occupy twenty-four pages of the Dictionary. The following information is contained in some of the heads of sections. "First, the times of the provincial and general examinations, which are triennial, the one in the third, the other in the eighth moon; secondly, the regular and extraordinary examinations, provincial and general; thirdly, the provincial and general examination of the official members of the imperial family; fourthly, an examination of those who have attained the lowest degree, to ascertain whether they are eligible to be admitted to the next higher grade." It may not be irrelevant to remark that there are four literary degrees to which graduates are eligible;—the Sew tsae 秀才 'cultivated talent' — the fourth; the 舉人

Keu-jin, 'recommended men,'—the third; the 進士 Tsin sze, 'initiated scholar,'—the second; and the 翰林 Han lin, 'forest of pencils,' also a designation of the national institute—the first. The number of graduates of the fourth degree in Canton province is about twelve thousand, which may indicate the probable number of candidates for literary honours throughout the empire. The fifth section relates to the number to be taken at the examinations for the Keu-jin degree, which, in the larger provinces, is about eighty persons; in the middle sized, including Canton, sixty; and in the smaller provinces fifty, who are to be selected from among the graduates of the fourth degree, and sent to court as candidates for the third. The lowest degree may be obtained by purchase as well as merit. The government has the sole control of what may be called the literary hierarchy of China—the privileged class of persons who, by whatever means, have obtained literary honours. The Foo-yuen, or deputy-governor of a province, is always at the head of the examination department; and theme papers stamped are issued from the office of the superintendent of revenue—Poo-ching sze. The literati, however, not only assume superiority over their fellow-citizens, but affect to guide the understanding and conscience of the sovereign and the nation. The sixth, seventh, eighth, and ninth paragraphs refer to a class of candidates for the third degree, who have obtained the lower one, in an irregular way, by purchase, an act of grace, or by recommendation from their district tutor, to whom patronage of this kind is granted once in three years: officers of a miscellaneous character, such as writers in the public offices of the empire, are included in this class. The remaining paragraphs, to the number of eighty-eight, extracted from the work, consist of minute regulations respecting the demeanour, classification, provincial examinations, and methods of testing the merits of the candidates, their expences allowed by the government for travelling to the capital, the means employed to prevent partiality on the part of the examiners, and deception on that of the students, by giving or receiving assistance in composing themes, false excuses for non-attendance, and introducing, clandestinely, precomposed essays as their own. Great care is taken that the composition be original, without aid from any quarter but the student's own mental resources; hence officers are appointed to examine the outer wall of the court yard within which essays must be composed, to search the persons of the students, "to prevent them from conversing together, exchanging their theme papers, confusing their numbers, and such like illegalities."

According to a paragraph under the twenty-third section, the persons required at each examination in the district Shun-tëen are from ninety to a hundred readers and examiners of theme papers, one thousand transcribers, thirty-two type-cutters, twenty-four pressmen to print themes for distribution among the students after the gates of the court-yard are locked, four persons to fold the corners of theme papers, two pasters, two smiths, one tinner or pewterer, six bricklayers, four drummers, &c. &c. As many as ten thousand persons, consisting of students, attendants, officers, and mechanics, are collected within the inclosure at a provincial examination in Canton, which, more than any other occurrence, occasions both activity in trade, and general excitement throughout the whole province. The literary examinations are immediately succeeded by the military. The prize essays are of three kinds; elegant prose compositions; poetry; and political economy. The first, conveying correct sentiments in elegant diction, is deemed the most important. A sentence taken from the Chinese sacred books, Sze-shoo or Woo-king, constitutes the theme of this description of essays; but heterodox or novel opinions clothed in the most fascinating style, and approved sentiments ill composed, would be equally rejected. An analysis of a small volume, entitled "The Learner's Bright Mirror," contains the divisions of an essay intended to teach the art of composition, chiefly by examples, to candidates for literary honours and the civil service. There are large extracts from another native work in twenty volumes, exhibiting rules for composition on a given theme, which, though very useful to the student of Chinese, will not perhaps interest the general reader so much as the subjects of themes. There are nine different sorts of themes; the first contains a single proposition, as a 'statesman should serve his prince with fidelity.' Such themes are very difficult, the composition of which,' the author says, 'ought to be like streams from the mountains, gradually entering the great rivers Keang and Hwae, and like the waters of those rivers entering the Yellow river and the sea, in which the beautifully mounting curl of the waves, again and again rising to view, and again and again issuing forth, must be displayed ere the prospect can be called extraordinary or striking. If the composition rushes abruptly forth like a flood, and progressing interruptedly becomes soon dried up, it has not then any excellence."—Secondly, "two leaved themes." The allusion is to a two-leaved door. The word leaf seems to mean, the member of a sentence containing a distinct proposition, thus "heaven and earth preserve their places, and all creatures are nourished." (Chung-yung.) This is the

example given of a "two-leaved theme."—Thirdly. A theme containing three propositions (a three-leaved theme).—Fourthly. A theme containing four propositions (a four-leaved theme).—Fifthly. "Long themes," consisting of a whole paragraph or section: such themes are common from Mencius.—Sixthly. A theme in which one sentence is divided into two portions.—Seventhly. A theme in which the first and last sentiments have a bearing on each other.—Eighthly. A strung theme, i. e. one in which two sentences are joined together in one; this may be considered the same as the first mentioned.—Ninthly. A reversed theme, one in which the negative side of the proposition is expressed. There are eleven paragraphs from another writer on composition, which we need not transcribe, having adduced, we trust, sufficient proofs of the industry and ability of the author on the subjects of this article. The concluding paragraph may, however, be quoted. "The literature of China consists much in voluminous collections of such short essays as are described above; in verses; in letters of statesmen and scholars to the several monarchs of successive dynasties, &c.;—of such pieces of esteemed composition there are thousands of volumes. The preface to the work named below says, that the materials of elegant composition were provided in the six ancient classics; and during the dynasties of Tsin, Han, and onward, writers arose in every age, by whom the form of composition was successively altered. These papers, however, were never collected together till the prince Chaou-ming of the Leang dynasty, first made a compilation of them, and formed a book called, "A Selection of Elegant Literature." This prince lived A. D. 543, and is described as a remarkable instance of precocity. At three years of age he acquired a knowledge of the standard books, Heaou-king and Lun-yu; and, at five years, he had read the whole of the Shoo-king, and could recite them all perfectly by heart. His work is still extant, and has been frequently reprinted."

The only other article in this volume, which we can notice, is under 官 Kwan "officer." It occupies about thirty pages, principally consisting of extracts on the government of China, from a voluminous work, entitled, "The Profound Mirror's General Collectanea." Ancient and modern offices, with their origin, antiquity, and history, are described in the native character. A list is given of the civil and military officers of the imperial household, who are also members of the six courts at Peking, with numerous inferior officers in each department. Sentences are cited from Chinese statesmen and philosophers, on the theory and practice of government, and the best means of promoting the stability of the empire. There is a general account of the nobility in China created by Let-

ters Patent, the privileges and dignity of the different orders of nobles, their laws of succession, &c. Persons eligible for creation are—the kindred of the emperor—meritorious servants of the crown —the sons and grandsons of those who have died with honour in the public service—the posterity of distinguished statesmen—and individuals eminently virtuous. The five usual titles, derived from certain virtues, are thus explained: the first is Kung, "noble," so called from a generous regard to the public good, which is the highest virtue, in opposition to selfishness: the second, How, "to wait," indicates those who, having been expelled for their virtue, wait for better times, and adhere to their principles in suffering and exile: the third, Pĭh, "bright men," seniors, possessing a high degree of intelligence: the fourth, Tsze, those who are capable of nurturing or training up other persons in virtuous conduct: the fifth, Nan, those who sustain the burden of important offices manfully, and thereby give repose to others. There are also extracts from an article, entitled, "Collectanea on the Art of Government," which refer to the principles of despotism—the duties incumbent on ministers of state—the order in which they shall be arranged at court—the selection of officers of government, which includes attention to diligent officers, adherence to office, pluralities in office, and the sparing use of officers, i.e. "using few of them." Concerning the mode of government, it is remarked, according to an ancient maxim in the Le-ke, five things are of supreme importance in ruling the world: —that the ruler should govern well his own kindred—reward merit—elevate the virtuous—employ men of talents—and cherish those who are of a benevolent spirit;—the courtesies and decorums of life are also considered as most important. There are other selections from Chinese maxims of government, that evince a just impression of the moral feellings by which rulers ought to be actuated. The explanation of official terms in this article renders it highly valuable to the interpreter of Chinese documents, or the translator of official papers into Chinese; and the quotations which have been made illustrate Chinese sentiments and theories on important points, as well as evince the diligence and ability of the author in compiling this part of his Dictionary.

Did our limits permit us to copy it, much additional matter, which could not fail to interest the general reader, might be selected from this volume on different subjects; such as metaphysical theories relating to the first cause; natural productions; articles in the materia medica; descriptions of books; terms in anatomy; mythology; titles of emperors and dynasties, under the words "Heaven," and "Great;" on the creation of man, and the nature of the human

spirit, under the word "man;" and on the ceremonies employed on occasions of marriage and interment, which are among the most important observances of the Chinese, detailed under the terms which represent those ideas.

The two remaining volumes of this part do not require particular notice since they proceed on a less extensive plan; their utility consists rather in the number and variety of characters which have been collected, than in the extensive elucidation of any one topic; and though it would have gratified the student of Chinese had some important symbols been more fully illustrated, yet the work would then have assumed the character of an Encyclopedia rather than a Dictionary; and as the second part will, in great measure, supply information necessary to the acquisition of the language, which may be lacking in the first part, there is the less reason to regret the absence of more extended illustration from these volumes.

The Second Part of this Dictionary consists of two volumes. The first is arranged alphabetically, according to the English mode of representing Chinese sounds, and contains 12,680 symbols, indicated by 411 monosyllables, beginning with A and ending with Yung; which, if we except the distinction created by the four tones, are the only sounds used to express the 40,000 characters of the Chinese language; so that, on an average, there will be about 100 different forms and meanings to each sound; indeed, in this abridgment, one word, Le, has eighty significations, each of which has a written form peculiar to itself. If the sound of a character be remembered, and not its meaning, or oral instruction be derived from a native, immediate reference will be had to this part of the work; but to the student whose sole assistance is from books, the part of the dictionary comprising the radicals is indispensable. In this volume there is much information not to be found in the other parts; since it combines with an abridgment of the first volume, a fuller exposition of numerous characters recorded in the second and third; and, therefore, it is by comparison with it that these latter volumes ought to be judged.

In the Preface Dr. Morrison says, "the following part of the Dictionary is founded on the Chinese work, Woo chay yun foo, compiled by Chin-sëen-sāng, who spent his life in collecting the words it contains, and died before its publication. He committed his manuscript to the care of his pupil Han-yīh-hoo, who travelled over the empire in order to verify it and add to it. Some of Chin's pupils rose to eminent offices in the state, and one of them mentioned the work of his master to Kang-he, when he projected the formation of his own dictionary. After much search it was found,

yet unpublished, in the hands of Han-yih-hoo. Considerable use seems to have been made of it in the compilation of Kang-he's Dictionary, for the definition is often verbatim in both. In the original, the arrangement is according to the sounds and the tones, but the characters pronounced alike, and which differ only in accent, are placed in different volumes, and divided with so much minuteness as to puzzle all the natives whom I ever saw attempt to consult it. In the year 1812 I took it to pieces, and arranged it under the syllables as they now stand. It contained about 40,000 characters, which I at last thought proper to abridge to the number which is contained in this part of the Dictionary. In the progress of the work, I have collated it with Kang-he's Dictionary, which is commonly much fuller, and with a Chinese Dictionary called Fun-yun, as well as with the Alphabetic Dictionary of the Roman Catholic Missionaries."

With regard to the plan adopted in this part, the author remarks: "As it is a principle in most languages, that from a short word of a specific meaning, various other words, increased by the addition of letters or syllables, shall arise, as plants grow up and branch off from a root, something similar exists in the Chinese language, and which, as the student will find, has been attended to in the arrangement of this part of the Dictionary. The following were laid down as rules by the author to himself, in the arrangement of the characters, but those rules have not been invariably adhered to: First, that the elementary words or primitives, under each syllable, should follow each other according to the number of strokes in each. Secondly, that the primitives should be joined with their compounds, according to the order of the Chinese Keys; and Thirdly, that after regularly formed characters had been given under each syllable, the anomalous or miscellaneous characters should be inserted."

The whole of the Preface is worthy of being transcribed, but would occupy too much of our space. The following remarks on the character of the work, and the state of Chinese literature in Europe deserve attention. "The student must not expect from this work the precise words to be employed in translation, but so much of the meaning of a word, as will furnish him with a clue to select a proper phrase. Nor must the poetical meaning of words be expected to be given with precision; nor the whole of the figurative meaning; nor the classical allusions on all occasions. These require more associated effort, more diversity of talent and of pursuit, than have yet been applied by Europeans to the Chinese language; and much more than is likely soon to be applied; not

because Chinese is less worthy the attention of European literati than many other subjects to which they do attend, but because application to it is not dictated by fashion, nor by interest, nor by national intercourse. England, Holland, Portugal, and America, have at present most intercourse with China; and their pecuniary interests are most concerned. The Dutch government, indeed, rules over an extensive colony of Chinese on Java. Is it expecting too much of these several governments to devote a few hundred pounds, annually, to the cultivation of the language of the people with whom they have extensive dealings? Is it too much to ask them to give some existence, in their public schools, to a language which contains many thousand volumes of original literature? Will the Colleges and Universities themselves not allow of any appropriation of their funds, nor any encouragement to their leisure members to attend to this subject? Till a few individuals of correct sentiments and feelings, whose sole profession is literature and science, be supported by their respective governments, or learned societies, to study and teach the Chinese language, its character cannot be fairly estimated, nor can European science be transfused into it. The mind of man is but limited. Merchants and Missionaries have other objects to attend to besides language, literature, and science. They are not, therefore, to be hastily blamed, because they do not perform all that is desirable."

These interesting and important remarks show, that Dr. Morrison had ardently desired the more extensive cultivation of Chinese literature in Europe some time before he attempted to introduce it into England. Every one desirous of diffusing Christian or scientific knowledge by his personal efforts among the Chinese, ought to be well versed in their language; to the attainment of which considerable acquaintance with the antiquities, usages, manners, habits of thinking, and customs of China is required; and hence the necessity of extensive illustrations of these subjects in dictionaries and other philological works.

This volume comprises the sounds, forms, and tones, as well as explanations of the character. The orthography of Dr. Morrison in this and other parts of the Dictionary, is intended to convey the pronunciation of the general language of China—the Mandarin—but, at the head of each article, there is also the orthography of the Manuscript Dictionary of the Roman Catholics, and the Pronunciation of the Canton Dialect; as well as tables of these sounds, placed in parallel columns with the Mandarin, at the beginning of the volume, to assist persons to find words in this part of the Dictionary, either by the provincial dialect of Canton or the Continental ortho-

graphy of the Mandarin:—the sounds of the Peking dialect are also occasionally given. Indeed this part of the Dictionary will be found exceedingly useful to those who sojourn among Chinese of whatever province; since it contains a sufficient number of characters for all useful purposes, the names of which, in any other dialect, could easily be written over those of the Mandarin, on the top of the page. I adopted this method in acquiring the Fuh-këen dialect, when residing among the emigrants from that province at Malacca, receiving the sounds from the lips of a native, which I marked according to my own orthography, and the tones which he distinguished with the usual native sign.

At the end of this volume there is a collection of Chinese names of stars and constellations made by John Reeves, Esq. F. R. and L. S., at the request of Dr. Morrison, who has subjoined the following note. "To Mr. Reeves the author is also indebted for most of the names of plants and other natural productions which occur in the Dictionary. Mr. Reeves, by his industrious research in China, and readiness to communicate the result of his efforts, has uniformly shown himself the friend of science and the arts; and the author has much pleasure in thus publicly acknowledging his obligations to him." This gentleman has pronounced a just eulogium on the works of the Roman Catholic Missionaries on European science in the Chinese language, particularly one 律曆淵源 Leŭh, lëĭh yuen yuen, comprised in 100 volumes; "a few of which illustrate the theory of music with the European mode of notation; the others contain the principles of mathematics, spherics, the calculation of eclipses, with tables of the Sun and Moon's mean motions, nodes, and anomaly, with tables of all the necessary equations, tables of prime numbers, and factors of composite numbers, natural sines, logarithms of numbers, logarithmic sines, tangents, &c. &c." From lists of stars in this elaborate work, Bardin's eighteen-inch globes, Bode's Atlas, and two Planispheres, constructed by F. Verbiest, one of the Jesuit missionaries, Mr. Reeves derived materials for his collection of stars and constellations, which are arranged alphabetically; he has also given a list of ninety-two stars, with their right ascension, declination, magnitude, &c. &c. as copied from the work above alluded to. Dr. Morrison, in a note, remarks: "These maps and the work above described are very scarce and expensive. I never saw any other copies than those I possess, from which these tables are derived."

In illustration of the other volume belonging to this part, little more will be required than a transcription of the table of contents placed at the beginning. The two volumes form a complete abridg-

ment of the whole Dictionary, comprising a most valuable exposition of the sound, form, meaning, and varied use of upwards of 12,000 symbols; a greater number than would be required for an acquaintance with the principal Chinese works on metaphysics, philosophy, history, commerce, science, and the arts. The first point of attention is the tables of Radicals or Primitives, as they have been variously designated—214 in number—with their names and interpretation; then follows an index of the characters in the preceding volume, arranged according to their respective derivations under each of these roots; and by counting the number of strokes of which a symbol consists, *exclusive* of the root, its pronunciation is obtained, which directs to the place of its definition. There is a third table of "classified characters," placed according to the number of strokes in each, *including* the root, which it is designed to point out in complicated symbols; it is taken from the Imperial Dictionary, beginning from the right hand, in the Chinese manner, and contains many characters, to be found only in the first part of the Dictionary. In the first and second pages of the table the compound form is given; as Fan tsung jin chay, shŭh jin poo, "all parts of characters written thus 亻 belong to the 人 jin, radical." Next follow the characters arranged under one stroke of the pencil, of which the six first are styled heads of classes, being themselves roots; the two subsequent characters are under the root 丿 Peĭh, and so of the rest." This is a valuable portion of the Dictionary to a student who has no director of his studies to suggest the appropriate root, or to furnish him with a definition of the symbol. The fourth table—pēen tsze—"different characters," is framed for the purpose of distinguishing similar characters, beginning with two that are alike, and proceeding to three, four, and five, that are similar, but really different; for there are often varieties of form to one character, while there are many characters closely resembling each other that are, nevertheless, perfectly distinct. This table is also taken from the Imperial Dictionary, and the explanations are given in Chinese, which the student of the language will after a short time be able to understand. The fifth table consists of English sounds arranged alphabetically, from which a reference is made by figures to the Chinese symbols in the preceding volume. "It is expected," says the author, "that this will be of use to students who have made some progress in the language, by suggesting words when they speak or compose in Chinese." The sixth table, Fung wăn, is a collection of various modes of writing the same character, containing examples of the running hand and seal character, in the same manner as in the body of the work, where

the definitions are given. "By reviewing and copying this collection of characters," Dr. M. remarks, "the student will become acquainted with the running hand, some knowledge of which is indispensable for practical purposes, since letters and other documents are very generally written in it; and the European student who wishes to write in it, can, by this arrangement, find characters with more facility than in the body of the Dictionary." The volume contains upwards of 300 pages, the matter of which, as it will appear from the above review of it, is most valuable to the solitary student of Chinese, whom it will assist to decypher abbreviated forms of characters in popular works; in the manuscript documents of the government; in private communications; in more formal compositions of the character occurring in ancient works on ceremonies and antiquities; in inscriptions on badges of official distinction, colours of the army, vases, shields, sceptres, &c. which are generally engraven in the ancient seal character now used in attestation of legal documents or covenants of any kind. Perhaps our reference to this volume may not be improperly concluded by a description of the different modes of writing the Chinese character; they are designated, first, the 楷書 Keae shoo, or 'elegant form,' which is usually employed in official papers and the printed literature of the country, and was invented by 王次仲 Wang-tsze-chung of the dynasty 晋 Tsin, in the third century of the Christian era; secondly, the 行書 hing shoo, which holds a middle place between the correct form and running hand; thirdly, the 草字 tsaou tsze, or 'grass character,' of which there are frequently two or three examples; it is a sort of running hand prepared, it is said, by 史游 She-yew, for the service of government to save time in writing, though the use of it is not permitted in official documents; fourthly, the 隸書 le shoo, which derives its name from some inferior officers in public courts, who are said to have framed it on the authority of Tsin, the first universal monarch of China, because the seal character then in use was found to be extremely inconvenient; but others affirm that Ching-mŭh invented it during his imprisonment; it closely resembles the keae, and scarcely retains any likeness to the ancient form; fifthly, the 小篆 seaou chuen, or 'seal character,' already alluded to; and sixthly, the 古文 koo wăn, or ancient mode of writing, which is now out of use.

The third part of the Dictionary, English and Chinese, comprising about 500 quarto pages, contains not only English words and

phrases, rendered by corresponding terms into Chinese, but numerous Chinese sentiments and maxims, both in the language of their respective authors and translated into English, together with valuable information on some practical subjects. But notwithstanding the utility of this volume, it is more likely to create disappointment to an English student of Chinese than either of the other parts, which may truly be said to furnish ample materials for an extensive and accurate knowledge of the language, and much of the literature of China; their object being to convey ideas from Chinese into English, by means of verbal renderings, and classical and colloquial phrases judiciously selected and well translated; while this part, designed to assist Englishmen to clothe their own thoughts in Chinese phraseology, can only be successfully executed by English phrases being represented in Chinese idioms, which should be arranged under those words and terms to which they correspond. Perhaps one reason why the design of this part has been less perfectly secured, will be found in the mode of translating passages from native books into English, which, though the most valuable for communicating knowledge of Chinese subjects and idioms, is less likely than the one we have mentioned to furnish the English student with a ready method of conveying his own conceptions and impressions in the Chinese idiom; of this the author seems to be aware when he says in the Preface, "the collection of words and phrases here presented will afford important assistance to a student of the language, but it will not enable a person wholly ignorant of Chinese to express his thoughts in that language, by a bare reference to the English words here given." His own brief history of this volume is interesting. "Thirteen years have elapsed since the author first began to collect words for this part of his Dictionary, and during the whole of that time gradual additions have been made to it: but completeness in it is not practicable; the ramifications of words and phrases are so numerous, as to make a complete collection of them in Chinese, exactly corresponding to those used in English, a work too extensive for a single individual during even the whole of a long life." The following additional remark is important: "The Indexes to the other parts of the Dictionary will supply some defects which may exist here; and if the student refer from the Chinese characters given in this part, to their definitions in the first and second parts, he will often find more information respecting the use of words, and will occasionally, by a comparison of the several parts, observe errors and be able to correct them." The following quotations illustrate the manner in which this portion of the work has been executed. Under the word "Heaven," in addition to its or-

dinary acceptations among the Chinese, those passages are introduced which the Jesuits quoted from native authors, during their extended controversy about the proper term for God. "Many of the above quotations," says Dr. M. "are from the ancient classics of China; were the text addressed to the mind of a Jew or Christian, it would call up more rational views of God, than the commentaries of the Chinese later writers will admit of; and whatever may be the usage in some northern parts of China, in the colloquial phrase, Tëen laou yay, giving a sort of personality to heaven, it is not the usage in the south; their usual phrase is Tëen Te, 'Heaven and Earth,' which, united, bewilder the mind, and leave no distinct idea of a Supreme Being." The various terms employed by the Confucians, Buddhists, Philosophical sect, Mahometans, and Christians, to denote the overruling power, with the Chinese meaning attached to each term, are briefly enumerated under the word "God." The author not only gives abstract terms of metaphysical and moral science, which might be considered as appropriate to his predilections and studies, but those also which relate to the arts of life; as for example, under the word "porcelain," there are extracts on the mode of manufacturing it, from a Chinese work, in four volumes, entitled 'King tĭh chin taou lŭh,' records of the porcelain manufactory at King tĭh chin—the most ancient and celebrated mart in China—which derives its name from the emperor King-tĭh, who patronized the trade, A.D. 1000. Këen-lung sent a person from court to make twenty drawings of the process of the workmanship, each of which, in the thirty-fifth volume of the work, Lung mei pe shoo, is mentioned with explanatory notes. The subjects to which they relate, Dr. Morrison has described in English, after having stated the technical native terms used by the workmen for the materials, and the mode of manufacturing them in different stages of the operation. We cannot transcribe any of his quotations except the last of them, which is Sze Shin chow yuen 祀神酬願 sacrificing and giving thanks to the gods.' The concourse of people at King-tĭh-chin is very great, and much stress is laid on this ceremony. There are from two to three hundred furnaces, and several hundred thousand workmen; they 候火如候晴雨 'wait for fire, as man does for rain' in time of drought. At one of these sacrifices, a lad's being self-devoted to the flames, and thereby procuring great blessings, is on record." There are notices also in this article of other furnaces, the first of which was at Chang-nae, in the province of Keang-se, and sent tribute to the court of Woo-tih, A.D. 630; those at Canton and Corea, particularly the latter, are in a flourishing condition.—Under

the word "ethics," Dr. M. remarks: "A favourable specimen is contained in the following essay, the real writer of which is not known, but which is by pious fraud attributed to Kwan-foo-tsze, a famous deified warrior of the third century, under the title of 'Kwan-shing-te keun-keŏ-she-chin kin:' A true scripture to awaken the world by the Holy Imperial Prince Kwan-te." The essay is divided into thirty paragraphs of two lines each, with the exception of the eleventh, which contains three. It begins—"Venerate heaven and earth; perform the rites to the gods; worship your ancestors; be dutiful to your parents; (2) keep the king's laws, revere your teachers and superiors; love your brothers, and be true to your friends." The fifth is, "Found and repair temples, print and make moral and religious books. Supply medicine, give tea, avoid killing animals, and liberate them to live." The tenth and eleventh are, "Let every virtuous deed be heartily believed and reverently practised. Although man sees it not, the gods have already heard it. Happiness will be increased, long life added, sons born, and grandsons obtained. Judgments will be dissipated, sickness diminished, calamities will not assail. Men and animals will all enjoy repose, and felicitous stars shed their auspicious influences." We cannot quote more from this article. The remainder of the paragraphs chiefly enumerate the offences of which men are guilty, and the judgments which may consequently be expected to overtake them. Translations of these and similar passages, especially as the sounds of the characters are given in the Roman letter, are helpful to the student in acquiring the language, and in enabling him to communicate his thoughts in it with precision. The original writer in Chinese often feels at a loss for suitable expressions whereby to convey moral and religious truth. The difficulty lies in preserving the native idiom, without sacrificing a Christian sentiment, to which the language has been unaccustomed, to a Pagan one with which it is perfectly familiar. But if we do not find a word or phrase to suit our purpose under one English term, we may meet with it under another of the same class, though not perfectly synonymous, ever remembering that different ideas have not always the same distinct forms of representation in Chinese as in English; and that under words of comprehensive import, sentences are quoted to illustrate, not only the mode in which particular ideas should be conveyed, but the manners, belief, superstitions, and usages of the Chinese, on various important points, from which assistance in composition can be derived. The word "Kalendar" may be adduced as an example, under which the following remarks occur. "There are several Kalendars printed by private individuals, which are generally consulted by all

Chinese in the ordinary affairs of life. Besides the list of the days of the month, they contain lucky and unlucky days, birthdays of the gods, the days on which the emperors and empresses of the reigning family died, &c. &c. The following is a specimen of the Chinese Kalendar for (the present emperor's) Taou-kwang's first year, which began on Feb. 3, 1821. The first moon is a little one, containing twenty-nine days. The first day is called tsoo-yih, or yuen-tan, the birthday of Tëen-lă, and the sacred birthday of Melih Buddh, and of the great general Chay, which is an idol worshipped by shopmen. When a shop is prosperous, it sometimes happens that people steal their god to give it to some friend, that he also may prosper. "The god of joy is on the south-west." When a person first sets his foot on the floor, after rising out of bed on the first day of the new year, he should walk towards the god of joy." The god of wealth is directly south, and should be met by those who wish to be rich. The god of mischief is on the north-east, and should be avoided. A variety of lucky and unlucky periods are mentioned with the charms by which evil influences may be averted. "On the first day of the fifth moon persons adorn their domestic altars with *Acorus calamus*, and a species of *artemisia*, the first to represent a sword, and the other a waving banner. This sentence forms part of the ceremony:—a calamus sword cuts off a thousand curses; an artemisia flag invites a hundred blessings. The fifth day of this moon is thought to be extremely lucky. At noon of this day the following charm is written on paper, and pasted up in different parts of the house:—

> 'On the fifth day of the moon I wrote this at noon,
> May all litigations and altercations be quite excluded;
> May snakes and insects, and rats and ants, all run away;
> May a hundred diseases, and a thousand calamities, be every one expelled.'

To this are added, from the Yih-king, the four lucky words, 'Yuen, leang, le, ching,' which a native commentator explains by terms signifying 'greatness, pervading influence, propriety, and correctness.' This day is called the three-fold death day. If one death takes place other two funerals will be sure to succeed in the family. To avoid this evil, the deceased person is left to lie unshrouded that day, and a party of Taou priests are called to perform certain rites, and to offer a fowl, an egg, and a piece of pork, at the gate, all of which they take away with them. This procedure is supposed to avert the dreaded evil."

Under the word "die," there are quotations from native authors which express the sentiments of different Chinese sects on the subject of death, and the terms employed to denote that event. The

Buddhists use the phrase "departed to the west," where they say heaven is: "going to life," of which they profess to have presentiments; "gone on a ramble among the angels;" "become a guest above," or "left the world." Others use the terms "annihilated;" the "spirit is dissolved" or "dissipated," or "returned to hades." The following passages, which Dr. M. has translated, contain doctrines on the event of death: "When a man dies, his hwăn or soul, flies up to heaven; his pĭh or spirit falls down to the water springs (in hades); the water and fire (of which the man was compounded) are separated and dispersed, and each returns to its original source." The following quotation is from a Buddhist: "Fung-kwan said, if she must die, it is certain we cannot detain her, but her breath is not yet cut asunder, and we must do all that is in man's power. I'll go to the temple of her ladyship (the queen of heaven) burn incense, and tell the sincere desires of my heart; whether the goddess will be moved to confer recovery or not is uncertain." The different words applied to the death of persons of different rank are given; as sze for an ordinary individual; hung, for a nobleman or prince; and păng for an emperor, which signifies "to rush down as a falling mountain." The last remark on this subject which we shall transcribe, exhibits a custom prevalent among the Chinese at the death of certain persons—"The clothes, chair, boat, &c., which deceased persons used during life are burnt at their death to follow them into the invisible state, and altogether are called ming-ke. Shaou kwo ho e, "to burn the garments for passing the river; also, Keaou foo, chair bearers made of paper; chuen foo, boatmen; yin tsih, a house for hades," &c. This year a rich man's wardrobe, worth a thousand dollars, was burnt at his death in Canton (1821)."

Under the word "weigh," the following remarks occur. Weights and measures of the Chinese, are comprehended under the four words, leŭh, too, leang, hăng, the fistula, or long measure, dry measure, and weights. They consider the fistula, or ancient musical reed, hwang-chung, the foundation of all measures and weights and numbers. This reed, of a determinate length and diameter, became the standard of weights and measures, according to the number of grains of corn which it contained. In long measure, it is a question whether they were grains disposed length-wise or cross-wise. One hundred grains, placed *cross-wise*, make the ancient cubit, which measures nearly 10 inches, and each inch is divided into ten parts; 100 grains placed *length-wise*, make the modern cubit, which (in the standard work from which this is taken) measures 12½ inches. The government covid at Canton is 14 inches 625 decimals. In the reed 1200 grains constituted the lowest denomination, which,

in long measure, is the tenth part of an inch. The preceding statement is that which is approved; other ancient authorities state the matter differently; thus, one says ten hairs of a horse's tail make a fun, or the tenth of an inch; another says a fibrous thread, emitted by the silk-worm, is called hwŭh, ten hwŭh make a sze, ten sze make a haou, ten haou make a le, and ten le make a fun. The foundation of land measure is explained, by "once raising the foot, *i. e.* one step, two of which are a pace." Other methods of measuring were adopted by the ancients, some of which are stated by Dr. M. who remarks:—"In different ages, and in different nations of China, superficial measures, measures of contents, and weights had various names, which it is impossible to compare and render uniform. Government has, therefore, fixed on the Chang as the standard of long measure, with which the greater and smaller denominations must be compared; the Shih as the standard of dry measure; and Leang as the standard of weights." Twenty-three measures are then given from the chang or ten cubits, downwards in decimal ratio to tsing tsing, "absolute purity," which is the tenth part of heu kung, "vacuum," and the lowest denomination. In dry measure there is the same decimal process from shĭh, a stone, to sŭh, a grain, including eight denominations. In weight, from the leang or tael downwards to hwŭh, which is the seventh, and onwards the same as long measure. The notation or numeration of all quantities is then given, from a unit upwards, proceeding decimally to the twenty-first place, woo leang soo, "infinite number," which in European notation would amount to 321 trillions, 987,654 billions, 321,987 millions, 654,321;"—a sufficient proof of the superior power of communication possessed by the symbolic mode, since an alphabetic language requires so many words to express what is contained in three simple Chinese characters; the words yĭh a million, and chaou a billion, also illustrate the same point. Dr. M. remarks—"Besides the notations advancing decimally, as above, some advance by tens of thousands; others by multiplying every number into itself, or squaring it."—Under the word "botany," there is an extract from an index, prepared by Mr. Reeves, to the Pun-tsaou, a native work, which Dr. Morrison describes as the best pharmacœpeia and botanical book in China. The divisions of the subject are into classes—genera—and species. There are five classes—shrubs and herbs; gramina or grains, that serve for food; edible herbaceous plants; fruits; and trees; under each of which a brief description is given of the subdivisions which they include. Under the word "flower," there are the Chinese names of 143 plants, which flower or blossom each month of the year at Canton, with their

corresponding scientific names contributed by Mr. Reeves. It will not be in our power to enlarge on the contents of this volume. Our object has been two-fold—first, to exhibit sufficient specimens of the manner in which the author has accomplished his arduous task; and secondly, to select such topics as might withal be interesting to the general reader. The value of the information communicated, and the fidelity with which the translation of passages from Chinese authors has been executed, must commend the work to the Chinese student as a most important auxiliary to the acquisition of the language. Without minutely criticising the author's style of English composition, it may be safely affirmed, with regard to the numerous passages quoted from native authors, that he has admirably united strict adherence to the original, with an intelligible and idiomatic translation; and in this peculiarity, as a translator, will be found, perhaps, his chief excellence.

ON THE TRANSLATION OF THE SCRIPTURES.

THE delicate task of translating the Bible, to be efficiently performed, requires, on the part of the translator, the combined influence of piety, learning, and wisdom, a correct apprehension of its spirit, and a faithful selection of such terms and phrases as will, in his judgment, best express the sense of the original. The authority of Divine Revelation, the sacred subjects on which it treats, with the professed design of its promulgation in the world, should inspire him with a noble superiority to party prejudice and personal predilections. No excuse can be admitted for ignorance or carelessness, in a work designed to communicate to multitudes of human beings, impressions of the mind and character of God, which will in all probability be permanent. Misrepresentation on those points, through inadvertency or design, can only be avoided by the essential prerequisites of a sound understanding and an upright heart; the presence of which will be sufficiently attested in the choice of individual expressions, and the general style and composition of the work. A careful inquiry should be instituted into the precise signification of terms, designed to constitute the signs of important theological ideas; or, in other words, to represent to man the perfections, truth, and proceedings of God.

The Chinese language presents difficulties peculiar to itself; from its symbolic nature; from the numerous significations frequently attached to one character; from the difference subsisting between its classical and ordinary idioms, and from the singularity of its

general structure, compared with that of other tongues. In order to illustrate the chief characteristics of Dr. Morrison's version of the Holy Scriptures into Chinese, attention is requested to the following syllabus:—first, to the words used to represent important objects and doctrines, such as those for God, Christ, the Holy Spirit, Heaven, Hell, Justification, the Atonement, Regeneration, Sanctification, &c.; secondly, to the method by which proper names have been transferred; thirdly, to the manner in which the different kinds of style, as the Historical, Poetical, Prophetical, Didactic, and Narrative, have been represented in Chinese; fourthly, a brief statement of the general character of the work. With regard to the first proposition, I would begin with the word used to designate God. From a careful consideration of the subject, it appears that each of the following terms, 上帝 Shang-te 'Supreme Ruler,' 天 Tëen, 'Heaven,' 神主 Shin Choo, "Divine Lord," 主 Choo, 'Lord,' and 神 Shin, 'God,' demands due consideration in the choice of a word to denote the God of the Scriptures. Shang-te was originally selected for this purpose by the Roman Catholics; which some other Chinese scholars, studying the language for biblical purposes, have also considered as the *most* appropriate term. The following reasons are assigned in favour of it, by a writer in the "Gleaner;"* first, its antiquity, which has rendered it venerable; secondly, the individuality of the being it is supposed to represent, without duality, multiplicity, or a feminine partner; thirdly, its superiority in some points to other deities, with which it receives simultaneous homage, while it is not defective in any qualities attributed to them; fourthly, its receiving a sort of supremacy from all the principal sects of China; fifthly, the reverence inspired by the use of the term; sixthly, the alleged presidency of that power over other deities." I have not quoted the phraseology but the sentiments of the writer; from whom, however, I differ, both with regard to the propriety of transferring the term to the Scriptures as the ordinary designation of God, and the correctness of his opinion on some of the ideas it is said to suggest to the Chinese. If, indeed, this term were employed, the Supreme Being, in every act of worship professedly rendered to Him, would thereby be identified in the Chinese mind with that particular deity, to which as a sort of general superintendent, they have been superstitiously attached from time immemorial; and thus their idolatrous associations would be strengthened by the very means used to

* Indo-Chinese Gleaner:—A monthly periodical, formerly published at Malacca, under the superintendence of Dr. Milne.

remove them. To every one acquainted with Chinese writers on the subject it must, I think, be evident that Shang-te and Tëen are both used to denote the First Cause; if, indeed, it be lawful to apply such a term to an impersonal existence. The following passage from the She-king, which is the most ancient collection of odes extant in the Chinese language, confirms this opinion:—"The descendants of the Shang dynasty numbered more than 100,000 persons; Shang-te, 'the supreme ruler,' decreed their subjugation by Chow, for heaven's decree is not invariable—that is, is not always in favour of one dynasty or family." Here Shang-te and Tëen are used as synonymous terms, to indicate the source of that decree which regulates the condition and controls the destinies of mortals, especially such as occupy the high places of the earth, while it is equivalent, in some of the prerogatives and perfections with which it is invested, to the Jupiter Optimus Maximus of the more western ancients. But whether it be omnipotent, omnipresent, infinitely wise, or even intelligent, is a point to be decided by native authorities alone, in which, if there be any operation attributed to it predicable of Jehovah, it is that of a superintending providence; albeit accompanied with other ascriptions, utterly repugnant to the nature of an almighty, ever-living, and unchangeable existence.

The prerogatives of Shang-te, according to the sense of the words, are restricted to the single act of ruling the world. But Shang-te is the same as Tëen, and Tëen is synonymous with 理 Le, and Le, according to Chinese philosophers, is but another name for 太極 Tae-keĭh, "the highest point," or 無極 Woo-keĭh, "no point;" that is, the abstract essence, or innate principle, of primary matter, which originated, pervades, and animates the material universe—the *anima mundi* of the Platonists, beyond which the mind cannot reach. Now things that are equal to the same are equal to one another; wherefore, since Shang-te is synonymous with "heaven," and "heaven" is explained by Le, Shang-te must be the same as Le; whence this designation, supposed by some foreign Chinese scholars to be descriptive of the true God, is, according to native expositors, no more than a personification of the indivisible principle—Le or Tae-keĭh—which is professedly found everywhere, but in reality exists nowhere. In the writings of Chinese philosophers numerous proofs occur, that no other authority is ascribed to Shang-te than that of ordaining, by a kind of numerical fate, the destiny of man, which, however, his conduct and influence may overrule; and that its application to such an imaginary supernatural power or agency, is derived from its use on earth to denote supreme authority and government: but I

never could learn that attributes of infinite wisdom, omnipoten
eternity, immutability, self-existence, or any other perfection p
dicable of Jehovah, were applied to it. No greater homage
rendered to Shang-te by emperors than to the spirits of their d
ceased ancestors and parents, whom, having deified them, they ser
with the most profound outward veneration which human beings c
evince; for example, in the ceremonies that take place on the eve
an emperor's coronation, he announces the events of the approachi
day to the supreme ruler, heaven, earth, and the spirits of his d
parted ancestors; and on occasion of the performance of rite
attached to what may be called the national religion of China, t
emperor, who is the high-priest, sacrifices to heaven, and earth,
Shang-te, to his ancestors, and to gods of all descriptions, celesti
and terrestrial. Moreover, so far from any exclusive pre-eminen
being appropriated to the term Shang-te, it also designates loc
deities, agreeably to Dr. Morrison's remark—"The epithet, thou
seeming to express the christian idea of God, is, however, applied
more than one divine personage." Heuen-tëen Shang-te, "the somb
heaven's supreme ruler," denotes a god of the northern hemispher
another topical deity is known by the appellation of "the diamon
imperial supreme ruler;" while Tae-shang, "the great supreme,
designates both the emperor's deceased father and the founder o
the sect Taou. Though the Roman Catholics in China at first adopte
Shang-te to denote God, they after awhile rejected it as unsuit
able, and instead of it selected Tëen, which was at length also aban
doned, probably because further acquaintance with the languag
discovered the reciprocal signification subsisting between the tw
terms. After a long and violent controversy on this subject betwee
the Dominicans and Jesuits, Tëen-choo, "Heaven's Lord," wa
chosen as the most appropriate term, which, with the addition o
the word Keaou, "sect,"—Tëen-choo keaou—now designates th
Catholic religion in China, agreeably to the mandate of Pope Cle
ment XI. The fear of identifying what they consider the doctrine
of the Bible with the system of popery, would be sufficient to dete
Protestants from using the same epithet. Moreover, since th
heathen have no correct ideas of omnipresence and infinity, but con
sider their most venerated deities as circumscribed by materia
boundaries, and attached to special localities in different regions o
the universe, such a term would wholly restrict the prerogatives o
God to the proprietorship of heaven as a local habitation.

With regard to the word 天 Tëen, "heaven," it would be an in
convenient designation of God in the Scriptures, because it is used i

the plural number, to denote the abodes of several orders of created existences; as in the passages where Christ is said to have ascended up far above all heavens; where the Apostle Paul is said to have been caught up to the third heaven, and where Solomon, addressing Jehovah, says, "the heaven of heavens cannot contain thee." There is, indeed, no more objection in Chinese to the occasional use of heaven, borrowed by metonymy from his residence, to denote the person of Jehovah, than there is to a similar application of it by the prophet in the phrase—"the heavens do rule;" but this is very different from adopting it as a universal designation. There appear to be three distinct meanings attached to the word in native writers;—"that of material heavens"—"supreme presiding power," and "the supposed residence of departed spirits." Confucius represents heaven as an object of supreme veneration, which bestows blessings and inflicts judgments, guides the steps of men, and frustrates or promotes human counsels, agreeably to its sovereign will. But later philosophical definitions invest it with no other property than that of uncreated materialism, diffused throughout the universe, as an indivisible principle, destitute of the intelligence necessary to a controlling agency, and similar to 理 Le, already explained. A disciple of Confucius says, "it is improper to accuse nature of wanting intelligence, and equally incorrect to identify its mental operations with those of man;" while the sage himself acknowledges, that he has long prayed to heaven, and describes an offence against that power as taking away the resource of prayer from the offender. Heaven, when used metaphysically, conveys a very different idea from that of the firmament, with which, however, it is often confounded. The difficulty of attaching precise notions to such terms in native authors, arises from their frequent use in a special sense when the context would indicate the ordinary signification. The extension of heaven as a canopy over the earth, in conjunction with which it is worshipped, is the probable reason of its alleged ubiquitous influence, its supreme honour and unequalled dominion; and hence the word is appropriated to the same imaginary power as Shang-te. But writers not only contradict each other but themselves. Sometimes heaven is represented as possessed of absolute power to control human destinies; at others as devoid of all authority, except what is conceded by man: the latter opinion is illustrated in the popular axiom, "Heaven hears and sees as the people hear and see;" on which a native commentator remarks, "this is necessarily the case, since heaven is without figure;" the former in the following couplet, inscribed by Këen-lung, a celebrated emperor of the present dynasty, on a stone

tablet which he raised at Ele, to commemorate his victory
Tartar tribe.

"Tëen che so pei chay, jin suy king che, pŭh ko keĭh yay.
Tëen che so fŭh chay, jin suy tsae che, pŭh ko chin yay."

"The tree which heaven plants, though man throw it down, cannot
uprooted.
The tree which heaven casts down, though man replant it, will
grow."

The term 天 Tëen would seem, therefore, to be far too
plex in its import to express, without confusion, the simple i
God; especially since it denotes the material heavens, wh
conformity to the Ptolemaic system, are divided into ten di
strata, of which the third *stratum* is the dwelling-place
goddess of love; the ninth is the *primum mobile*, which carri
other eight strata along with it; the tenth is the dwelling-pl
the great Ruler, and all the gods and saints who are tranqu
unmoved. Choo-foo-tsze calls it "the hard-shell heaven,"
comprehends the inferior heavens and controls the universe.
heaven is sometimes represented as intelligent, impartial, jus
merciful; to which, however, divine attributes and personal p
tions are not ascribed.

Shin Choo, "Divine Lord," could it be divested of its
trous associations, would constitute no unseemly designati
Jehovah; but many terms, in their literal import unobjectio
require their conventional sense to be ascertained before
are appropriated to religious uses. This one denotes th
cestral tablet, which is conveyed with all the pomp and
cumstance of imposing funereal rites to the sepulchre of th
ceased, and afterwards deposited in the temple of ancesto
brought back to the dwelling of the surviving family, to be c
crated as their guardian divinity. It is a spell of such pote
fluence over the Chinese mind, that the application of its na
scriptural purposes, involves the danger of fostering idol
associations. But to reject all heathen words and phrases,
require either the introduction of foreign names or new combin
of existing symbols, both which methods would be attended
great difficulty in Chinese. In the passages of Scripture
Jehovah and "Lord God" occur, Dr. Morrison has used in
instances Choo-shin, but generally Shin-choo, which may be u
stood as "God the Lord" or "Divine Lord;" this being
agreeable to native idiom than the transposition of the words t
the order of the original. Shin-tëen, "divine heaven," whi

not a Chinese term, has been frequently used by the Missionaries, in their tracts and conversations, to denote God; but owing to the gross polytheistic notions of the Chinese, it would only suggest to their minds an additional topical deity, except as the use of it was accompanied with scriptural explanations, equally applicable to Shin alone.

王 Choo, "Lord," is a Mahometan term for God, which the translator of the Scriptures would not use in that sense; but it nevertheless correctly represents Κυριος, in the New Testament, and is thus employed by Dr. Morrison. But since so many words are considered as inappropriate designations of God, what other less objectionable term does the Chinese tongue supply? This question is of vital importance, because of its connection with the best mode of exhibiting Divine truth to Pagans, and will therefore require a full and deliberate answer. The most degraded of the human family have some notion of superior beings that preside over earthly destinies, who, though imaginary, not only rank higher than man, but are deemed worthy of his most profound homage. By means of terms descriptive of such existences, the disciples of revelation must necessarily seek to communicate, in a tongue yet unhallowed by Divine truth, correct conceptions of the character and perfections of Jehovah; and where several occur of distinct application and import, *that* by some translators has been regarded as the best, which seems to inspire the heathen with the deepest veneration. Were this the case with respect to Shang-te, still the principle involved in such an opinion could not I think be sustained by sound argument. On this point two inquiries are suggested for consideration: first, what idea is most prevalent in the human mind with regard to a divinity? And secondly, what sentiment is involved in the Greek and Hebrew terms used in Sacred Scripture to denote God? With regard to the former of these inquiries, is not the prevailing sentiment of man in respect of God, that Supreme Object which should be constantly worshipped under the influence of hope and fear, as the source of prosperity and the cause of afflictions, whose will, though absolute, is nevertheless guided by human conduct; agreeably to the tenor of the following passage in a Chinese work on the rewards and punishments of a future state:—"Happiness and misery have no door—no means of ingress—but the conduct of man, whose virtues or vices, as certainly as the shadow follows its original, induce a corresponding recompense of happiness or misery." Such opinions denote a Supreme power or principle—an unknown something—towards which reverence and gratitude, suggested by conscious obligations

ought to be expressed in daily acts of devotion; an invisible with whom ceaseless intercourse should be held, to whom ap can be made in trouble, and thanksgivings offered in seasons o turning comfort; a Final Arbiter of human destinies, who moves souls into the unseen state according to his will, and a nisters righteous retribution for human conduct. In the lang then of a people possessed of such ideas, ought the common for God to be a special appellative—as Supreme Ruler, Lo Heaven, Divine Lord—or a generic one, equivalent to Go English, whose current sense denotes the first object of hu affections and desires. Now the general designation in the Ch language of all those invisible objects, which have long been re nised in China as worthy of divine homage, is Shin—the used by Dr. Morrison;—the propriety of whose application t Infinite Jehovah is not to be disputed on the ground of polyth to which the Chinese are so grossly addicted, and in whose m there exist no correct conceptions of one God, as the Creator Moral Governor of the Universe; since Shin not only desig topical deities, to which we also apply the name god, but object which is supreme in our affections, to express which the degraded nations probably have a corresponding term, and wh having elevated it to its individual office in the economy of the verse, they adore as a Divine personage. For notwithstanding grossest ignorance and superstition, there is that within every which recognises a connection between himself and some hi power; and, whether it be a sentiment, consciousness, feelin habit, it is wrought into the very texture of his mental constitu though necessarily modified in its operations by the degree of m and intellectual darkness which surrounds him. But none of the t adverted to, except Shin, would properly express the archety this idea. The Scriptures inform man of an Almighty Being e where present to exercise his high prerogative as the Ruler of Universe;—a doctrine in direct opposition to the debasing no of deities suited to different localities, whose powers, as it is suppo are to be employed in extracting some portion of happiness from appalling mass of wretchedness under which all Pagan nations gr therefore, instead of a term applicable only to the god of one partment in the government of the world, even though it were highest, ought not a word to be chosen of generic import, to wh epithets can be idiomatically attached descriptive of the Di character and perfections, which infinitely surpass any excellen ascribed by Pagans to the numerous creations of their own fa even when endued with imaginary prerogatives adequate to the em

gencies of their origin? The term required, is not the designation of an authoritative power to be approached but seldom, a sort of inconceivable something, honoured with sacrifices at distant intervals on great festive occasions, which the Emperor alone is permitted to offer, but one descriptive of the familiar practical Deity, with whom constant intercourse is held to be essential to the enjoyment and protection of the worshipper: not such terms as Supreme Ruler, Heaven and Earth, Heaven's Lord, Lord of Spirits, or Great Supreme, because, by recognising a superior god, it sanctions subordinate divinities also; but one which, applied to Jehovah alone, will thereby preclude every other deity as the creature of an idolatrous imagination, from the worship of which common sense recoils with instinctive abhorrence. The principle of unity in the Godhead, opposed to the prevailing polytheistic notion, would be most effectually promoted by restoring this simple word to its original and exclusively appropriate use; but the doctrine is never fully acknowledged in the absence of divine revelation, even where the mind has become so far disciplined in natural theology as to admit a first cause, notwithstanding that the Eternal Power and Godhead can be understood by the things that are made. Man, indeed, confesses deities to be invisible and destitute of corporeal figures, but practically accords to them no higher power than that of instinct, by which certain properties are suited to peculiar localities and operations; hence the instinctive feeling seems to have originated that violent passion for gods and goddesses of every description and occupation, which has disfigured his intellectual and moral history; while it is the prerogative of reason, even in the darkest moral atmosphere, to emit some rays of light on the question of an Almighty and eternal existence, whose character and perfections the Scriptures alone accurately delineate. Now the word which expresses both the instinctive and the rational idea, will be allowed, I think, to be the best general term for God; and this word which Dr. Morrison has adopted in his version, is 神 Shin.

But it will aid our conceptions on this subject, to consider (secondly) what sentiment is involved in the Greek and Hebrew terms used in Sacred Scripture to denote God. It is a remarkable and well-known fact, that Elohim, though applied to objects of idolatry, is nevertheless employed in its plural form to designate Jehovah; and, therefore, the objection that a term in Pagan languages, already appropriated to idols, would be derogatory to the honour of God, seems by this usage to be fairly obviated, since a method corresponding to the practice of the original writers of

Sacred Scripture may doubtless be adopted without censure l
translators. First conceptions would probably suggest some
nificent and extraordinary epithet, agreeably to the rule obs
towards persons of elevated rank, as more worthy of God; b
closer examination, the general term for deity will commend
as more in accordance with the simplicity of Divine Revel
Indeed, on the former principle the guilt of idolatry, which
sists in instituting and worshipping false deities, would be o
apparent magnitude. *Originally*, ideas on the character o
Divine Being and the worship due to him, were derived from l
lation, and transferred to powerless inanimate productions of
or at best, to the creatures of God; *now*, the converse o
practice—that of describing God in terms devoted to Pagani
constitutes our difficulty; yet I apprehend we are no more ob
to repudiate the word 神 Shin, as inapplicable to Jehovah,
the sacred writers were to abandon Elohim, because wicked
applied it to idols. Several passages of Scripture, conform
with the usage of the original, require that the true God shou
translated by the same term as false gods; for example, "
sorrows shall be multiplied that hasten after another god,"—"
is a God like unto thee?" There is one God, and none othe
he. "Who is so great a god as our God,"—which could n
appropriately rendered into Chinese by any other word than
The absurdity of admitting 上 帝 Shang-te "Supreme R
天 Tëen, "Heaven," and similar terms, will also appear
the phrases "God of Abraham, Isaac, and Jacob; God and F
of our Lord Jesus Christ," &c.; for since no translator wou
guilty of the folly of saying "The Supreme Ruler of Abraham,
"Heaven and Father of Christ," he would be reduced t
necessity of adopting Shin, and consequently of representin
same word in the original by different and contrary terms i
translation. The apostles, without injury to their cause, ap
Θεος to Jehovah, notwithstanding its desecration to idolatrous
and may we not fearlessly follow their example? No misconcep
can arise concerning the nature of God to a careful student
word, which abounds with descriptions of the prerogatives, ch
ter, and perfections of Him whom they reveal; while, by va
modes and allusions, it appeals to a conviction ever prevalent i
human bosom, that supreme homage is due to some presiding
but is based on the fact that information must be communi
from without, on his existence, properties, and works, the mo
rendering acceptable worship, and of obtaining the promised b

ings of a future state. Our design being to convince Pagans that it behoves them to recognize and adore one God, in the glory of his attributes and works as these are described in writings inspired by the Holy Ghost, so by appropriating the existing generic term to God, credit is given to them for acknowledging some object of worship, whereby considerable difficulties are removed; and it only remains to assure them that while none of their deities is God, there is one Almighty and Eternal Being, who has provided for their deepest moral and spiritual necessities. Hence the use of Shin is a simpler and more satisfactory mode of declaring the Divine Being than the adoption of names, known only for the mystic, metaphysical refinements which they suggest, without reference to the common impression on the human spirit respecting an overruling deity;—for then the controversy would be, whether Jehovah be or be not God, to the exclusion of all other deities, which indeed has been the grand point of contention in all ages, between the disciples of revelation and Pagan idolators.

From a careful review of the whole question, I think it must be admitted, that Dr. Morrison has exercised a sound discretion in choosing Shin; for though not perfectly unobjectionable, it is decidedly the best general term for God which the language affords. The Doctor himself said, after he had been a student of Chinese eighteen years, in reference to the controversies on this subject—"Our opinion is, there is a portion of truth on both sides of the question; and the best way would have been to let the words go on to be employed, till they acquired a definite meaning according to Christian acceptation, from usage; as the Greek Θεος, the Latin Deus, and perhaps the Saxon Woden, became christian terms."*

With respect to the word Jehovah, the marked distinction between it and Elohim in the original, seems to require some corresponding difference in a translation. The Hebrew יהוה, which Dr. Morrison has generally rendered by 神主 Shin-choo, might be transferred into Chinese without violating euphony,† were it not in danger of being regarded as a mere appellation, which would involve a want of dignity totally inconsistent with the veneration due to such a name. The translation of the word, which would be the fittest means of promoting the design of its original adoption, could be effected without difficulty; for the Chinese name their deities by significant expressions, not merely as a religious act, but

* Chinese Miscellany, page 45.

† The Doctor has introduced the original word into the text, where it first occurs in Genesis, and translated it in the margin.

to mark the genius of the language; the sound of which, o its symbolic nature, cannot be easily accommodated to an alp tongue. It is true, that the writings of the Buddhists in contain Indian names of deities spelled by Chinese characte O-me-to Füh, Amida Buddah, and many others; but this ve cumstance tends to fix the impression generally entertained writings of this sect—that they are a mass of senseless jargon which it would be most undesirable to identify the Sacred tures; while such ideas as "Self-Existent;" "The Living might be very forcibly rendered in Chinese, in contrast with without life, agreeably to the occasion on which the word " vah" was first introduced.

The divine names of the Saviour, as Jesus, Messiah, and have been transferred to the Chinese language, in characters s to convey as nearly as possible the original sounds; whi epithets—"Son of man—Saviour—Redeemer—Mediator, others, have been translated by corresponding terms. The t tion of λογος, as applied to Christ, is attended with some dif in Chinese. It occurs in the first chapter of John, "In t ginning was the word," which Dr. Morrison has rendered Yen, meaning "word, speech, conversation," without any do peculiarity attached to it. There is, however, the symbol which in many particulars corresponds to the λογος of the tures. It signifies "word, doctrine, reason, virtue, way, means, other meanings, varying according to the tenets of the sect by it is adopted. In the language of Buddhism it points out a cular state of existence relating to the metempsychosis, wh among human beings or brutes. It also constitutes the desig of the philosophical sect—Taou keaou—whose founder, keun-tsze, contemporary with Confucius (B. C. 500), is consider the restorer of reason, who was incarnate in seven different pe prior to his residence on earth, and subsequently as late as the century. The Taou of this sect, in several points, approximate λογος of the Greeks, as explained by the school of Plato. only, in order of existence, precedes the heavens and the earth is the creating source of matter, in which it inheres; it also ani living beings. Confucius and his disciples, who constitute the of the learned, describe Taou as eternal, unchangeable, cre omnipresent, so vast that it fills the universe, so minute that contained in all things; as originating changes in nature, an superior to heaven and earth, which, though creative po are liable to err and violate its authority. In the mundane tem of the Chinese, Taou is elevated into a divinity, wh

issued heaven, earth, man, and all natural objects; without, however, being invested with personal properties. The same word signifies a way or path, both literally and figuratively, which, with the sense of method of access, united to its alleged prerogative to be the source of all things, animate and inanimate—the seat of vitality—the living energy itself—together with the signification of word or medium of communication—expresses a remarkable coincidence of properties, appropriated by the Saviour to himself, or ascribed to him by his inspired servants—"I am the way, the truth, and the life." This word is used by the same school for doctrine—a system of metaphysical principles and moral precepts—and in connection with Le, which signifies reason in its recondite, abstract state, denotes principles embodied in actions and conduct, resulting from a deliberate operation of the understanding; and hence its appropriateness to express the christian sense of the term doctrine or truth.

A question may, therefore, be fairly raised on the comparative propriety of 言 Yen, and 道 Taou, as a translation of λογος when applied to the person of Christ; although I think it will be conceded by all who understand the various meanings of Taou that Dr. Morrison, in choosing 言 Yen, has adopted the term least liable to misinterpretation. In a letter on this subject in the Indo-Chinese Gleaner,* the Doctor, after citing Dr. A. Clarke's opinion, that λογος should be considered a proper name and left untranslated, remarks—"Untranslated terms are uncouth in any language, and are exceedingly abhorrent to the genius of the Chinese language. And, on the other hand, there is a difficulty in employing long received techical terms, because the use of them revives, by association, all the systematic Pagan errors hitherto connected with them." Yen would seem to answer to ρημα of the New Testament, and Taou to λογος; but any one acquainted with Chinese modes of thinking will readily conceive how remote from its signification would be the impression of that passage on the mind of a Chinaman, if λογος were translated by Taou:—"In the beginning was Taou, and Taou was with God, and Taou was God;" still it is a question of some moment in deciding on the proper term, whether the λογος of the Apostles was not liable to equal misconceptions among Pagan Greeks. In a Chinese version of the Gospels made at Peking, the translator has borrowed the Latin word *verbum* from the Vulgate, which he represents by the Chinese sounds Wo-urh-pung, whereby no meaning is conveyed.

* No. VIII. p. 83, April, 1819.

The Chinese term adopted by the translator of the Scriptures
Holy Spirit, is 聖風 Shing-fung, "holy or sacred wind
breath." The various significations of Fung, are "the breath
nature; the wind; air in motion; custom; usage; spirit; temp
feeling; to scatter or disperse, as by the wind; to diffuse or affec
example," &c. several of which are the same as רוח, and πνευ
both derived from verbs that signify "to breathe, to flow," and hav
correspondent meanings in their abstract state. Some Chir
scholars have thought 神 Shin (which also means spirit), a be
word than 風 Fung; but if our preceding remarks have justi
Shin as a designation of the Godhead, its impropriety as a unive
term to denote the Holy Spirit will immediately appear; while F
commends itself, a *priori*, from its coincidence to the original w
in the Old and New Testament. The phrase 'Spirit of God,
expressed in Chinese by 神之風 Shin che fung—liter
"God's Spirit;" but in Ephesians, God's Holy Spirit, is rend
神之聖神 Shin che shing Shin, where the word for God
Spirit is the same; and in a few other places, though the orig
terms are the same the Dr. has used 神 for 風 Fung. In Isa
靈 Ling, usually applied to the human soul, occurs twice
translation of רוח, instead of 風 Fung; Shing-fung, howeve
the prevailing designation of the Holy Spirit, in Dr. M.'s tr
lation.

With regard to "heaven" and "hell," as Scriptural terms, T
already adverted to in another sense, is used for the residenc
separate spirits who are accounted worthy of paradise; and 地
Te-yŏ, "the prison of the earth," for "hell." Yŏ exhibits a th
fold symbol, composed of 言 Yen, "a word," and Keuen,
dog," placed on either side of it; but what may be the origin of
combination, whether or not it bears any allusion to the guardia
Pluto's dominions cannot perhaps be determined; nor is it
portant here. The word Te, "earth," is joined to yŏ, "pris
from an impression, common among the Chinese, that the habita
of the wicked in hades is located in subterraneous regions; he
in the writings of those sects which believe the doctrine, the ph
denotes the scene of future punishment, from whence the propaga
of Christianity, both Catholic and Protestant, have adopted it to re
sent hell. But, without ascribing more difficulty to the Chinese t
to other Pagan tongues, such terms cannot be expected accurately

subserve the purposes of their selection, until the native mind becomes familiar with the spirit and language of sacred Scripture. Names for abstract doctrines and Christian ordinances require still more care; since the objects and truths they exhibit differ *toto cœlo* from the systems and symbolic rites of Paganism. It is rarely, if ever, that single words are found adequate; and, therefore, the idea must be approached by circumlocution, to which happily the genius of the Chinese language, from its love of thought and of the ideal mode of communication in preference to sound, is not unfavourable. The doctrine of justification is thus conveyed in the following passage (Rom. iv. 5): "But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness:" the Chinese of which, literally rendered, is "Not doing work, but believing (on) him who causes the wicked to obtain righteousness, his faith is counted for righteousness." 功 Kung, "work," means meritorious work or service; 義 E, "righteousness" has a variety of significations, including what is "good, right, proper, benevolent, faithful, disinterested, charitable, just, in contradistinction from services performed for the sake of gain:"— 算 Swan, too, in the sense of, "to esteem, to reckon, to account, or to impute," is as suitable a word as the language supplies. The doctrines of Atonement, Regeneration, and Sanctification, being peculiar to the word of God, cannot be communicated in a Pagan tongue, without liability of misconception; still Chinese ethics, metaphysics, and religious dogmas, suggest terms for the guidance of the translator, some of which, arising from the renovating influences, spiritual combinations, and moral transformations, to which they pretend, are remarkably expressive and appropriate; as for example, the metempsychosis of Buddhism supplies the phrases 再生 Tsae sang 復生 Füh sang, "again born," 感化 Kan hwa, "renovating influences," and 新生 Sin sang, "new birth:" the two former are introduced in the conversation of the Saviour with Nicodemus (John iii. 3, 4, and 5), which may be literally rendered from the Chinese thus: "Jesus answering, spake unto him, saying, I verily, verily, say unto thee to know, man, if not again born, must (or shall) not see God's kingdom. Nicodemus spake unto him, saying, Man, having become old, how obtain again born (tsae sang)? can he again enter his mother's womb (literally the same meaning as κοιλία) to again obtain to be born? Jesus answered and said, I verily, verily, say unto thee to know, man, if not with water, together with the Holy Spirit, again born (füh sang) then

must (or shall) not be able to enter God's kingdom." The id
atonement, vicarious sacrifice, or the substitution of the inno
for the guilty, is not unknown to the Chinese, from the circ
stance of their laws occasionally permitting offenders to obtain
stitutes to suffer for them, or to commute corporal punishmen
money; and consequently the language possesses terms by whicl
word atonement may be clearly rendered. In order to asce
whether the Scripture phrase for that doctrine was understo
once stated an hypothetical case to a Chinese, of a slave ha
incurred the displeasure of his master who had resolved to
satisfaction for the offence, but whose son, from a feeling of
passion for the slave, had desired to suffer in his stead; and a
him by what term he would designate such an act; he immedi
replied Seok, which is the Füh-këen pronunciation of 贖 S
used by Dr. Morrison for atonement and redemption: this Chi
though a wealthy and respectable merchant, was illiterate; and th
fore as he understood the term I have no doubt that all who can
are well acquainted with it; 贖 Shüh is very suitably introd
in that passage of the Apostle Peter, "Forasmuch as ye kno
were not redeemed with corruptible things, as silver and gold,"
Substitution is expressed by 代 Tae, 爲 Wei, or 替 Te, "
"instead of," as in those passages, "Christ died for our
scarcely for a righteous man will one die," the literal order of
former being "Christ for (Wei) our sins, and died"—of the la
"For (Wei) a righteous man who will instead (Tae) die scarcely
him." The idea of one creature suffering for another, cannot ap
strange to the Chinese who have been familiar with sacrifices
remote antiquity, and whose most solemn form of voluntarily se
a covenant clearly establishes its prevalence; for their mode of ta
oath,* after kneeling down and worshipping, consists in cutting of
head of a cock in temples before the idols, by which act the party
the Chinese express it) 以物代己 E wüh tae ke, "places
creature in the room of himself," and imprecates the punishmen
inflicts if he fails to fulfil his engagement. Shüh is also used in
passage (1 Cor. i. 30), "and of him are ye in Christ Jesus, wh
God is made unto us wisdom, righteousness, sanctification,
redemption." 聖 Shing, "holiness"—"being made holy,"
"consecrated to a particular service," is used for "sanctificati

* Oaths are not administered by the magistrate in a court of justice;
are very common in private transactions.

For "eternity" the Chinese have 永遠 Yung yuen "ever flowing, perpetual, remote, always, for ever," and 世世無盡 She she woo tsin, "ages of ages without end," or "inexhaustible," which is the strongest expression in their language, and corresponds to the use of עוֹלָם, and αιων in the Scriptures.

The word 洗 Se, by which Dr. Morrison has rendered Βαπτιζω and its cognates, having been denounced as an unfaithful translation of the original by some Antipædobaptists, particularly the Rev. Spencer H. Cone of New York, in his speech before the Baptist Bible Society of that city, and the Rev. J. H. Hinton of London, in his Letter to Lord Bexley, it may be proper to examine the subject a little more fully than would otherwise have been thought necessary. The following extract of the former gentleman's speech is taken from the English Baptist Magazine for August, 1838. "Permit me now to show you a copy of the Chinese New Testament, lithographed in Batavia, under the superintendence of the Rev. W. H. Medhurst of the London Missionary Society. Upon the cover, one of our Missionaries has thus written:—"In this version Βαπτιζω and its cognates are rendered by the term Se Le, 'washing ceremony.' The Romish Missionaries to China always used this phrase when they wished to speak or write of baptism in the Chinese language. Dr. Morrison and all other Pædobaptists have done the same. Here is another edition of the Chinese New Testament by Mr. Gutzlaff and others, printed from wooden blocks at Singapore, under the superintendence of the Rev. Mr. Tracey of the American Pædobaptist Board. In this version also *Se-le* is put for baptism, so that it is said, the Saviour should perform the washing ceremony with the Holy Ghost and with fire. For a moment look upon Luke iii. 16: literally translated from this Chinese New Testament—'John answered, I indeed perform the washing ceremony with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose, he shall perform the washing ceremony with fire." Perform the washing ceremony with fire! Can we forbear to exclaim with the Psalmist—'It is time for thee, Lord, to work, for they have made void thy law.' To print and circulate these corrupt versions, the British and Foreign Bible Society has appropriated thousands of pounds sterling, while the American Bible Society has furnished its thousands of dollars; and that, too, at the very time when the faithful Bengali and Burmese translations of our brother Yates, by these Catholic Societies, could not be encouraged. My brethren, have Baptists nothing to do in giving the word of life in its nearest possible approach to the mind of God, contained

in the original record, to a nation constituting more than one-third of the whole human family! Yes, here our distinct action in the Bible cause, like our distinct ministry of the Word, cannot fail to promote the spiritual interests of China. It is our high vocation to teach the millions of the celestial empire the way of the Lord more perfectly; and where is the Baptist that, in such an enterprise, is not willing this day to consecrate his service to the Lord?"

In reading over this document, a variety of reflections crowd upon the mind, which it is difficult to digest in consecutive order. The gravest accusations are brought against individual ministers, and associated bodies of Christians of different denominations, sustained only by perverse criticisms, or distorted renderings of the word used for baptism. Since no other Chinese version of the Old or New Testament made by a Pædobaptist, has received the sanction of the British and Foreign Bible Society; it must be their zeal in printing and circulating Dr. Morrison's translation, which is stigmatized as a flagrant dereliction of Catholic principle. It, therefore, becomes our imperative duty to examine the evidence adduced in support of so serious a charge, which, if it were made at all, ought to have been substantiated in the most conclusive manner; whereas it really rests on some unknown authority, either ignorant of the Chinese language, or guilty of inexcusable misrepresentation. For example, no scholar would think of associating Le with Se, except to denote the abstract term—"baptism;" and yet this gentleman asserts that Βαπτιζω and its cognates—that is, the concrete as well as the abstract, with every variety of mode, condition, and inflection, which the word may assume—are always expressed by this phrase. But what opinion will the impartial reader form of the candour, intelligence, or veracity of such an accuser, when he learns, that in upwards of sixty passages of Scripture, containing versions of Βαπτιζω and its derivatives by Dr. Morrison, the term Le occurs but once (Matt. iii. 11.), and there, most probably, because it was judged necessary in the beginning of the New Testament, to connect the act expressed by Se with some word equivalent to "ordinance," for which no other would have been so suitable. Yet on this false charge, supported by such testimony, a christian minister in America, solemnly appeals to Jehovah in a public assembly, to arrest the "corrupt version" in its progress among 360,000,000 of human beings; and the editor of a religious periodical in England,* on no higher authority, gives currency to a statement which lauds as exclusively faithful, versions executed by immer-

* See Baptist Magazine for August, 1838.

sionists, but condemns as corrupt all those made by persons who presume to think sprinkling or pouring a Scriptural mode of baptism. No fault, it will be observed, is found with the translation of passages involving the fundamental truths of Christianity; and, therefore, whether the accuser approved of the mode in which they are rendered—felt incompetent to discuss their merits—or regarded such sentiments as utterly unimportant, when compared with baptism—it must be left with himself to determine; most certainly an impassioned appeal to the Deity, on the subject of immersion merely, seems but another form of 'tithing anise, and mint, and cummin, while the weightier matters of the law are neglected.'

In Mr. Hinton's letter to Lord Bexley, on the translation of Βαπτίζω, the Committee of the Bible Society are blamed for not sanctioning the Baptist versions, while they have aided Dr. Morrison's, in which Mr. H. says, Βαπτίζω is rendered by a term denoting "to wash." Without entering into the merits of the entire case, I cannot but remark that Mr. Hinton's animadversions on Dr. Morrison's term for baptism appear to be peculiarly invidious; than which 簒 Tsan, in Dr. Marshman's version, which was printed partly, perhaps wholly, at the expense of the Bible Society, would have afforded much more reasonable ground of accusation, if any existed; it being not only the fruit of sectarian zeal, but utterly incongruous with the notions attached by any religious community to the ordinance of baptism. In Kang-he's Lexicon, *tsan* is explained by the phrase 以物投水 E wŭh tow shwŭy —quoted from the Shwŏ wăn—"to dip a thing in water;" and united with 筆 Peĭh, "a pencil,"—as *tsan peĭh*—it signifies "to dip the point of a pencil in water;" but it is never applied to persons. The very idea of one person dipping another, according to the sense conveyed by *tsan*, would be most absurd, not to say ridiculous, in the judgment of the Chinese. Still such phrases occur in Dr. Marshman's translation, as "John the dipper;" "The administrator of dipping;" "He who imparts dipping;" "Was dipped by John in the river Jordan." The passage on which Mr. Cone so severely animadverts in the preceding extract (Luke iii. 16) is thus rendered by the Baptist brethren: "Then John answered the multitude, saying, I indeed *dip* you *with* water, but there is one mightier than I who cometh, his shoes' latchet I am not worthy to unloose, he shall *dip* you with the Holy Spirit and fire." The particle 以 E, "with," is singularly infelicitous in connection with *tsan*, where there ought to be 入 Jŭh "into," or

perhaps, 于 Yu "in," &c., like the Greek εν. Dr. Marshman's and Dr. Morrison's translation of this verse so remarkably coincide, that, with the exception of *tsan* for *se*, and the unimportant transposition of a word or two, an impartial observer would suppose the one to be copied *verbatim* from the other, especially as similar coincidences occur so frequently throughout the New Testament, as quite to preclude the idea of their being fortuitous.

Now since Dr. Morrison's New Testament is the older version, in which *e*, "with," connected with *se* is perfectly idiomatic, while Dr. Marshman unites *e* with *tsan*, contrary to usage, this solecism must have proceeded from reluctance on his part to forsake the guidance of his predecessor, even for a moment, save in the choice of a word for baptism. Numerous examples might be brought to illustrate the identity of expression in the two versions, with the exception of a different pronoun or conjunction, or some other immaterial verbal alteration. Where then is the boasted superiority of the Baptists, to whom alone, according to Mr. Cone, it is given to understand the mind of God, and to translate it from the Greek? Their eminence as Chinese translators seems to consist, first, in appropriating other men's versions without acknowledgment; and, secondly, in decrying them as unfaithful, nay even "corrupt;" because, forsooth, Βαπτίζω has been rendered by a word, which signifies the application of water, *irrespective of the mode*, to persons and things, rather than by one (like Dr. Marshman's *tsan*) to which, in such connection, no Chinese scholar can attach a rational or consistent idea? Is this the proof of their ability to teach "the way of the Lord more perfectly?" And does *he* secure the nearest approach to the mind of God, who renders Βαπτίζω by a word, that bears no allusion, literal or figurative, to any of its meanings, save, perchance, that of *dipping*, *tinging*, or *staining*? and must another be denounced as a corrupt translator of the Holy Scriptures, whose version stands unimpeached even by his opponents, simply because he entertains a different opinion on baptism? The peculiarity of the case lies in this—that although Mr. Hinton designates his denomination "immersionists," *tsan* does not mean to immerse, but to dip; which is, nevertheless, not used by Dr. Morrison when that word occurs either in his Old or New Testament, probably because it was thought to be too colloquial; nor, what is still more remarkable, by Dr. Marshman, in his New Testament, who, indeed, transcribes Dr. Morrison's terms for "dipping;" as in the four following examples, where, though different Chinese words occur in each case, both ver-

sions exactly agree. The first instance is in Matt. ch. xxvi. ver. 23: "He that dippeth his hand with me in the dish, the same shall betray me:" here, not only "dippeth" is translated in both versions by 入 Jŭh "to enter," or "cause to enter," but every other word of the verse is the same, except that a mere euphonic particle, omitted by Dr. Morrison, is inserted by Dr. Marshman at the end of the verse. The second, is the parallel passage in Mark, ch. xiv. ver. 20, where Dr. Morrison renders "dip the hand into," by 投手入 Tow show jŭh, while Dr. Marshman has used, instead of *tow*, "to dip," 放 Fang "to put"—a less appropriate term, and the only difference in the whole verse. The third instance is in Luke, ch. xvi. ver. 24, which, except the interchange of some trifling synonymes, is substantially the same in both translations:—the expression "dip the tip of his finger," is rendered "take his finger head and dip it in water." The fourth and last instance which I shall adduce on this point, is in John, chap. xiii. ver. 26, where "dippeth the sop," is rendered in each version by 沾濕 Chen-shĭh. Now, on the supposition that the translators were mutually independent of each other's labours, such coincidences exhibit the following singular phenomena:—first, that two individuals, in distant parts of the world, should, unknown to each other, agree to represent one idea, in a certain number of places, by different Chinese words; and secondly, determine that those words, when others equally appropriate might have been substituted, should each occupy exactly the same position in both versions.

But not to pursue this point further than is needful for its illustration, I will only add some remarks on the etymology and different acceptations of *tsan* and *se*. The former, as already stated, means "to dip," though we think this is but its secondary and colloquial sense; for, according to Chinese usage, the same character, under different names, becomes the symbol of distinct ideas; thus *tsan* in question is also pronounced *tseaou*, and then it means, "to drink liquor until one be quite drunk," which is most probably its original signification; because its principal parts are "wine, wings, and fire," which compounded thus 醮 and pronounced *tseaou*, signify, "to burn incense or victims;" and to "pour out libations." It furthermore expresses the idea of erecting an altar, and of offering prayers, with certain rites and ceremonies for the dead, whether performed by the priests of Buddha, or those of the Taou sect; and connected 席 with Seĭh, "a mat," or with 安 Gan "rest," it means

an entertainment, prepared chiefly at sepulchres, in honou
the dead; hence 打三天平安醮 Ta san tëen ping
tseaou, may be rendered "to perform a sort of requiem for th
days." How such a term, with the simple addition of 艹 Tsa
"grass," placed at the top of it (which is the only distinct
between this character and *tsan*) came to be used in the sens
"to dip," is solvable only on the supposition that there had bee
provincialism of that sound and signification, to which, as is
uncommon, a symbol was at length appropriated; and in this w
like many vulgar characters, it obtained a sense not sanctio
by classical authority. But even supposing the mode of baptism
be restricted to immersion, I am utterly at a loss, on any princi
of analogy or etymology, especially from the philosophical nat
of the Chinese language, to account for the choice of such a wo

洗 Se, used by Dr. Morrison, is composed of two symb
shwŭy "water," and *sëen* "to precede;" "to ascend first;" "befor
"elder;" and other similar meanings. It has a literal and m
phorical import, or rather a physical and moral sense. Generall
may be said to indicate the contact of a person or thing with wat
it also means to wash the hands, the feet, and the face, as well
to purify the person with water, irrespective of the mode
quantity; although the application of the element to the subj
not the subject to the element, would be the idea most natur
suggested. In different places of the East, which I have visit
pouring water on the head at the side of a well, a tank, or a ri
is the usual manner of bathing with the Chinese; while, in th
own country, according to Dr. Morrison, they bathe in tubs,
rivers; but whether by immersion or pouring, does not appear.
any opinion may be formed from the word 盆 Pun, "a bathi
vessel," which also denotes a jar, pitcher, basin, washha
basin, and an ancient earthenware measure, I should, fr
its size, infer that the latter was the more frequent mo
without, however, denying the existence of the practice of i
mersion; but whatever be the mode, the act would be e
pressed by the same term 洗身 Se shin. There are also oth
words in use, with some of which *se* is connected, as
涼 Se leang; 洗浴 Se yŭh; 洗澡 Se tsaou; 洗
Se mŭh; 沐浴 Mŭh yŭh, all which signify to bathe; and
though immersion is neither their appropriate, nor necessar
implied meaning, yet any of the terms would convey the idea

finitely better than 潸 Tsan. *Se* accurately expresses the meaning of *βαπτίζω*, in Luke, ch. xi. ver. 38, where it is said the Pharisee marvelled "that Jesus had not first washed (*ἐβαπτίσθη*) before dinner." The same Greek word is used in the Apocrypha, for the application of water to the body, as in Judith, chap. xii. ver. 7, *καὶ ἐβαπτίζετο ἐν τῃ παρεμβολῃ ἐπὶ τῆς πηγῆς τοῦ ὕδατος*, "and she washed herself at a well of water, in the camp"—not by immersing herself in the well, but, as it is most reasonable to suppose, by drawing water, and pouring it upon her head, according to the usual mode of performing ablutions in the East, which consists in scattering (if the term be admissible) or pouring water on the head, the hands, or the feet. The Mahometans, whose ceremonies resemble those of the ancient Pharisees, and strikingly illustrate portions of the Jewish law, never immerse the body; but in their "divers washings," (*διαφόροις βαπτισμοῖς*) act agreeably to the sentiment impressed by the Saviour on the mind of Peter "he that is washed needeth not save to wash his feet, but is clean every whit;" that is, it is neither the quantity of water, nor the mode of administering it, but devotion to the thing signified, that constitutes discipleship.

It is worthy of remark that all the terms mentioned above, have both a moral and a physical signification. *Se* means to purify the mind, as well as to cleanse the body; hence there is a popular Chinese essay on ethical subjects, entitled Se-sin-tseĭh-yaou, "important selections for cleansing the heart." A similar moral application of the term is made in the following sentence: "the Emperor Tang washed (se) his heart from wickedness, as he bathed his body to cleanse it." *Tsaou* signifies to purify and to bathe; 沐 Mŭh, to be imbued with favours, as when a devotee repairs to temple to express his gratitude for mercies received, he designates himself 沐恩弟子 Mŭh găn te tsze, "a disciple imbued with blessings;" not immersed in them: for the original meaning of Mŭh is to wash and oil the hair, to enrich as by dews or precious ointments. Indeed it would be exceedingly difficult, if not impossible, to find a Chinese word, applied exclusively to immersion, that did not also signify to drown; hence Dr. Marshman avoiding, for obvious reasons, a word so clearly defined, and not choosing *se*, because it might be applied to other modes of baptism, has adopted a term which, according to its usual acceptation, could not possibly represent to the Chinese the practice of immersion.

Another figurative use of *se* corresponds to that of טָהֵר which

the English translators have rendered "wash," in the 10th verse of lviiith Psalm, "he shall wash his feet in the blood of the wicked," as in the phrase 洗冤 Se yuen, "he shall wash away (take ample satisfaction for) injuries;" the title of a Chinese work on medical jurisprudence, wherein directions are given to the proper officers of government—coroners, magistrates, surgeons, and others—to ascertain the causes of violent deaths, and bring the murderers to justice. In the body of the work *se* is used interchangeably with *seuĕ*: "to make white as snow;" that is, to remove the injury done to the memory of the dead, and render full satisfaction both to surviving relatives and the insulted dignity of the law, by washing away the crime in the blood of its author, exacting life for life. Nor would the application of this word to the idea of suffering, for which baptism is used in the Scriptures, present any thing incongruous to a Chinese mind; nay, the phrase 以血而洗 E heuĕ urh se, "baptised with blood," as it appears to me, would most strikingly express the sense of baptism into death; and, therefore, though it would not be a proper translation of this passage, there would be no impropriety in rendering "baptism" by *se*. *Se* is also used in connection with 火 Ho "fire," by the Chinese themselves; and hence the combination in that passage (Luke, ch. iii. ver. 16) already alluded to, which Mr. Cone attempts to ridicule, would be by no means unnatural to a Chinese, even if the words were understood literally: "I indeed with water purify (baptize) you; he shall with the Holy Ghost and with fire purify (baptize) you." It cannot be expected that a Christian ordinance should be expressed with all desirable precision in a Pagan language; nor would it suit the genius of the Chinese to retain the original term; for, granting that three monosyllables, as Pa-tae-sze, might be selected to represent Βαπτίζω, yet the object of Chinese symbols, which is to convey sense alone, could not thereby be attained, while the abrupt introduction of unmeaning names must excite disgust. There being in such images of thought, neither prefix, affix, nor any other accident to distinguish a verb from a noun, or an abstract term from the concrete, it is impossible that they should readily coalesce with foreign sounds and alphabetic combinations. The point of inquiry with the Baptists will turn on the radical meaning attached by natives to the word *se*, which undoubtedly is ablution of the body, or of a part of it, by the application of water. It is equally important to ask what βαπτίζω signified—in its unconsecrated state—before John and the disciples of Christ appropriated it as the designation of their initiatory ordinance. Water is employed

in Scripture to denote purifying influences, a copious effusion of blessings; and there can be no doubt that *βαπτίζω* means "to wash, to cleanse, to purify;" and that it is used in baptism to denote the purity of which this ordinance is outwardly emblematical; while it is equally certain that John would be regarded by his contemporaries as the administrator of the element to the subject; for, otherwise, baptism would not be *his* act, but the *people's*. It is in vain, however, to expect to agree in translating a term, when the two parties not only attach different ideas to the mode which it expresses, but disagree also both with regard to the subjects, and the figurative meaning of the ordinance. The English word baptism having been borrowed from the Greek, is applied not in its ordinary, but religious acceptation; and, consequently, signifies whichever mode the party adopting it assumes to be the proper one: so the Chinese 洗 Se, being general, and, moreover, of the same figurative meaning as the original, might, in connection with *Le*, "ordinance," represent any mode of baptism to which its respective patrons choose to attach the phrase.

There is another point of too much importance to be overlooked in this controversy; which is, that Dr. Morrison could have used 灑 Sha, "to sprinkle," or 㪚 Chin, "to pour," had he been desirous of restricting the term to a particular idea. But this would not have suited his catholic views; and he therefore selected *se*, which has the advantage of being a classical word, generally understood, and of unexceptionable moral import; whose literal signification is comprehensive with regard to manner, mode, and circumstance, without being encumbered by any superstitious application:—unlike, for example, 祓 Füh, used by the Buddhists to denote "a religious observance, a kind of heathen baptism,"—which occurs on the third of the third moon, for the purpose of washing away, or expelling what is infelicitous.

From what has been said, I think the subject may be safely left to the candid consideration of the reader, who, if he thinks that the original word ought not to be transferred, will, I doubt not, acknowledge that *Se* is one of the most appropriate terms by which it could have been translated; especially since the Romanists, many of whom were admirable Chinese scholars, adopted it without controversy. It is used by Dr. Morrison, sometimes alone, when its meaning is "to baptize;" sometimes in connection with *foo;* as 付洗 Foo se, (which is the ordinary phrase of the Catholics) meaning "to impart baptism," and sometimes with *she;* as 施洗

She se, "to administer baptism." The passive sense is expressed by *ling*, or *show*, before *se*, "to receive baptism." But these remarks must suffice on this subject.

Secondly. We proceed to notice the method by which proper names have been transferred. Since the words of other languages are represented in Chinese by symbols alone, to which arbitrary sounds are attached, destitute of B, D, R, or Z, as initials, and unaccompanied with any elementary forms analogous to an alphabet, an exact exhibition of Hebrew or Greek names becomes impracticable. Some of the former in the Old Testament are not only difficult to approximate with Chinese characters, but withal barbarous to a native ear. This circumstance, arising from opposite principles of pronunciation in the two languages, is beyond the control of the translator, who could not consistently depart from the original, for the sake of euphony. Some names, occurring in the New Testament, are not difficult to transfer, nor harsh when transferred, such as Jesus, 'Yay-soo;' Matthew, 'Ma-tow;' Mark, 'Ma-urh-ko;' Luke, 'Loo-kea;' John, 'Jo-han;' Paul, 'Paou-lo.' Perhaps there are others in the Chinese translation, both of the Old and New Testament, that might be curtailed with advantage, and for which symbols, both more euphonic and more agreeable to the eye, might have been selected; but the subject is difficult to manage satisfactorily with a people the great mass of whom hold all foreign tongues in contempt. Sometimes the translation of a generic term occupying the text, is inserted in the margin; as Behemoth, "the greatest of the animal race;" Leviathan, "the largest of the scaly tribe." Sometimes the sense is substituted in the text for the name, when a peculiar reason is given for its selection; as, "that in which the Lord delighteth," instead of Hephzibah: "a married wife," for Beulah (Is. ch. 62nd. v. 4th). Sometimes the converse of this mode is adopted; as, Mahanaim in the text, with the following explanation in the margin, "the meaning of the original word is 'hosts' or 'armies' (keun)." From these remarks it may be inferred, that chapters furnishing genealogical information, will not be very favourably received by the Chinese reader, unaccustomed as he is, in native works, to the inharmonious combination of so many symbols as the proper names of Scripture require. Appellations of sects and their leaders must necessarily, for the same reason, appear uncouth, and be difficult to naturalize. Still the Chinese are, in some degree, prepared for foreign sounds—by their familiarity during three centuries with Manchow Tartar, which is a syllabic language sufficiently distinct from their own—

by intercourse, during nine centuries, with Mohammedans, to whom they were indebted for their earliest improvements in astronomical science—by an acquaintance of eighteen centuries with the writings of the Buddhists, which contain innumerable names and words of Indian origin—by means of commercial and political intercourse with Europeans, for the space of three or four centuries—and especially by the extensive traffic which has subsisted, from time immemorial, between China Proper and neighbouring kingdoms and islands in the Eastern Archipelago, whereby those Chinese, who thus become conversant with strange dialects, are indirectly prepared to receive a foreign book like the Scriptures, without being offended at its proper names, or its anti-national character; and who, laying aside their own prejudices, may be expected to become instrumental in removing those of their less favoured countrymen. The numerous provincial dialects, many of which are totally dissimilar to each other and to the general language of the empire, though they offer no insuperable obstacle to the diffusion of Divine Truth, oppose practical difficulties to one uniform pronunciation of proper names. This, however, is equally the case with those of the most distinguished personages in China; and may be illustrated by the name of the Emperor, which, in Mandarin, is pronounced Taoukwang, in Fŭh-këen, To-kong, and in Canton Tow-kwong. So with regard to the names of Confucius and Mencius; the former in Mandarin is Kung-foo-tsze, in Fŭh-këen, Kong-hoo-tsoo; the latter, in Mandarin, Măng-tsze, is in Fŭh-këen, Bëeng-tsoo. The sacred name Jesus, which, as already stated, is Yay-soo, in Mandarin, would be Yā-sāw, in Fŭh-këen—the former *a* pronounced as in the word "father," the latter as in the word "saw."

The Chinese, whether in speaking or writing, having once given a proper name in full, usually abbreviate it when it occurs again. If this plan were applied to the names used in Sacred Scripture, it would soon become familiar to the reader, whose ear might be as readily habituated to Pe-sze-too, for "Peter the Apostle," instead of Pe-to-lo-sze-too, as to Choo-tsze, "Choo, the philosopher," employed by the Chinese for Choo-he-foo-tsze—the entire name and title of a celebrated commentator on the Chinese classics. All who expound the Chinese Scriptures experience great difficulty in quoting ancient examples of faith and piety, from their lengthened as well as unknown names, which, however a faithful translator, could not abridge to suit Chinese taste; hence it is desirable that names, consisting of four or five symbols, should be contracted to one or two, and published as a distinct accompaniment to the Bible. To such a system, designed also to form a comprehensive index, or

concordance, of proper names, Dr. Morrison latterly turned his attention, with a view to facilitate the labours of the preacher and expositor of Divine Truth.

Thirdly. The third point of attention is the manner in which different kinds of style, as the Historical, Poetical, Prophetical, Didactic, and Narrative, have been represented in Chinese. The Bible is not a book written by one man, or one class of men, on a uniform subject, although its leading principles exhibit unity of design; but it is the production of several persons of varied ability, who lived in different and distant ages of the world, under great diversity of circumstances, whose attainments in human literature were of the most opposite description, while their mode of writing is as peculiar, as the topics discussed are unique; yet with whatever diversity of mind—natural, moral, or acquired—and how variously soever employed—as in simple records of facts, argumentative disquisitions, pathetic appeals, forcible representations, graphic descriptions, minute doctrinal distinctions, and bold personifications—one superintending and Almighty Spirit guides, animates, and controls the entire series of compositions, whether dramatic, devotional, prophetic, or retrospective in their characteristics and design. Does not, then, the translation of such a multifarious composition into the language of persons more than ordinarily incompetent to sympathize with its sacred sentiments, demand from those who sit in judgment on its merits, the most candid and liberal spirit of criticism? But exclusive of points more or less applicable to every version, much will depend upon the literary character of the people to whom the word of God is first presented in their native tongue, as to the difficulties accruing therefrom to the translator; and hence, prior to an examination of his work, it may be desirable to ascertain the nature of some of the principal Chinese classics.

As national records are of the first importance with public men, who seek the renown of their country, in its splendid origin, remote antiquity, and an uninterrupted succession of prosperous events; so a book designed to give a history of the creation of mankind, with a summary of human conduct and proceedings in the earliest ages, will meet with a counterpart in every Pagan state and kingdom, sufficiently advanced in civilization, to possess written memorials of its social character and political transactions. Chinese histories not only resemble the Mosaic narrative in detailing the descent, number, usages, manners, and customs of a singular people, separated from the rest of mankind, and located under distinct regulations, in the infancy of the world, but in developing the process by which the heavens and the earth were generated, from the simplest

creative elements, to their final and complete organization. If this analogy be accounted for, on the ground of acquaintance with the Sacred writings, obtained through the intervention of some common medium—Egypt for example—it must not be forgotten that the Chinese acknowledge no such source of information, direct or intermediate, but prefer claims to absolute independence of every other race of beings, and pronounce their own empire to be coeval with the origin of the universe, which they date thousands of years prior to the Mosaic æra. It is somewhat singular that coincidences so striking should subsist between certain parts of Chinese literature, and portions of the Jewish writings, which cannot, even by the aid of tradition, be traced positively to the same source. The arduous duty of translating the Sacred Scriptures into the language of the Chinese, is commenced under the discouraging impression, that one portion of their ancient classics contains theories of cosmogony, to which importance is attached, merited only by inspired truths; that another narrates the catastrophe of a general deluge, with brief transactions, during what may be designated the patriarchal times of China, not dissimilar in their general character to some of the early events detailed in Genesis; that a third comprises an elaborate system of ancient rites and customs, applicable to man in his consanguineous and political relations, but to be specially observed at his birth, his marriage, and his death, as the most important points of human history—this ceremonial code, both political and religious, said to bear undoubted marks of primæval excellence, may be compared to the Institutes of Moses; that a fourth, the "Classic of Odes," with regard to its name, but in no other respect, resembles the poetical compositions of the Scriptures, below which, to say nothing of the sentiments contained in the sweet songs of David, or the sublime strains of Isaiah, it sinks immeasurably, from feebleness of conception, and want of harmony in its periods; that the fifth, the Chronicles of David and Solomon, may, perhaps, find a counterpart in the historical narrations of Confucius, which are his only written production; while all the didactic and ethical portions of Holy Writ, will meet with correspondent attempts to instruct mankind in the sayings of himself and another celebrated sage, collected by their disciples, and transmitted to posterity in the "Four Books." These works are mentioned, not because they present a suitable model of style to the translators of the divine records, or are in any measure worthy to be put in competition with them, but to show the necessity of constant carefulness not to identify the word of God with Paganism, by adopting its existing phraseology; while, withal, the

painful conviction forces itself on the mind of the translator, that by closely adhering to the original, his style will be denounced as unclassical, and the matter which it is his object to convey, will be esteemed no better than Pagan theories or fables, perhaps confounded with them.

The historical portion of Holy Writ, which forms the basis of the Old Testament, is, by reason of its simple style, and the inartificial manner in which its periods are constructed, easily rendered into any language, especially the Chinese, whose genius is remarkably adapted to consecutive composition. An illustration of this remark may be derived from the former verses of the first chapter of Genesis, which I shall translate literally from the Chinese, premising that the gender, number, and cases of nouns, as well as modes and tenses of verbs, are usually undistinguished:—"God in the beginning created (made at first) heaven and earth, and the earth without form and empty, and darkness upon the abyss's surface; and God's spirit vibrated (or moved) over the water's surface. God said, Let obtain light, and immediately have light; and God saw the light to be good. God separated the light and the darkness. The light God named it to be day, the darkness he named it to be night, and the evening and the morning were the first day. God said, In the waters' midst let there be an expanse, in order to divide the waters from the waters. And God completed (or effected) an expanse, and divided the waters in the expanse above, from the waters in the expanse below, and immediately have it (or it was thus). The expanse God named it to be heaven, and the evening and the morning were the second day. And God said let heaven below's waters attain accumulation (or be congregated) in one place, and the dry land become manifest; and immediately have it. The dry land God named it to be earth, the congregation of the waters he named to be ocean, and God saw it to be good."

There is no person, I imagine, acquainted with Chinese, who could not comprehend this passage as well as an English reader, of corresponding attainments in his own language, would understand it in the authorized version, making due allowance for the habits engendered by Pagan education; and the same remark is applicable to all similar portions of composition in the Scriptures. A peculiar idiom will at once be observed by the mere English reader, while the Hebrew scholar will recognise the sense, substantially and faithfully, of the original. The next specimen of this kind of style, is derived from a portion of the historical books translated by Dr. Milne.* The limits prescribed to these remarks, preclude extended

* See Memoir, page 3.

illustration; and as it is desirable to introduce a specimen from Dr. Milne's composition, the visit of the Queen of Sheba to Solomon, with which this division of the subject will close, has been selected (2d Chron., ch. 9). "Now Sheba's queen having heard respecting Solomon's fame, she then took one great company of men and things, and camels bearing spices, and gold very much, and precious stones, and came to Yay-loo-să-lang (Jerusalem) desiring to take each question's difficulty, and try Solomon. Having come to Solomon's place time (or then), she took her heart within all ideas (or sentiments), and spake unto the king to know; and Solomon answered the queen's all questions; there was not one thing concealed from the king—he took one whole and informed the queen. Sheba's queen having seen Solomon's wisdom, and he that which built of house, his mat's food, his all servants arranged sitting, his all ministers waiting, and standing with their raiment, and his all officers of wine (cupbearers), with their raiment, and he that which leaned against and ascended to the Lord's (Shin-choo) house of steps, then not again have spirit in the queen within. She immediately spake unto the king saying, 'I, in mine own country, and that which heard concerning thine own acts and thy wisdom's report was really true (i. e. the report which I heard, &c.—a very peculiar Chinese idiom, whereby the word on which the whole sentence hinges is put at the end of the sentence)—but I did not believe the report until I came hither and mine own eyes had seen, then (I) knew thy wisdom's greatest one-half had not been communicated to me to know; for thou exceedest I that which heard of fame (i. e. the fame, &c.). Happy thy men! Happy thy these all servants to be constantly standing in thy presence, hearing thy wisdom! Blessings return to the Lord thy God, having delight in thee to place thee in his throne, upon (i. e. on his throne) to be king, for (or instead of) the Lord thy God, because he loved Israel, desiring to set them up to be firm (or to establish them) to a never-ending duration, therefore he appointed thee to be their king, to execute judgment and righteousness.'"

The frequent use of nouns rather than pronouns, so observable in Genesis, corresponds to the idiom of the Chinese, which not only admits this apparent tautology without offence, but even requires it for the sake of perspicuity. Conjunctions are not employed where they would be thought necessary in English, and they are placed where by us they would be considered as redundant. The order of ideas, and modes of expression are alike singular; thus, for "all these thy servants," is "thy these all servants," where contrary idioms express exactly the same sentiment. "Mat," used for

"table," is retained in commemoration of an ancient custom now obsolete, of preparing a banquet, as well as an ordinary repast on the floor. The Chinese words for "attendants," signify to "stand by with the hands hanging close to the sides—the posture of respect in those who wait upon the sovereign. Some objection might be taken, perhaps, to the number of words employed, and some arguments be adduced in favour of a more concise style, while the sentences might, by a different arrangement, be thrown into a more natural form, without impairing the fidelity of the translation; still no one will deny that the sense of the original is intelligibly conveyed in a manner not uncommon with native writers.

Among the poetical portions of the Scriptures, a part of the book of Job, also translated by Dr. Milne, and, perhaps, the most ancient composition in the Bible, will first claim our attention. As my object is to furnish different specimens of the manner in which the translation has been effected, these must necessarily be very brief, accompanied with remarks on the Chinese alone, without noticing the criticisms of the learned on portions of the original. I select from this book the former verses of the 14th chapter, of which the following is a literal translation:—"Man who is from a woman and born, his all days are few and full of affliction. He buds (or springs forth) as a flower, and is cut off; he flieth as a shadow and does not abide; and (wilt) thou also open thine eyes to look on such, and conduct me with thee to enter into judgment? Who is able from a defiled thing to take out that which is clean? There is no one able. Man's all days have an appointed limit, and his each month's numbers are with thee; and thou hast the boundary he is unable to pass, and limited him; then turn and leave him, that he may rest until he, as a hireling, also fulfils his day. For a tree if cut down also hope that it (will) again sprout, and its tender bud will not cease; its root, although (it) gradually become old in the earth, and its trunk die in the ground. Yet because of scented* water it shall germinate, and send forth buds as if planted.

* The word 臭 Chow, though it means "effluvia," "smell or flavour," generally, would more properly, in connexion with 水 Shwŭy "water," mean "fetid," on the principle which I apprehend to be general with regard to *chow*, that when it is an adjective, it always qualifies its substantive in a bad sense; and when a substantive, it may mean either a good or bad smell, according to the previous word by which its sense is modified. Probably 因水氣 Yin shwŭy ke "through water's effluvia," might have been preferable to Yin chow shwŭy, as a rendering of the original words מְרִיחַ מַיִם

But man dies and fades away. Man sends forth his spirit, and he where is? As water from the sea fails, and rivers by drought are dried up, in this manner man lies down and does not arise; till the all heavens be exhausted and finished they shall not be awaked nor raised from their sleep."

The next portions, taken from the Psalms, and translated by Dr. Morrison, are introduced as well to evince the power of the Chinese language in conveying devotional and poetical sentiments, as to furnish specimens of translation. In all apostrophes to any object, the Chinese place the interjection after the being apostrophised. Thus 神欸 Shin yu, literally "God! oh!" begins the 51st Psalm. That is, "O God, compassionate me according to thy favourable love, according to thy multitudinous compassions, and blot out (away) my all sins. Cleanse entirely my wicked errors, and purge away all my sins. For I myself acknowledge my transgressions; my sins are constantly in thy presence before (i. e. before thee). I verily have committed sin against thee—only committed sin against thee—and in thy presence done this evil, so that thou speakest time (i. e. when thou speakest), then manifest thine own righteousness, and judgest time, then manifest thine own purity. Now I in evil, and received creation, and in sin my mother conceived me. Now in my belly within thou requirest sincerity, and in my heart's secret places thou shalt cause me to know wisdom. Purify me with hyssop (the original word is retained) and I then (shall) be clean. Wash me and I shall be whiter than snow. Cause me to hear joy and gladness, so that thou that which hast broken of bones may rejoice. Cover thy face not to see my sins, and blot out all mine iniquity. O God, in me within create a clean heart, and in me within new-create a correct spirit. Do not compel me to depart from thy presence: do not from me take away thy Holy Spirit."

A few verses of the 139th Psalm, which celebrates the omnipresence of God, may also be selected, beginning at the seventh verse. "I to what place may escape from thy Spirit? I to what place may escape from thy presence? I if ascend to heaven, thou in that place. I if myself make bed in hell, behold thou art there. I if take the morning's wings and dwell in the sea's remote places, there thy hand still shall lead me, thy right hand shall guard me. I if say the darkness certainly shall cover me, then the night shall surround me as light. Yea (or indeed) the darkness does not conceal, so that thou dost not see; but the night is luminous as

the day. The darkness and the light, both with regard to thee, are one."

In characters expressive of "tenderness, love, compassion, grief, and kindred affections," "heart is conspicuously placed as a radical, or a principal component symbol, whereby an impression is made on the mind, through the medium of the eye, superior to that produced by the words of alphabetic languages, which derive their effect chiefly from the power of the living voice. To purposes of private meditation, the exposition of connected portions of the word of God, and a system of mutual instruction—in Bible classes, for example—with the Scriptures in the hand, the Chinese language is admirably adapted, for the eye affects the heart; and to arrest the attention symbols are repeated twice, thrice, or even four times, thus a more intense interest in the subject, is created than by extemporaneous preaching; hence the nearer a translation approaches to the colloquial style of writing, the more easily will passages of holy writ be retained on the memory.

The Chinese word *fŭh*, which I have rendered "belly,"—for מְעוֹת, derived from מָעַן—is so far in accordance with the Hebrew root, that it originally means "to surround and embrace much that is important." It also signifies the seat of the mind and affections, what is dear and valuable; hence *sin fŭh che jin*, "a heart and belly's man," is "a very dear and intimate friend." This signification, compared with Buxtorf's translation of the Hebrew text—*præcordia*—will show its great propriety, as well as afford an illustration of the affinity subsisting between many Chinese and Hebrew terms.

As a further illustration of this division of our subject, a part of the 44th ch. Isaiah, from the 8th verse, is selected: "You do not (勿 Wŭh, a negative used only in the imperative form) fear, and do not be alarmed. I how not from the beginning, and admonished you to know (i. e. made known or revealed), and I have before declared it? Also ye are my witnesses. Me beside have there any God? (i. e, is there any God? &c.); indeed there is no protector. (Heb. rock.) I have not known any. All who fashion the likeness of an engraven god, are all of them vanity, and their most skilful work is altogether indeed without profit; indeed their work of every kind (each work) is itself for a witness that they look without seeing, also are not able to understand; that every one forming a god, or melting a graven image, which is a profitless thing, may be, indeed, ashamed." (Bishop Lowth, whom Dr. Boothroyd has followed, is imitated here also, in connecting *sew che*, "ashamed," with the 10th

instead of the 9th verse.) Behold his each companion (i. e. all his associates) shall be ashamed. The workmen also shall be ashamed. Let them (or they shall) all be gathered together, and themselves stand up, then they shall eat fear (be struck with alarm), and together be ashamed. The artificer in iron cutteth of a piece of iron; he with coals and worketh it, and with hammers fashioneth it; he useth the strength of his arms, and beateth it: yea he is hungry, then his strength faileth; and he drinketh no water, and he is then exhausted. The carpenter stretcheth out his measure (cubit and tenth); he useth his red lead, and marketh it out in form; he with a sharp instrument heweth or cutteth it; he with the compass marketh it, and fashioneth it according to a man's likeness — according to the beautiful form of a human being—that it may be preserved, set up in the house within. He, for his own use heweth down cedars; he taketh the pine, together with the oak, and much collects together of every tree of the forest; he plants the ash tree, and the rain descends to nourish it, so that men may use it for fuel, and he by it himself taketh warmth; he takes it, and causes it to heat his furnace, and bake bread (or cakes); he also maketh it a god and worshippeth it; he maketh it a graven image, and kneeleth down towards it. He useth one part for burning in the fire; he useth another part for roasting flesh, and eateth it; he roasteth flesh, and his hunger is satisfied. He also warmeth himself, and says, Well! I am warmed, I have enjoyed the fire; and he useth the rest of the wood and himself maketh a god of it; even his graven image; he then towards it kneels down and worships it, and confesses, praying unto it, and says: 'Save me, for thou art my god.' And they do not know, and do not understand; truly, indeed, their eyes are shut that they cannot see, and their hearts are stopped that they cannot correctly understand. And they do not in their heart consider, and, moreover, have not understanding or wisdom to say: I have taken the one part, and in the fire burned it; I have on the coals, and baked cakes; I have used for roasting flesh, which I have eaten; and how can I use the remainder of the wood for making a hateful thing. I, how kneel down and worship a tree's body or trunk (身 Shin, meaning both the human body and the trunk of a tree)? Now that which he eats is ashes. His heart is deceived, leading him into error, so that he is unable himself to save his own soul, or himself to say, "In my right hand how not have a falsehood?"

The whole of this striking representation of idolatry, so descrip-

tive of the Chinese, would be intelligible to them in an almost literal translation, especially as the style of writing is a good deal in the Chinese mode, and may be selected as one of the instances in which the Eastern character of the Bible tends to facilitate the labours of the translator. For similar reasons the remaining portion of the chapter, had we room to transcribe it, would be equally satisfactory. The passages which contain the Prophet's apostrophe to the heavens and the earth, though less in accordance with Chinese tastes, cannot but, from the sublimity of the sentiments, powerfully affect the reader's mind and heart. I need scarcely add, that such a portion of divine truth is rendered in suitable language and style by Dr. Morrison.

For the purpose of illustrating the prophetic style, parts of the 11th chapter of Daniel, and of the 55th of Isaiah, are selected. The 11th chapter of Daniel begins, "And in Media's Darius' first year, I, even I, will arise to strengthen and establish him. And now I am about to reveal to thee to know the truth. Behold! in Persia shall stand up three kings, and the fourth shall be rich, much excelling them all. And because of his strength (and) his riches, then shall he cause and excite all to rise and attack Grecia's kingdom. And there shall be a powerful king established, with great authority to rule and to act according to his own ideas (or notions). And after he stands up, then his kingdom shall be broken and divided to heaven's each wind towards, and not to him to give to his posterity, and not according to his government's power divide it. For his kingdom shall be eradicated, even on account of (those) besides these multitudes. And the south's king shall be strong, and one of his princes shall overcome in might, and obtain power, and his power shall be great power.

And in these each year's end, they two shall mutually unite; for the south's king's daughter shall come to the north king to form affinity (or alliance), but the woman shall not obtain to preserve (her) arm's power (i. e. the power of her arm shall not be continued to her); that king also shall not obtain to preserve, and to make stand (or establish) his arm also, but the woman shall be given up, following those who brought her, and she that which brought forth (he whom she brought forth), and he in that time who supported her." [It should be remarked that, in the absence of gender from the Chinese language, perspicuity requires the noun to be repeated, where, in other languages, the pronoun would be sufficient, as the word "woman" in the preceding and following verses.] "But from the woman's roots branch shall have one person come forth, for him to establish authority. And he shall take an army,

and come, and shall enter into the north king's citadel, attack it, and conquer it. And he shall carry away captive their each god (each before a noun is equivalent to the plural), their each prince (She-tsze, sons of the age), their silver (and) gold's each precious vessel, all to enter Egypt, and he, compared with the king of the north, shall be preserved many years (i. e. a greater number of years). According to this (or thus) the southern border's king shall enter into his own country, and return to his own land."

There is a greater number of inversions in the phraseology of this passage than in some preceding ones, the structure of which is also more involved, arising from the greater length of the sentences, from many of the circumstances being future, and from the Chinese idioms being exactly the converse of those of the Hebrew. In such phrases as "south's king's daughter," for "the king's daughter of the south;" "shall not obtian to preserve her arm's power," for "shall not retain the power of the arm." These portions of the word of God are among the most difficult to a translator, especially where learned Hebræans and critics have disagreed as to the proper mode of rendering peculiar passages. This specimen illustrates the fact that Doctor Morrison has usually adhered to the sense expressed by the English version in disputed passages. The following selections from the 55th chapter of Isaiah, shall conclude this subject of prophecy. "You all that thirst who! Oh then come to where there are abounding waters; and you no money who, then come buy and eat; even come and take wine and take milk without money and buy; without price, and obtain it. You on what account, for no provisions and weigh out your money (*ching*, corresponding to תִּשְׁקְלוּ), and for not able to cause satisfaction's things, and send out your wealth (or substance)? Diligently listen to and hear me, and then eat (or, your food) truly is good, and then cause your soul to delight in things of rich or fat taste. Apply your ears and then come to me (tseih and tsih 'then,' are often mere expletives, used for the sake of euphony), and diligently hearken, and then cause your soul to obtain life; and I will with you set up an everlasting covenant, and take the eternal unfailing gracious promise which was truly given to David, and will give it to you. Behold! I have taken him for a witness, and given him to each tribe, and taken him for a leader and commander, to give him to all nations. [The phrase *take* and *give*, is the common Chinese idiom for imparting or bestowing.] Now thou hitherto which not known of nations (i. e. nations that thou knowest not) thou shalt call them; and hitherto not yet known thee of nations (i. e. nations that know not thee), shall

run indeed into thee, because of affection* for the Divine Lord thy God, and because of Israel's Holy One, for He hath glorified thee. "God the Lord," or "the Divine Lord," still may be met with and sought's time (i. ê. while he may, &c.) you to him seek; and he still near's time you look to and pray to him (or invoke him). Those who are wicked, it is incumbent on them to forsake their former ways, and those who are righteous to forsake their hitherto cherished thoughts, and then (or immediately) return to the Lord; for he willingly with compassion (will) receive him, and unto our God, for he abundantly dispenses pardon. For the Lord says, My thoughts are not your thoughts, and my ways are not your ways; for as heaven is higher than the earth, in this manner my ways (are) higher than your ways, and my thoughts higher than your thoughts."

This portion of Isaiah's writings is selected, not so much to exhibit the style of prophetic poetry, since the 34th would have suited that purpose better, as to show the christian reader how the Evangelical truths it contains are represented in Chinese. An idiom will at once be discovered totally dissimilar to the English, while such expressions as—"those who are wicked, it is incumbent on them to forsake their wicked ways"—for "let the wicked," &c.—may require explanation. The absence of all verbal inflections or variations from the Chinese language must be supplied, when mode, time, or circumstance requires to be pointed out, by *adding* appropropriate words or phrases, of which a number will be found sufficient for all practical purposes, though far smaller than a Greek or Latin scholar might, *à priori*, suppose to be necessary. In this verse the imperative mood is rendered by the character 宜 E, "it is incumbent on," or "proper for," importing "obligation, necessity," &c. The Chinese have also the phrase 由得 *Yew tih*, which may be translated "Let;" but as it implies *permission*, not *injunction*—it would manifestly be improper in this place. The apparent wordiness of the translation must be attributed to the fidelity of the translator, and not to the general requirements of Chinese style. Were it attempted to approximate the *sense* of the original, without regard to close translation, both freedom and conciseness might be attained in a much greater

* *Moo*, "affection for," or "ardent desire after," has no corresponding word in the Hebrew: it is inserted most probably to supply what might be considered an ellipsis in Chinese without it, or some synonymous term.

degree; but the difficulty lies in attributing to each writer his characteristic mode of composition, without violating Chinese rules.

The difference between the didactic and the prophetic style of writing, will sufficiently appear from specimens of the former, taken from the book of Proverbs and the Gospel of Matthew. The first is part of the 4th chapter of Proverbs.

"You all children listen to a father's exhortations, and diligently hearken for the purpose of attaining to know understanding. For I take virtuous instruction (and) give to you; then do not forsake my laws. For I am an own father's son, and in my mother's eyes before was ardently beloved. And she then taught me and spoke to me saying, 'thy heart ought to preserve (or let thy heart and) my each word, and keep (guard) my each precept, and then obtain life. Thou oughtest to obtain wisdom, and to obtain understanding do not forget it, and do not depart from my mouth each word. Do not forsake wisdom, then it shall protect thee; and love it, then it shall preserve thee. Wisdom is most important, therefore thou oughtest to obtain wisdom, and thou whatever that which obtainest of every thing's midst (i. e. amidst all that thou acquirest) thou oughtest to acquire wisdom (the same word *e* is used for the imperative, which I have previously explained). Exalt wisdom, and she then shall cause thee to obtain promotion. And thou embracing her period (i. e. when thou embracest her), she shall cause thee to obtain glory. She shall give thy head to obtain a beautiful ornament (or an ornament of beauty). And she shall take glory's crown (a crown of glory), and bestow it upon thee. I need scarcely remark how perspicuous these detached sentences are in the Chinese translation, compared with long and involved periods. The terms used to denote understanding, moral virtue, commandments, and precepts, are also well known to the student of Chinese ethical writers. The next specimen is from the 6th chapter of Matthew. "Be careful that you do not alms (or bestow charity) in men's presence, desiring to be seen by them (or to obtain them see), not so (otherwise) you not obtain your Father in heaven's any reward. Therefore you doing alms time, do not blow a trumpet face before, as persons of pretended (or false) virtue (hypocrites) do in public places and market places, so that they obtain glory of men. I certainly speak to you to know (i. e. I assuredly declare to you) they have received their reward. But you, when you bestow charity, do not cause left hand to know right hand that which does; so that your alms may be secret, and your Father who seeth secret

things (shall) himself openly reward you. And you praying time do not be like persons of pretended virtues, for they rejoice in public places, and at street corners, and pray, so that they may obtain men to see them. I hereby declare to you to know they have received their reward; but you praying time enter your little room within, and shut the door after (i. e. after the door is shut), pray to your Father who is in secret; thus your Father who seeth in secret, shall openly reward you. And your praying time do not use vain, tautological words, as the gentiles (or as all the nations) for they think on account of much speaking (or many words), and obtain a hearing (or a favourable hearing)."

Of this extract it will be sufficient to remark that the words are well chosen, the style is perspicuous, and the translation faithful.

The only remaining kind of composition to be noticed is the *narrative*, which abounds in Holy Scripture. Many parts of the Old Testament supply specimens, but it will not be necessary to adduce them. The narratives of eminent personages in the books of the Kings, very much resemble the Chinese style, which admits of interlocutory speaking to great extent, and introduces individuals to relate their own stories in the manner of the Hebrews. But it will be more agreeable to the design of this paper to quote some passages from the New Testament, which relate occurrences in the history of the Saviour—such as the transfiguration, narrated by Matthew, chapter 18th, verse 1st: "And six days after Jesus brought Pei-to-lo, Chay-me-sze, and Jo-han (Peter, James, and John), his brother, and led them secretly to ascend a high mountain, and in their presence before he underwent a transformation, so that his face shone as the sun (or was "splendid," "glorious," "light, like the sun"), and behold Moses and Elijah appeared (or were manifested) with Jesus speaking time (i. e. when Moses, &c.), Peter spake to Jesus saying, "Lord, we here are well (or it is good), if thou art willing we will immediately set up three tents—one for thee, one for Moses, one for Elias—he speaking's period (while he was speaking), behold have a bright cloud overshadowing them, and have a voice from the cloud proceeding, saying, "This is my beloved son, I that which delight in, you hear him. The disciples at this time immediately fell prostrate, and (were) greatly alarmed. And Jesus came and touched them saying, 'You arise, do not fear.' When they raised their eyes, then besides Jesus did not see any man. While they were descending the hill, Jesus commanded them saying, do not acquaint any man with what you have seen, until man's Son from the dead's midst again live (i. e. be raised from the dead)." The doctrine of the resurrec-

tion is necessarily unknown to the Chinese, who know not the Scriptures, nor the power of God; but the expressions here used are admirably adapted to convey the idea of future life to the body after it had been committed to the tomb. Indeed I know not by what terms the doctrine could be better explained, in any language, than those which should be equivalent to the Chinese words "the dead again live" (i. e. live again). 死者復活 It may be remarked, in conclusion, that the style of the Evangelists approaches more to the colloquial medium than perhaps any other portion of Scripture, arising from the circumstance of their being the records of the *sayings* and *doings*, the conferences and conversations of individuals; but while this makes the style more familiar, it renders it also more encumbered. Pronouns are especially very numerous, and cannot but disfigure the composition in the estimation of a Chinese in such phrases as Yay-soo tă e tăng yuĕ, "Jesus answered them saying," when the phrase with *e tăng* "them," omitted, would be equally intelligible.

I have entered minutely into the subject of the Chinese translation, because such a work must affect the destinies of many hundred millions of our race; and because the question of superseding it by another on different principles, has been recently agitated. With regard, therefore, to the merits or defects of an agency describing so large a sphere of influence, it is desirable to elicit the opinions of competent Chinese scholars, whose moral, mental, and acquired habits, furnish presumptive evidence of their ability to form an unbiassed judgment, which cannot be expected from those, who have had no opportunity of studying the language under the direction of learned natives, or who are unacquainted with the received principles of Biblical criticism, or who assume authority to condemn the translator, simply because his views and theirs did not coincide on points of ecclesiastical order and discipline. During Mr. Medhurst's recent sojourn in England, he laid before the Bible Society proposals for a new Translation of the Scriptures into Chinese; to which he added an Appendix, comprising Dr. Morrison's version, and his own, of the first chapters of Luke and Colossians, translated into literal English, and arranged in parallel columns. Of the merits of these comparative specimens, the writer was requested by the Committee to state his opinion, as well as to offer any other suggestions appropriate to the subject. His remarks, together with Mr. Medhurst's memorial, were printed for private circulation among the directors of the Bible and London Missionary Societies, who, after mature deliberation, determined not to adopt the "New Version." No notice would have been taken of this proceeding

here, had not Mr. Medhurst, in his work entitled "China, its State, and Prospects," quoted, from my pamphlet, what was said on the defects of Dr. Morrison's translation, without any allusion to the context, which was absolutely necessary to a correct understanding of the paragraph. My plan in "Remarks on the Memorial," embraced its principal topics with a view to show their incorrectness. (1.) Principles of Translation. (2.) Alleged Defects in Morrison's, and Superiority of the New Version. (3.) Deficiencies of the Original Translators. (4.) Qualifications of the Authors of the New Version.* (5.) Difficulties of translating the Scriptures, arising from the genius of the Chinese Language, and its supposed contrariety to the Hebrew idiom; and, (6.) Concluding miscellaneous remarks. It is from the fourth particular Mr. M. has made the quotation of which I complain. After referring to one or two matters of fact that required explanation, the writer on the "Memorial," proceeds—"I am of opinion the New Version, both as a literary production and as a translation, is a complete failure, if the specimen in the Appendix, and the philological remarks interspersed through the Memorial, be a fair representation of the whole. Its inconsistencies, pointed out in the Appendix to this statement, are numerous, condemning expressions in the old version (Morrison's), which are used in other places in the new (Medhurst's), under exactly similar circumstances. It is not a translation of God's word, nor is it, in many respects, good Chinese. Natives who read it may derive meaning from it, but not that which the Scriptures teach. It is far inferior to the old version, as a representation of Holy Scripture; and since it is the production of superior advantages, and of later years, its merits sink far below its pretensions." [Then follows the passage Mr. Medhurst quoted.] "But are there *no* defects in the old version? Were I to assert this, I should excite unmixed wonder, since it is a first version in a difficult language, and must needs be susceptible of much improvement. Its chief imperfections are, perhaps (*perhaps* omitted by Mr. Medhurst), a too literal adherence to the order of the original, where equal faithfulness might be secured by a more idiomatic disposition of the words, and also inattention to some minutiæ in arranging antithetic words and phrases, to which the Chinese attach great importance. Sometimes by omitting, sometimes by supplying a word or two, the euphony of a sentence could be improved without impairing its fidelity to the original." This is the whole of the quotation, except, "&c., &c.," which intimate that

* The Rev. Mr. Gutzlaff and others in China, were associated with Mr. Medhurst in the work.

other matter, in a similar strain, might be added. It behoves me, therefore, to give the remainder of the paragraph, which is—"Fewer characters, in some proper names, should have been originally used. The general phraseology is exceedingly good; and words are well chosen, so far as I have examined the Scriptures, which, when at Malacca, we read daily in the college, expounding particular books on the Sabbath, of which, I may mention, the Psalms, Romans, the Gospels, and the Acts; besides superintending, with an inconsiderable exception, the entire printing of the last edition. I did not scrutinize the translation for the purpose of testing its merits; but reading it for other purposes, I was indirectly supplied with the means of judging. With a judicious application of sound Biblical criticism, a correct knowledge of Chinese and of the original languages, improvements might, no doubt, be effected to some extent, more especially in the Old Testament; but I should be sorry to see the principle adopted in the new version, applied even to the revision of it."

If Mr. Medhurst thought it advisable to quote my opinions at all, he should not have dissevered them from their original connection; still less should he have made sentences, thus isolated, subserve a different object from that which the author had in view. Whatever value may be attached to the concession, with regard to the defects of Dr. Morrison's translation, I am not disposed to diminish it; nor, on the other hand, do I wish what I have said of its excellencies, and of the comparative inferiority of the New Version, to be received with less confidence.

Mr. Medhurst has also introduced into his work the opinions of three Chinese on Dr. Morrison's translation. Leang Afă, one of the oldest converts, whose style of writing is far from being elegant; and who, though a good man, is not sufficiently skilled in Biblical criticism to be much authority in a translation of the Scriptures. Of Lew Tse-chuen, I have no knowledge personally, or from his writings. Choo-tĭh-lang is a transcriber, who accompanied Mr. Medhurst to England, to assist in copying out the new version of the Scriptures for the press. Their united testimony amounts to this—that there are in Dr. Morrison's version of the Scriptures—redundant particles—inverted expressions—unidiomatic phrases, and tautologies, which render the meaning obscure. To whom it might be sufficient to reply, that many of what are styled "redundancies and tautologies," are, probably, expressions which a faithful translator could not avoid. It is evident they require the Sacred Scriptures to be assimilated to their own classical books, which they consider as perfect models, and that they would be disap-

pointed in any translation not conformed to them in doctrine as well as style. Choo-tĭh-lang's remarks are rather amusing. "It ought to be known," he says, "that in the Chinese, phrases have a certain order, and characters a definite application, which cannot be departed from with propriety. In order to illustrate offences against idiom, it may be observed that the Chinese are accustomed to say, "You with me come along!' while the English say, 'You come along with me.' A piece of valuable information truly! Surely, whatever ignorance a Chinaman's vanity and self-complacency might lead him to impute to Dr. Morrison, Mr. Medhurst could hardly be serious in assuming, as he does by this quotation, that the Doctor did not know how to express, in good Chinese, "You and I go together!" It is indeed surprising, since it is well known how much circumstances modify Chinese opinions, that Mr. Medhurst should lay any stress upon the kind of testimony he has adduced.

I must now take my leave of the subject, with the humble hope that I have given a just impression of the character of Dr. Morrison's version, so far as it is practicable under the circumstances; my great object having been to let the work speak for itself, and to put the reader, unacquainted with Chinese, in possession of its idioms and peculiar modes of speech.

The smaller works of Dr. Morrison, referred to in my Third Division, were based on the principle which experience has hitherto approved; that to a people so numerous, so exclusive, so generally capable of reading, whose spoken language is so diversified, while the written character is one and universally understood, books adapted to elucidate the doctrines of Holy Scripture, and enforce the principles of morality founded thereon, were absolutely necessary to the eminently usefulness of the first missionaries. This is a truth alike exemplified in the history of the Catholic and Protestant churches.

His smaller Philological treatises on the Chinese language, were all of a useful character; the first of which in chronological order, is the Chinese Grammar. It contains many very useful phrases, but they are formed to represent the English construction too closely to admit, in all cases, of rigid adherence to Chinese idiom. There is nothing more natural to a foreigner, in his earlier studies, than the attempt to accommodate the Chinese idioms to his own; and to find out corresponding modes of representing the different *times* at which an action may have been performed, the various accidents belonging either to abstract nouns, or to the names of material substances, with the works expressive of their different

qualities. Circumstances, marked with so much precision in the classic languages of Europe are not unfrequently, in Oriental tongues, left to be gathered from the context by the sagacity and experience of the reader. Whatever distinction of this nature is required in Chinese, it must be indicated by the addition of separate phrases; and as concise anti-verbose phraseology is peculiarly admired, such qualifications are only admitted where the sense would be obscure or incomplete without them. Morrison's Chinese Grammar, not only the first production of the author, but the first in the English language, on Chinese philology, is distinguished for its practical character; and thus developes the design he had early formed, that his treatises on the Chinese language should not consist in general disquisitions, or theoretical speculations, but pre-eminently conduce to remove difficulties out of the way of the laborious student. It extends to 280 quarto pages, and is arranged according to the following summary. Remarks on the peculiarities of the Chinese language—the Chinese pronunciation—European orthography—Table of syllables—Tones—System of practising the tones—Mode of writing the characters—Different forms of the character—The roots of all the words in the language—Native Dictionaries—Punctuation—Nouns—Table of numerals—Particle *chay* postfixed to nouns—Number—Case—Gender—Adjectives, positive, comparative, superlative—Numbers—Pronouns, personal, possessive, interrogative, demonstrative, relative, distributive, indefinite—Verbs—Adverbs—Prepositions—Conjunctions—Interjections—identifying Chinese with the structure of European languages. Then follow several pages on the provincial pronunciation of Canton, and on the Syntax and Prosody of the general language.

A considerable portion of useful knowledge on the nature and composition of the Chinese language is accumulated, and valuable suggestions are furnished by the numerous phrases, for the translation of native writing into English, and the contrary; but the latter division of the work is not founded on native treatises or native practice, but consists of artificial distinctions created in accommodation to European Grammars, of which the Chinese know nothing. Their language is so extremely artless in its construction, that after an acquaintance with the radicals on page 28, the student may forthwith apply himself to an easy book, which, with the assistance of a dictionary, he will soon be able to understand—certainly a much less formidable task than that of committing to memory the whole of an elementary treatise, on the usual principle of learning ancient classical languages, before he can proceed to exercise himself in translation. Nevertheless much valuable knowledge, indispensable

to the students at one period or another of his studies, is collected together on the peculiar structure and idioms of the colloquial language; chiefly since, as the author remarks at the conclusion of his work, "the preceding phrases, with the exception of a few sentences taken from books, depend for their accuracy on a native of good parts, who has taught the language to his countrymen for twenty years." Specimens are given of four different kinds of verse—the She—the Foo—the Tsze—and the Keŭh—also translated from the original, respecting which, the learned author justly remarks, "without extensive knowledge of their ancient history, and the customs and manners of the country, it is very difficult to understand their poetical compositions. The very point and beauty of the piece often depend on some slight allusion, which a foreigner does not perceive. Added to that, the style is peculiarly concise, and unusual words are introduced." A careful perusal of this treatise, for the purpose of depositing Chinese sentences in the memory, cannot but be exceedingly useful to the student, as he is laboriously seeking a perfect acquaintance with the language. This treatise was writen in 1811, and sent to the Bengal Government, at whose expense it was printed, by the Baptist Missionaries at Serampore, in 1815. The title, prefixed to the work in Chinese characters, literally translated is "General Laws for using the Chinese Language."

The next literary work of Dr. Morrison, is entitled, "A View of China, for Philological Purposes." It is divided into the following topics—Chronology—Geography—Government—Time—Festivals—Religion; which are introduced by "Remarks" on the necessity of some accompaniment of this nature to Dictionaries and other Treatises on the Chinese language, and by an explanation of the Cycle of sixty years, which the Chinese employ in their chronology; by associating one from each of a certain number of characters called "Celestial Stems," and "Terrestrial branches," to indicate the year—thus the characters *ke hae* denote the 36 year (i. e. the present year) of the 75th cycle. It was invented by Hwang-te. Kea-tsze the first character of each stands for the first year; and there being six times ten, and five times twelve in sixty —*kwei hae*—the two last characters in each stand for sixty. The principle is founded on associating two characters in succession, from one to sixty, the combinations in each case being different. The plan

* There are ten of the former named Keă, yih, ping, ting, woo, ke, kăng, sin, jin, kwei; and twelve of the latter—Tsze, chow, yin, maou, shin, sze, woo, we, shin, yew, seŭh, hae.

of the chronology, adopted by Dr. Morrison, is to begin at the present period and ascend the stream of time; because he thinks it the preferable mode of arriving at corect dates: whence his readers are first presented with a chronological table of the Emperors of the present dynasty, beginning with Kea-king in 1816. A list is given of the Emperors who reigned in each dynasty, with the titles they assume (kwŏ haou) when they ascend the throne, and those meaou haou), which, when they die, are written on a tablet, dedicated to them, in the temples where they are interred; these are exclusive of the family name. The chronological table is from a comparison of the following historical works—one by the celebrated commentator on the four books, Choo-foo-tzse, in 100 volumes; a second by "The Twenty-one Historians, in 282 volumes; a third by Kung-chow, in 34 volumes; and from a table of the Cycles, published by imperial authority, entitled San-yuen-keă-tsze; but a chronological table called Leĭh-tai-ke-nëen-pēen-lan, is that, says Dr. Morrison, which is here followed. Historical notices, remarkable occurrences, or striking sentiments, are blended with a chronological survey of national events; and to render these records still more interesting to young persons, important facts from the histories of other nations, are placed in juxta-position with those taking place at the same period in China.

According to Dr. Morrison's plan, the present imperial family, which is the Tartar dynasty, first occupies his attention, and modern occurrences take precedence of those which are more ancient. Kea-king was the reigning Emperor (1818) when this work was published. It will not be practicable to present more than a very brief outline of this work, otherwise many interesting and instructive passages might be quoted, illustrative of the political sentiments, moral maxims, superstitious observances, and legendary tales of the Chinese. Under this dynasty the "seven great grievances are enumerated, to revenge which the Tartars subjugated the Chinese Empire." A legend is also related by the aid of which their traditionary genealogy is carried back several generations, to a period when the first supernatural intimation of the subsequent glory of the family was given at Chang-pĭh-shan, 'the long white mountain,' sixty miles high, on whose top there was a lake twenty miles in circumference from which issued three rivers, where it was proclaimed by a superhuman voice, 'this land will produce a holy man, who shall unite in one all nations.'

During the Ming dynasty, (the last Chinese family), the Portuguese arrived at Macao, of which event the following notice is

translated by Dr. Morrison from a native record:—"In the 32d year of Kea-tsing people, in foreign vessels came to Macao, and affirmed, that having encountered a gale of wind, the ships were leaky, and the articles of tribute had become wet and damp; it was desired that Macao, on the sea coast, might be allowed them to dry their goods. *Wang-pĭh*, the officer on the coast, permitted it. At that time they erected merely a few mat sheds, but afterwards, trading people desirous of gain, caused to be brought thither bricks, tiles, wood, and stone, of which they made houses. The Franks (a general term for Europeans), thus obtained a clandestine entrance. European foreigners obtaining a residence in Macao, originated with *Wang-pĭh*."

The successive dynasties of the Chinese empire traced backwards, and events considered of importance in Chinese history, are briefly noticed with the periods the different emperors began and closed their reigns. The quotations from native works are made in the Chinese character, to the great assistance of the native student. The following dynasties embrace a period of 1830 years from B.C. 189, to A. C. 1643, namely, Yuen, Sung, Woo-tae (five dynasties called the Chow, Han, Tsin, Tang, and Leang, with the word "latter" prefixed to each), Tang, Lŭh-Chaou, (six dynasties—namely, Wei, Leang, Tse, Chin, Chow, Suy), San-kwŏ (three kingdoms, Wei, Shŭh, and Woo), Tung Han, Se Han. Tomb-stones were introduced about this period, (A. D. 30). 'Records, engraved, were buried in the tomb.' "They narrated or extolled the virtues of the deceased. It was during the western Han dynasty, in the reigns of Gae-te and Ching-te, that the Saviour appeared in Judea. The next is the Tsin dynasty, which prevailed over six other nations that contended with it for the supremacy. The Chow dynasty preceded, whose kings, Dr. M. remarks, are considered more pure and just than those of any other period, and are often proudly referred to by the phrase, *wang taou*, royal doctrines; or the principles of the ancient kings.' It is said, the custom of offering sacrifices at the tombs of ancestors and parents, commenced about this time; but the date of its origin is uncertain. The Shang and the Hea, are the two earliest dynasties on record. They were immediately preceded by the Woo-te, or five emperors, a period of much obscurity, containing a sort of patriarchal history.' But the most remote ages to which history has attempted to ascend, are those of the Three Sovereigns and the Fabulous Period."

The next general division of the work is "Geography," which describes the territory, provinces, districts, topography, revenue, statistics, &c., of the country over which the Manchow Tartar

family at present rules, together with notices of foreign nations that have brought tribute to China, as they stand on the records of the Board of Rites and Ceremonies. There are the Dutch who are described as inhabiting "in ancient times a wild territory, which had no intercourse with China." The nations noticed in order by Dr. Morrison are, Corea, Cochin-China, the Loo-choo Islands, Holland, Siam, Western Ocean (the name assumed by Matthew Ricci when he visited China (A. D. 1580), Philippine Isles, Tonking, Russia, Japan (which first sent tribute in the third century), Manilla, Ho-meaou-le, some islands near Manilla, Moluccas, Borneo, Bengal, Koo-le, perhaps Calcutta, Arracan, Ceylon, Sumatra, Cambodjia, Ava, &c. Although this is a mere sketch, with a few miscellaneous remarks, it is very useful to assist the student of Chinese in ascertaining the country intended by Chinese names, often very dissimilar to those by which they are known to Europeans, as proper nouns are frequently undistinguished from common ones, the difficulty of defining them is thereby also increased.

As an introduction to the third division of the subject,—"Names and Functions of the Officers of Government,"—Dr. Morrison remarks:—"The following sketch, as well as the preceding, is intended not for political, but for philological purposes. Perhaps every student of Chinese has felt the difficulty arising from not having some brief analysis at hand, to enable him, when reading, to conceive nearly of the period of an event referred to; of the relative situation of a place; or of the rank and duties of a particular office. A person who has a native assistant at hand, can generally from him obtain enough of information on such subjects to enable him to proceed; but to a student in Europe, without a native assistant, the difficulty arising from being unacquainted with what these sheets are intended to supply (though but partially) has always been insurmountable. Hence no person in Europe has succeeded in acquiring the language to any extent." Then follows an account of the different officers of the Supreme Government — thirty-three in number — including, under the Emperor, who is the source of all authority, the Imperial Council Chamber, or six Ministers of State; the Han-lin College, instituted in the time of Tang (A. D. 630), partly literary, and partly political, of which the descendants of Confucius and Mencius are hereditary members—officers who have the control of her Majesty's and the Princes' household, the six Boards, i. e. the Boards of Appointment, Revenue, National Usages, Punishments, and of Public Works:—the office of examiners or censors, who superintend

the affairs of the prince, the magistracy, and the people, and are privileged to give information or advice to the sovereign in writing, whenever they please. There are also various other persons appointed to preside over the schools and colleges of the royal family. Of the "Provincial Government," that of Canton, is adduced as a specimen, whose principal officers are a governor-general, a viceroy, a literary officer, a superintendent of the revenue, a criminal judge, a superintendant of the salt trade, and another of the public granaries. A Province is divided into three principal districts—a Foo, a Chow, and a Hëen, to each of which chief and subordinate officers are attached, with titles corresponding to these different names. In Canton there is also a commissioner of customs appointed by the Emperor to superintend the foreign trade. A list of military officers, of every grade, concludes the article on Government. The nine degrees of rank—principal and secondary—are then noticed, with the badges by which each is distinguished, and the order in which they are attached to the civil officers, entitled to the distinction. Any of these degrees may be purchased from the government by wealthy individuals, whose influence, however, suffers considerable diminution on that account. Under the division, "Time," the names and order of the twenty-eight Chinese constellations are given. The twenty-four "Terms," of fifteen days each, into which the year is divided, mark the Seasons, it is said, more regularly than the number of their moons, and some of them are referred to as holidays; a table is given of them, corresponding with the English names of the months. The twenty-four hours are divided into periods of two hours each, to which the characters of the "*Te-che*," terrestrial branches are applied.

A brief account of the popular holidays during the year, is supplied under the term "Festivals," while under those of "Religion and Mythology," there are accounts of the three sects—that of the Learned, or Confucian Sect; of Fŭh, or Buddhism; and of Taou, or Reason.

Brief accounts of ceremonies relating to priests, marriages, and, funerals are added; and specimens of the diagrams by which fortune-tellers, diviners, and others, succeed in deluding their countrymen. This volume is concluded with general directions to the student of the language, who is not supposed to have the advantage of a native teacher. The design of the work throughout was, the Author says, "to assist the Chinese student, and not to amuse the general scholar;" and hence his remarks towards the close on the Chinese character generally, are such as would more parti-

cularly interest the Chinese scholar. The work, including an index, comprises 141 pages quarto.

It will not be necessary to enter into any explanatory statement of the nature of the "Chinese Miscellany," which the Doctor published in England, further than to state that it is of the same comprehensive and useful class as all his other writings, conveying sound and accurate information on the general principles of the language and literature of the Chinese, and on the efforts which have been made by Europeans, from the earliest times, to cultivate an acquaintance with the works of that extraordinary people.

The next work of importance, was a Vocabulary of the Canton Dialect in Three Parts. Part the First is English and Chinese, arranged according to the alphabet; Part the Second, Chinese and English, arranged according to the English mode of pronouncing Chinese words; Part the Third consists of an "Appendix of Chinese Words and Phrases, classed by Natives." The Doctor's own brief "Introduction," will at once explain its origin and design. "This vocabulary was undertaken in the hope that the language could be communicated to Europeans without the Chinese character; but it was found that the want of the character made the mode of communication very imperfect, unless the learner had the constant assistance of a person who already knew the Roman letters and the Chinese language. To convey the spoken language without the character is not impracticable, but is difficult, and often embarrassing to the learner: whereas the character being presented to the eye of the native, makes all simple and easy. The writer therefore has failed in his expectation, and consequently has not carried forward the vocabulary to the extent which he would otherwise have done. The names of foreign articles of commerce in Canton are very irregularly and variously written among different shopmen and dealers.

"Names of goods are sometimes entirely foreign: at other times, a translation of foreign names; and occassionally they are half Chinese and half foreign.

"The distinctions of silks, skins, &c., &c., are known only to the respective manufacturers and dealers. To enquire among them and settle their nomenclature was a task for which the writer was by no means qualified. He requested assistance from European dealers, and received some, but it was scanty and defective."

The mode in which it was received by the Select Committee in China, and the valuable objects it effected among European residents, as stated in the following extracts from their official communication

with the Honourable Court of Directors, supply the best testimony to its merits:—

"Par. 12.—Forty copies of a work compiled by Dr. Morrison, for the purpose of facilitating the acquisition of the spoken language of the province of Canton, are forwarded to your Honourable Court. This work has been divided into three parts, and we considered it desirable to wait the completion of the whole before we transmitted it to England. * *

"16.—The first division of this work has proved of the greatest utility, and has been distributed amongst the shipping in the present season, for the purpose of effecting a medium of amicable understanding with the natives of the coast, few of whom are acquainted with the English language. The second and third parts are more calculated for the use of those who have already made some progress in the language; but the whole work is calculated to give great facilities to the acquisition of Chinese by Europeans, and is entitled to great praise for promoting the attainment of that very desirable object. Although a correct knowledge of the language of this empire must always remain a task of hard labour to foreigners, a sufficient acquaintance with it for many useful purposes does not hold out such discouraging obstacles to the learner. It is an object deserving of every encouragement, upon the principle that knowledge of the language is power in the intercourse of nations, while weakness is the natural effect of ignorance. We hope that, through the valuable exertions that have been made by Dr. Morrison, in a series of years, to promote this desirable object, the time may arise when foreigners will communicate with the natives of this country in Chinese, instead of the unintelligible jargon at present spoken, under the denomination of English, which renders a perspicuous explanation of ideas impracticable.

"17.—We have already noticed the compilation of this work to your Honourable Court, and have had the honour to receive your sanction to the use of the Company's Press for printing it, in the correspondence of this season. We have only here to remark, that Dr. Morrison has given us an additional motive to estimate the value of his services, upon the occasion to which these paragraphs have reference."

Dr. Morrison's official duties, as translator of the British Factory, extending through the entire period of his life, are of too much moment to pass unnoticed, in a professed review of his literary labors; it will not, however, be necessary to enter into detail, since his "Memoirs" supply constant illustrations of his unwearied dili-

gence and great success. Still the following translation of a public document, written in Chinese by Dr. Morrison, under the authority of the British Factory, at a critical season, may tend further to show the kind of service he was called upon to perform, and the mode of statement usually adopted by the British; especially since the Doctor sent the original to the writer as a specimen of such communications.

"PROCLAMATION."

The English Nations' Honourable Company's specially appointed superintendents of trade, Mr. Marjoribanks and other gentlemen, residing temporarily at Canton, announce, that the English, having prepared a petition to their Excellencies the Viceroy, the Governor of Canton, and the district Magistrate, the Hong Merchants were unwilling to present it for them. And when the Commandant of the troops had received it for this purpose, he also, having examined it, refused to transmit it to the proper authorities.

Englishmen come to China for the sole purpose of trading, and with the single desire of cultivating amicable intercourse with the Chinese; but while the English were quietly residing at Macao, their factory at Canton was broken into, their property destroyed, and their servants in charge of their public factory seized and imprisoned, under the pretence that they were in traitorous connection with the English. Moreover, several new regulations have been introduced of a violent character, affecting our trade, which it is impossible we should comply with. Wherefore, the English make known to their countrymen and the inhabitants of English Colonies, who trade with China, that if their grievances be not redressed, then all commercial intercourse between the English and the Chinese must at an early period entirely close. We, the English, have no other design than to cultivate the most friendly feelings with the Chinese, but are determined not to submit to tyrannical authority."

An official letter to the Court of Directors, when in England, sets forth the nature and importance of his services as their Chinese, Secretary and Translator; and is introduced here to throw additional light on the complex and arduous duties which his literary acquirements enabled him so successfully to discharge.

MEMORIAL TO THE HONOURABLE THE COURT OF DIRECTORS, &c., &c.

HONOURABLE SIRS,

From the circumstance of your permission granted me to return to my duties in your Factory at Canton being limited to three years, it seems to indicate an intention of dismissal at the close of that period. If such be the meaning of the limitation, I beg leave, very respectfully, to remonstrate against it, on the following grounds:—

During the long period of fifteen years, I did in China, often with personal risk and discomfort, at the request of your servants there, serve the interests of the Honourable Company with great devotedness; and the whole Factory, as well as the commercial native population of Canton, can testify, with the most beneficial effects to the good understanding of the Chinese, and the general tranquillity of the trade.

Your Select Committee, in 1809, called on me to exercise in their service a qualification which they did not possess, and the want of which often left them, as they deeply lamented, the dupes of false verbal representations of native merchants. Successive Committees found, and bore testimony to the ability of those services. Further, I liberally instructed others of your servants in that qualification, which they required for conducting respectably and intelligently, with the native merchants and Chinese authorities, the very important commerce between Great Britain and China.

In ordinary cases, your servants in China were enabled, by employing me, to remove delays and difficulties to the commerce, by a prompt, written, sealed document, addressed respectfully to the authority concerned, made independently of all native assistance, either for translating or writing; which assistance could formerly but rarely be obtained, being forbidden, under severe penalties, by the despotic local magistrates; and always, when obtained, owing to the prevailing want of truth in the natives, but little to be depended on.

It was by a prompt statement thus made, which the Hong Merchants did not dare to make to the Governor of Canton, that a considerable amount of duties were remitted after the late destructive fire.

I was a principal instrument, on two occasions, of arranging speedily and successfully, difficulties arising from unfortunate ho-

micides, which, in former instances, had detained, at immense pecuniary loss, whole fleets for months together.

After I had obtained leave to return to England, a report of homicide arose, and the senior merchant, Howqua, sensible of the importance of my services, requested the Chief to detain me till it was settled.

These services, for so long a period, were rendered for a remuneration but small, compared with those of your other servants in China and other places, which has made it appear to many persons on the spot, that I might with justice claim from your Honourable Court some further reward. But I have not put in any claim. I have left my case to the justice and generosity of the Honourable Company.

I came hither, after serving fifteen years, on leave of absence, with recommendations from your authorities in China, as deserving your particular favour; and I now return with something that looks like a mark of your displeasure; which, if it be so, appears to your memorialist wholly unmerited, and he hereby, respectfully and humbly, solicits that it may be removed.

I have the honour to be,

Honourable Sirs,

Your obedient humble servant,

ROBERT MORRISON.

5, Grove, Hackney, Nov. 19, 1825.

This will conclude our notices of the Philological Works of Dr. Morrison: but before drawing those final inferences, which a retrospect of the whole naturally suggests, I may be allowed to advert to one or two circumstances connected with translations from English into Chinese. I regret that I cannot obtain a copy of the "Domestic Instructor," as an outline of its character and contents would have shown (what the writer well knows from other sources) the successful care of Dr. Morrison to transfuse sound and practical theology into the Chinese symbols. The writer has before him a copy of the "Liturgy of the Church of England," translated by the Doctor into Chinese, a brief account of which may not be unacceptable. The general title is "The Text of the Prayers of the English Nation's Divine Assembly (church), generally Translated into Chinese." The special titles prefixed to the Morning and Evening Prayers are: "Year midste,ach day, Morning (or Evening) Prayer's forms;" or, in idiomatic English, "Forms of Morning and Evening

Prayers throughout the Year." The translation is faithful, and the phraseology excellent, while the volume is printed in the first style. Our limits do not admit of further remarks. I believe the Doctor, who was not of the Established Communion, submitted the translation to the revision of his esteemed friend Sir G. T. Staunton, Bart., &c. His other works have, doubtless, been noticed in the preceding Memoir, which the writer cannot distinctly analyze.

It only remains to call the reader's attention to some important inferences resulting from Dr. Morrison's position, acquirements, and influence :—

First. Whatever he accomplished as an ardent scholar, a zealous divine, and a steady patriot, owed its origin to his religious character.

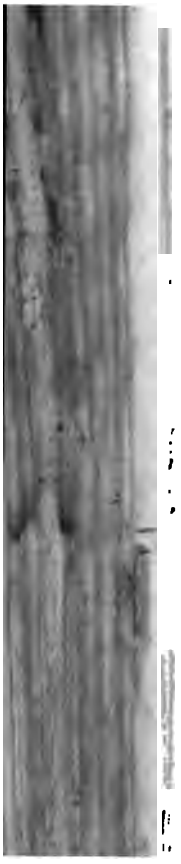
Secondly. Notwithstanding the charge of ignorance and incapacity, constantly brought by worldly men of literary habits and acquirements against Missionaries—and that of wild, misguided fanaticism against Missionary Societies—still the vast labours and rare attainments of Dr. Morrison sprung entirely from Missionary zeal, patronized and cherished by the venerable men who founded the London Missionary Society.

Thirdly. The direct influence of Dr. Morrison's literary and biblical labours, in connection with China, has not only had a mighty religious bearing on the minds of many zealous men in his own country, America, and the continent of Europe, but also on public institutions, both literary, scientific, commercial, and religious.

Fourthly. The attainments of Dr. Morrison have had *indirect*, yet most effective influence on the cultivation of Chinese literature. In addition to his own works, he was the medium of publishing others of great value; for example, the "Notitia Linguæ Sinicæ," printed at the Anglo-Chinese College, at the expense of the late Lord Kingsborough, a most valuable work, in Latin, on the oral and written language of China; wherein every thing necessary to be known on the principles, and structure, and beauties of the language, are most copiously illustrated by individual quotations in the native character, from the best authors. It is a work of the highest value; but unfinished, though extending to 262 quarto pages. The founding of the Anglo-Chinese College, and the numerous advantages subsequently conferred on its libraries, with the periodical communications from him, published in China and Malacca, all testify the value and extent of his reputation for Chinese knowledge; but these matters have been fully developed in the preceding biography. I cannot, however, close these remarks without adverting to the magnificent attempt to introduce the permanent

cultivation of Chinese literature in the noble and extensive library which employed him many years in collecting, and is now placed in University College, accessible to all classes of students without distinction. If it be important to cultivate Indian languages of the *alphabetic* kind, for purposes of mutual illustration, and of defining the connection which subsists between the several parent tongues of the earth, it cannot but be of equal moment to study one of the most ancient *symbolic* tongues, which is understood by four hundred millions of people, of which some of those of neighbouring countries are probably only dialects, or at least modifications; such as the Japanese, Cochin-Chinese, Corean, Cambodgian, Loo-Chuan, and others. But, independently of the value of Chinese, from its local influences, its genius is so peculiar, dispensing with sound as of comparatively minor importance, that it addresses the mind immediately through the eye; and hence, so long as it is excluded from the usual course of philological studies, the philosophy of language is necessarily incomplete. Effects the most opposite have resulted from its unique symbols and original structure. The Chinese, aware of its dissimilarity to other tongues, at once claim for it a celestial origin; while by foreigners, who have not studied it, it is too generally regarded as inexplicable and useless. Surely, when there is every reason to suppose it to have been connected with the ancient Egyptian, and to be the only one likely to shed light on those hitherto obscure hieroglyphics, while it is adapted to extend our acquaintance with the philosophy of mind and morals, it is high time to entertain more rational views of such a medium of intercourse; which, although no attainments in the knowledge of comparative grammar can ever elucidate it, is understood by more than one-third of the human race.

FINIS.



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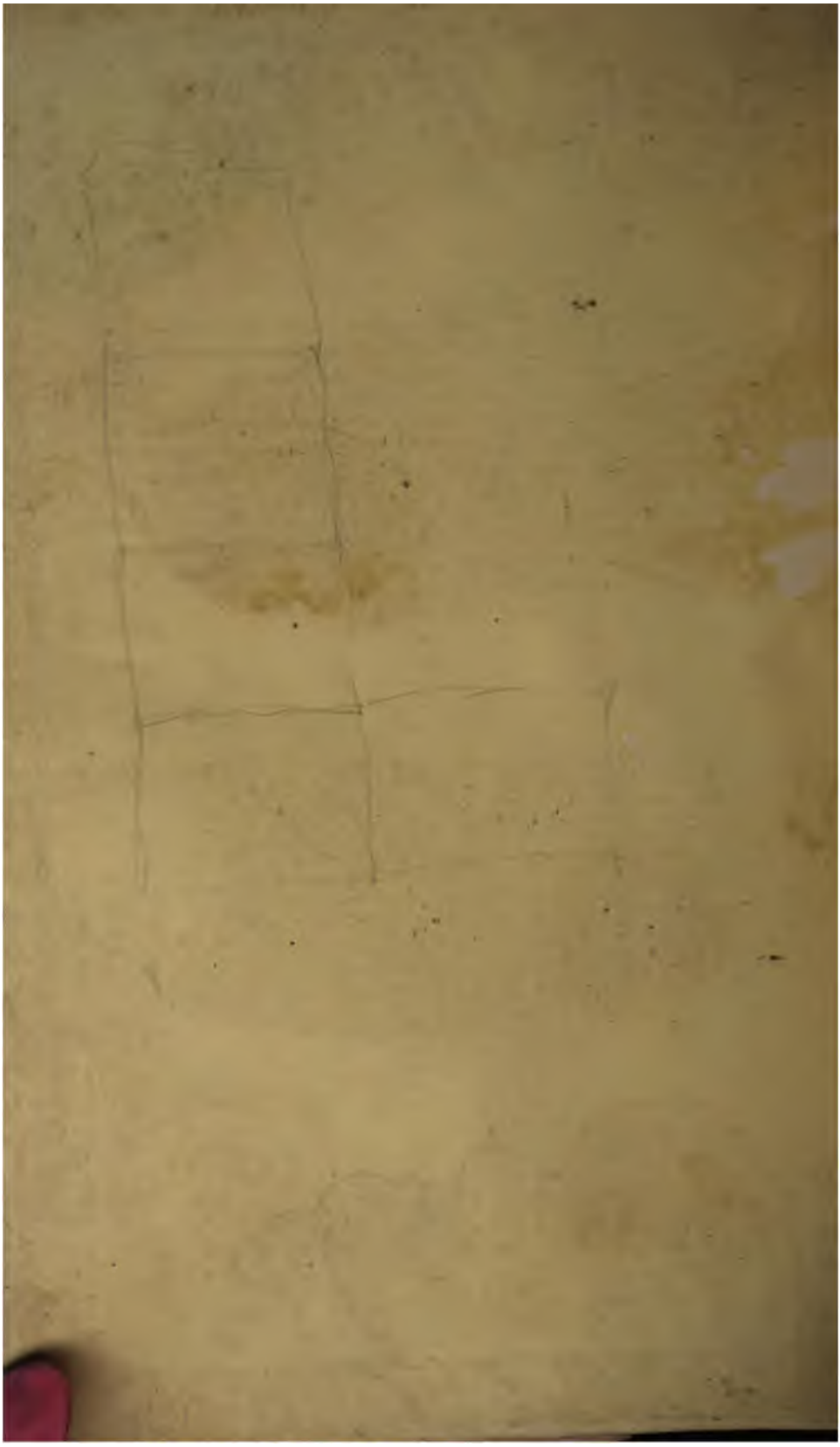

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